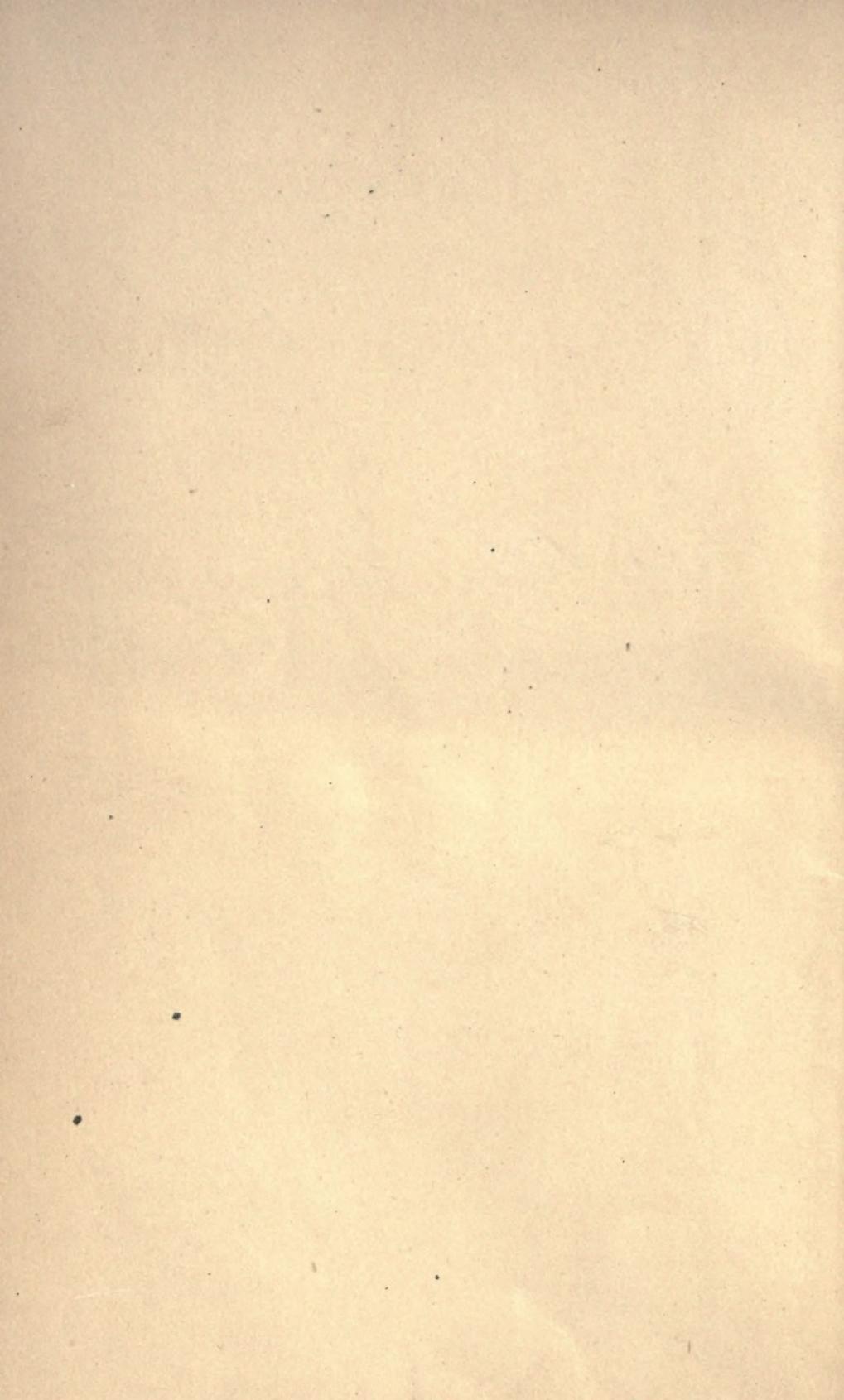




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THE STUDENT'S GREEK GRAMMAR.

Greek
A GRAMMAR

OF THE

GREEK LANGUAGE.

BY DR. GEORGE CURTIUS,

PROFESSOR IN THE UNIVERSITY OF LEIPZIG.

TRANSLATED UNDER THE REVISION OF THE AUTHOR.

EDITED

BY WILLIAM SMITH, LL.D.,

CLASSICAL EXAMINER IN THE UNIVERSITY OF LONDON, AND EDITOR OF THE CLASSICAL
AND LATIN DICTIONARIES.

FOR THE USE OF COLLEGES AND HIGH-SCHOOLS.



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1872.

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EDITOR'S PREFACE.

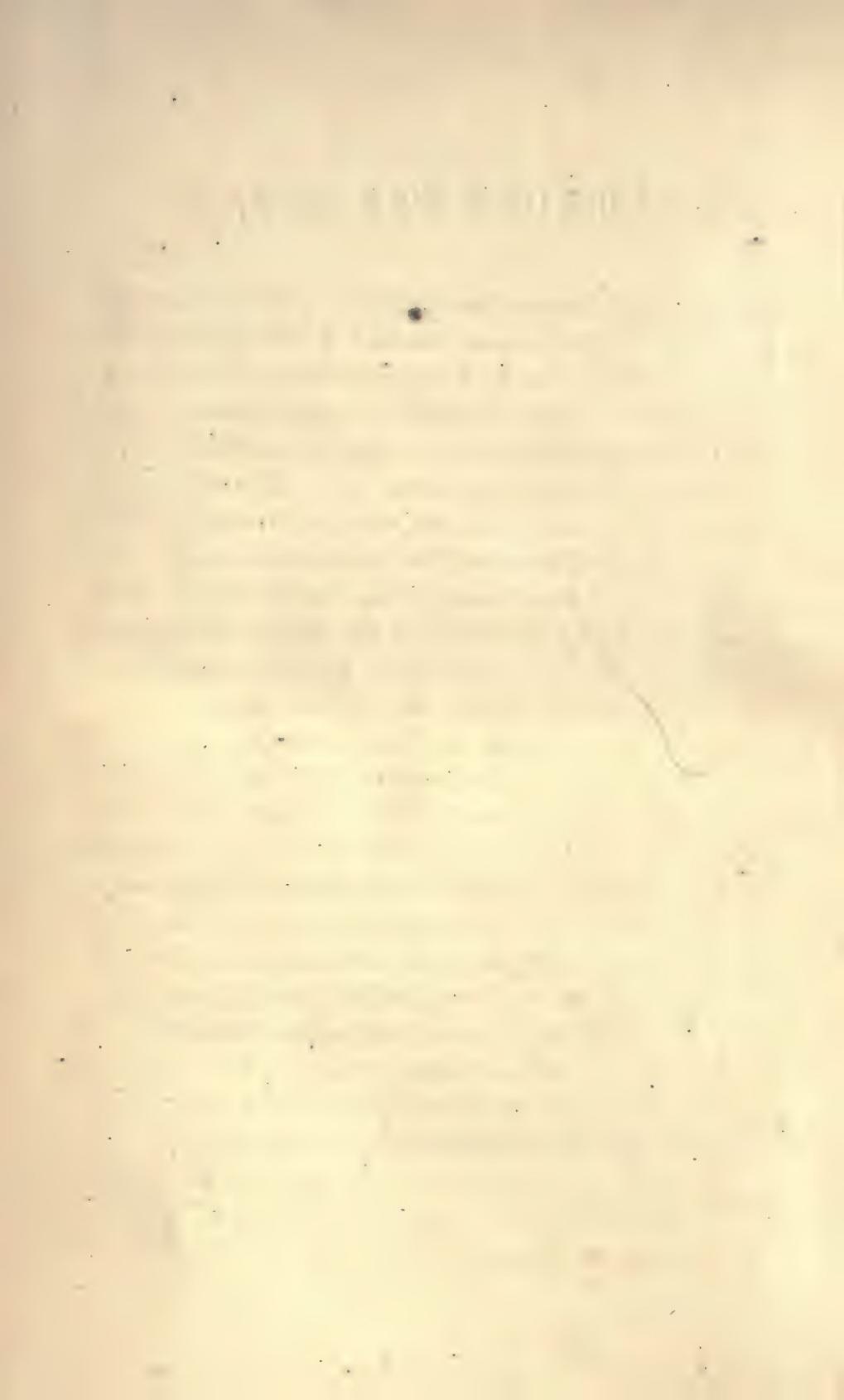
THE Greek Grammar of Dr. Curtius is acknowledged by the most competent scholars, both in this country and in Germany, to be the best representative of the present advanced state of Greek scholarship. It is, indeed, almost the only Grammar which exhibits the inflexions of the language in a really scientific form; while its extensive use in the schools of Germany, and the high commendations it has received from practical teachers in that country, are sufficient proof of its excellence as a school-book. It is surprising to find that many of the public and private schools in this country continue to use Grammars which ignore all the improvements and discoveries of modern philology, and still cling to the division of the substantives into ten declensions, the designation of the Second Perfect as the Perfect Middle, and similar exploded errors. Dr. Curtius has stated so fully in his Preface the principles on which this Grammar is constructed, that it is unnecessary to say more by way of introduction. It only remains to add that the translation has been made from the fifth edition of the original work (1862), with the author's sanction, and that the proof-sheets have enjoyed the advantage of his final correction and revision.

An abridgment for the use of the lower forms is published simultaneously with the present work.

W. S.

LONDON, *March*, 1863.

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FROM THE AUTHOR'S PREFACE.

THE fact that within a few years the present Grammar has found its way into a large number of schools in various countries of Europe seems to me a satisfactory answer to the question whether a thorough knowledge of Greek is attainable by the method I have adopted. Much, therefore, of what I thought it necessary to state on the first appearance of the book does not now require to be repeated; but I consider it incumbent upon me to make some observations upon the objects and the use of the Grammar, and I beg to recommend these to the careful consideration of teachers.

Few sciences have within the last half century been so completely reformed as the science of language. Not only has our insight into the nature and history of human speech been greatly advanced, but—and this is justly regarded as a matter of still greater importance—quite a different method in treating language in general has been discovered, after a new era had been opened up by the philosophical inquiries of William von Humboldt, and the historical investigations of Francis Bopp and Jacob Grimm. No one, unless he desires to exclude schools from the progress thus made, and to confine them to the mechanical repetition of imperfect and antiquated rules, will probably doubt that the new knowledge, the principles of which have stood the test of nearly half a century, ought to exercise its influence on the teaching of language.

If the teaching of a language in our schools is intended

to lead not only to a thorough understanding of the master-works of literature, but at the same time to cultivate and stir up the youthful mind by independent exertion, and by occupation with a subject so immensely rich, and so harmoniously quickening the most different mental powers as language, such teaching can not possibly continue to keep aloof from the progress of scientific inquiry, which is, unfortunately, still the case in many places. The teaching of Greek, however, seems to be specially called upon to make a commencement. The modern science of language has, indeed, exercised its influence on every part of grammar, but none has been more affected by it than the first, commonly called the accident. In Latin, scientific inquiry into the structure of the forms has not yet reached the same completeness as in Greek. The structure of the Latin language is less transparent, and we miss so many aids which we possess for the Greek in the high antiquity of its literature and in its dialects. A scientific treatment of the structure of the Latin language in schools is, moreover, a matter of great practical difficulty, on account of the early age at which the elements must necessarily be learned. We ought not, however, on this account, to separate the teaching of Latin from all contact with scientific inquiry, the influence of which can show itself with advantage, at least, in a more suitable arrangement and distribution of the matter. Granting, therefore, that our boys, as heretofore, must commit to memory a large portion of Latin forms; granting that the most important object in learning Latin consists, perhaps, more in the acquisition of fixed laws of syntax, which obviously form the principal strength of the Latin language, the case of the Greek is different. The Greeks are justly called an artistic people, and the Greek language is the most ancient work of art which they

have reared upon a very primitive basis. The student, who approaches the Greek after he has already gone through a considerable preparation by the study of Latin, ought to be impressed with the idea that the structure of this language is one of the most marvelous productions of the intellectual powers acting unconsciously. Every thing lies here clear before us: the sources of our knowledge are more varied, and the necessity of analyzing the given forms is rendered so absolute, even on account of the Homeric dialect, that this analysis has, in fact, never been entirely wanting, and after the first appearance of Buttmann, in 1782, made considerable progress. The attempt, therefore, to connect in a still higher degree the practice of the school with the spirit of science, can here point to numerous precedents; and it is, no doubt, mainly owing to this circumstance that it has met with so favorable a reception. My object has been to produce a consistent system, a careful selection, and a clear and precise exposition, rather than an entirely new system.

In selecting and expounding the results of scientific inquiry, I have always kept in view the idea that the book was intended for practical use in schools. The first requisite, therefore, was not to admit any thing which is beyond the sphere of the school, to explain only that which is necessary, and to admit only that which is absolutely certain; for a school-book must speak categorically, must exclude all matters of mere opinion, and has no space for discussion and inquiry. It is, however, perfectly indifferent whether a result has been obtained by special researches into the Greek language or by the more general inquiries of comparative philology.

I was farther obliged to admit only those things which find their explanation in the Greek language itself, or at

most in a comparison with the Latin; but even within these limits I have confined myself to such innovations as really afford an important insight into the structure of the forms, whereas all that belongs to philological learning and many other things have been passed over because they seemed unnecessary. Among such superfluous innovations I include especially all changes of terminology, and the entire alteration of whole parts of grammar which are often still less necessary, but to which formerly too much importance used to be attached.

The new technical terms I have introduced have generally been approved of, and the principle stated in my Preface to the first edition, though not followed with pedantic consistency, "if possible, to put significant names in the place of dead numbers," as, for *e. g.*, A Declension, O Declension, instead of First and Second Declension, will scarcely be found fault with, for a name with a meaning at once gives a piece of information, and therefore facilitates learning. Doubts have been raised only about the expressions *strong* and *weak*, which I have employed to distinguish the two Aorists and Perfects. I am as well aware now as I was at the first that, from the point of view of scientific inquiry, much may be said against the expressions, but I nevertheless feel that I can not give them up. For the old designation by numbers is unsatisfactory, unless we are prepared for its sake either to sacrifice a more consistent arrangement of the verb, or to mislead the pupil by calling the Aorist which is treated of first the second, and first the one with which he is made acquainted afterward. But a common name to distinguish the two forms of the Aorist Active Middle and Passive, and of the Perfect Active, is indispensable in a system of Greek Grammar. An innovation had here become necessary, for both neg-

ative and positive reasons. The expressions *strong* and *weak* have this advantage—that, after being introduced by Grimm into his German Grammar, they have also been adopted by English grammarians; and, though I use them not quite in the same sense, they are easily intelligible. It will surely not be difficult to make a pupil understand that those forms are called *strong* which spring from the root, as it were, by an internal agency, and *weak* those which are formed by syllables added externally, especially as he may easily compare the English *take, took, and love, loved*. I still know of no designation which, with so few disadvantages, offers so many advantages as this, and I shall retain it until a better one is suggested; and, after all, in necessary innovations, it is often more important *that* men agree than *on what* they agree.

The fact that the most essential changes I have made in the arrangements of the subjects—as, for example, the strict adherence to the system of Stems in all the inflexions, and especially the division of the verb according to temporal Stems—have met with the approval of practical teachers, has been to me a source of great gratification, it being a clear proof that the demands of scientific inquiry are by no means so much opposed to a right system of teaching as is still imagined by many. The arrangement of temporal Stems is made less upon scientific than upon didactic grounds, in such a manner that kindred forms are joined together, and due regard is paid to the progress from that which is easy to that which is more difficult.

The chapter on the formation of words, though somewhat enlarged, has, for the same reasons, still been kept very brief. But, in treating of the verbs, I have directed attention to the formation of verbal nouns: in treating of the verbs of the different classes, I have always directed attention, by a

number of characteristic examples, to the application of the different Stems in the formation of words. By this means the learner has an opportunity, during the study of his grammar, of making himself acquainted with a number of words, and I have no doubt that teachers will give their sanction to this arrangement.

In regard to Syntax, the positive results of recent linguistic inquiries are as yet less numerous. In this part of the Grammar, therefore, I follow the principle of stating the essential idioms of the Greek language with the utmost possible precision and in the utmost logical order. Only in some chapters, especially in that on the use of the tenses, does my system present considerable differences from the usual one. All minute disquisitions, conjectures, and more or less probable theories—among them especially the ever-repeated theory about the original local meaning of the cases, with which I can not agree at all—have been rigorously excluded. In this part, also, I have never neglected to compare the phenomena of the Greek language with the corresponding ones of Latin, and occasionally also of English, where this could be done with brevity and advantage; for as the usage of a language must be mainly comprehended by a feeling of language, I imagine that every appeal to a Latin usage already embodied with our feeling of language, or to an English usage familiar to us from childhood, advances our knowledge much more than philosophical definitions or technical terms of vague or various meanings. For the same reason, I every where attach great importance to an accurate translation of a Greek idiom into English or Latin. I need hardly guard myself against the opinion that I considered such a translation to be a philosophical explanation of a linguistic phenomenon. A real explanation is beyond the problem of a Grammar.

I scarcely need repeat here that the present book is not intended, like an Elementary Grammar, to be committed to memory paragraph by paragraph; but, in teaching, a suitable selection, according to the degree of the pupil's advancement, should be made by the teacher. By a difference in type I have myself, at least partially, indicated this.

It may be remarked in general that the first business every where is that of memory, and only when the actual forms, with the aid of the paradigms, have been committed to memory, analysis may be added. First *knowledge*, then *understanding*: this ought to be the leading principle; but, as I have said in another place, "Memory can neither accurately grasp the great variety of Greek forms nor retain them, unless it be supported by an analyzing and combining intelligence, which furnishes, as it were, the hooks and cement to strengthen that which has been learned, and permanently to impress it upon the mind." If details learned at different times and carefully committed to memory, during a subsequent repetition variously combine with one another and form various groups; if, then, many things, at first sight strange, appear to the pupil in the light of a law pervading the language, such insight is certainly not a mere support of memory, but animates the desire to learn, and incites to exercise the power of thought in a variety of ways. The present book offers to teachers abundant opportunities for such exercises, and acquires its highest efficacy under the guidance of thinking teachers who are truly familiar with it, and take a delight in its subjects. That the book has actually found such teachers has been proved to me in various ways, and caused me sincere gratification.

G. C.

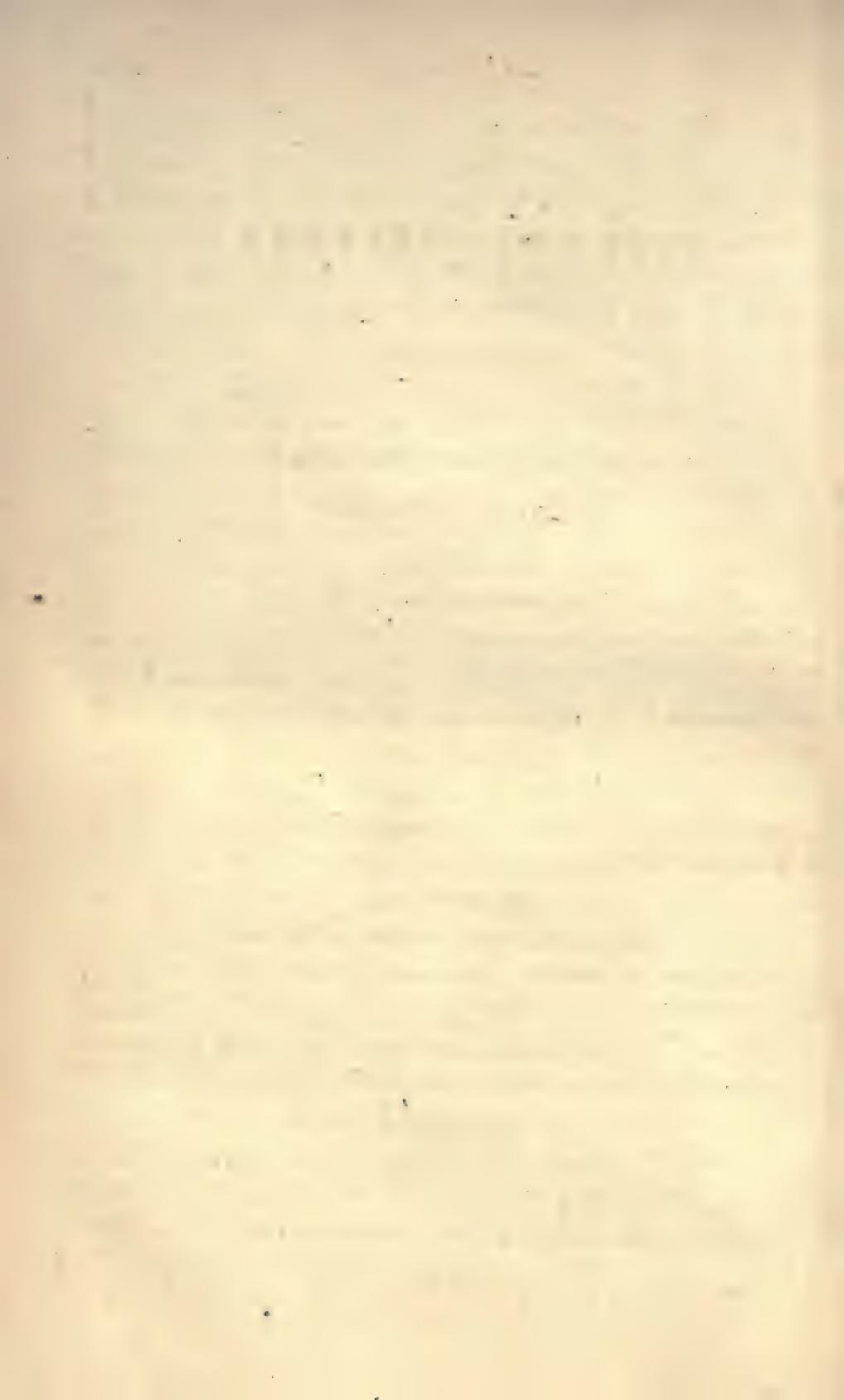


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THE
STUDENT'S GREEK GRAMMAR.

INTRODUCTION.

THE GREEK LANGUAGE AND ITS DIALECTS.

THE Greek language is the language of the Ancient Hellenes ("Ελληνες), the inhabitants of Greece, with all its islands and numerous colonies. It is related to the languages of the Indians, Persians, Romans, Slavonians, Lithuanians, Germans, and Celts. These are all sister-languages, and together form the Indo-European family.

The Greeks were early divided into races, each of which spoke a different dialect. The chief dialects of the Greek language are the *Æolic*, *Doric*, and *Ionic*. At first each race employed its own dialect both in poetry and in prose.

1. The *Ionic* dialect was spoken by the Ionic race, especially in Asia Minor and Attica, in numerous islands, and in the Ionic colonies. It was the first of the dialects developed by poetry, and produced three different but nearly related dialects, viz. :

a) The *Old-Ionic* or *Epic* dialect, which is preserved in the poems of Homer and Hesiod as well as of their followers.

b) The *New-Ionic* dialect, which we know chiefly from the history of Herodotus.

Obs.—The Old and New Ionic dialects are also designated by the common name *Ionic*, as distinguished from the Attic.

c) The *Attic* dialect, in which are written the numerous works in poetry and prose produced at Athens in the time

of her glory. The principal writers of the Attic dialect are—the tragedians Æschylus, Sophocles, Euripides, the comic writer Aristophanes, the historians Thucydides and Xenophon, the philosopher Plato, the great orators Lysias, Demosthenes, and Æschines. Through the importance of Athens in Greece, and the excellence of the Attic literature, the Attic became the chief dialect of the Greek language.

Obs.—A less important distinction is made between the earlier and later Attic writers. The tragedians and Thucydides belong to the earlier Attic, and the remaining authors to the later. The language of Plato is intermediate between the two: that of the tragedians has also many other peculiarities.

2. The *ÆOLIC* dialect was spoken by the *Æolians*, particularly in Asia Minor, Boeotia, and Thessaly. Alcæus and Sappho wrote in this dialect.

3. The *DORIC* dialect was spoken by the *Dorians*, chiefly in Northern Greece, in the Peloponnesus, in Crete, and in the numerous Doric colonies, especially Sicily and Lower Italy. Doric is essentially the dialect of Pindar's lyric poems and Theocritus's bucolics (herdsman's poetry). The choruses in the tragedies also contain some Doric forms.

4. After Athens ceased to be the leading city in Greece, the Attic dialect still remained the language of educated Greeks. But it soon began to degenerate from its primitive purity and excellence, and thus, from the third century before Christ, the common Greek dialect (*ἡ κοινὴ διάλεκτος*) was distinguished from the Attic.

On the boundary-line between the older Attic and the common Greek dialect stands the great philosopher *Aristotle*. Among later authors, the most important are—the historians *Polybius*, *Plutarch*, *Arrian*, *Dion Cassius*; the geographer *Strabo*; the rhetoricians *Dionysius of Halicarnassus* and *Lucian*.



PART FIRST.

ETYMOLOGY.

I. LETTERS AND SOUNDS.

CHAP. I.—THE GREEK CHARACTERS.

A. Letters.

§ 1. The Greek letters are the following:

Large Character.	Small Character.	Name.	Pronunciation.
A	α	Alpha	ă (short or long).
B	β	Beta	b.
Γ	γ	Gamma	g.
Δ	δ	Delta	d.
Ε	ε	Epsīlon	ĕ (only short).
Z	ζ	Zeta	z.
Η	η	Eta	ē (only long).
Θ	θ	Theta	th.
Ι	ι	Iota	ĭ (short or long).
Κ	κ	Kappa	k.
Λ	λ	Lambda	l.
Μ	μ	Mu	m.
Ν	ν	Nu	n.
Ξ	ξ	Xi	x.
Ο	ο	Omīkron	ŏ (only short).
Π	π	Pi	p.
Ρ	ρ	Rho	r.
Σ	σ, ς	Sigma	s.
Τ	τ	Tau	t.
Υ	υ	Upsīlon	ŭ (short or long).
Φ	φ	Phi	ph.
Χ	χ	Chi	ch.
Ψ	ψ	Psi	ps.
Ω	ω	Oměga	ō (only long).

§ 2. For *s* there is a double sign in the small character: σ at the beginning and in the middle, and ς at the end of a word. Hence $\sigma\acute{u}n$, $\sigma\acute{e}i\omega$, $\tilde{\eta}\sigma\alpha n$, but $\pi\acute{o}no\varsigma$, $\kappa\acute{e}ra\varsigma$. In compound words ς may also stand at the end of the first word in the compound: $\pi\rho o\varsigma\text{-}\acute{e}rho\chi o\mu a i$, $\delta\acute{u}\varsigma\text{-}\beta a t o\varsigma$.

§ 3. From the names of the first two letters arose the expression “Alphabet.” The characters of the Greek alphabet do not essentially differ from those of the Latin and of modern languages. All come from the alphabet of the Phœnicians.

In regard to pronunciation, the following points are to be observed:

§ 4. All Greek letters are always pronounced alike. But γ is an exception, since, before γ , κ , χ , or ξ , it is pronounced *ng*. Hence in Latin it is represented by *n*: $\tau\acute{e}g\gamma\omega$ is pronounced *tengo*; $\sigma u\gamma k a l \bar{o}$, *syngkalo*; $\lambda\acute{o}y\chi\eta$, *longchē*; $\phi\acute{o}r\mu i\gamma\xi$, *phorminx*.

§ 5. ζ is pronounced like the English *z*. It is of very different origin in different cases. Compare $\mu e\zeta\omega\eta$ (for $\mu e\gamma i\omega\eta$) from $\mu e\gamma a\varsigma$; $\zeta u\gamma\omega\eta$ with Latin *jugum*, English *yoke*, etc.

§ 6. ϕ we pronounce as *f*, but probably the Greeks pronounced the *p* and *h* separately; hence *ph*, not *f*, is used in Latin for ϕ : $\phi i\lambda o s o \phi \acute{f} i a$, *philosophia*; $\Phi i\lambda o k t \acute{h} t \varsigma$, *Philoctetes*.

§ 7. θ we pronounce like the English *th*.

§ 8. Of the diphthongs, ai and ei are both pronounced as *ei* in *height*; oi , as *oy* in *boy*; av , as *ou* in *sour*; ov , as *ou* in *tour*; vi , as *wi* in *wing*; ϵv and ηv , as *ew* in *few*. The iota subscriptum (*underwritten*) is not pronounced in

§ 3. **Dialects.**—The Greek language had in the most ancient times another letter, \digamma , which was called *Digamma* ($\delta i\gamma a m m a$ =“double gamma”) from its form, and *Vau* ($\mathfrak{F} a v$) from its pronunciation. It was pronounced like the Latin *v*: $F o i v o \varsigma$, *wine*=Lat. *vinum*. At a later time it was written only by the Æolians and Dorians.

α , η , ω . It is not written under, but after capitals, as $A\acute{t}$, $H\acute{t}$, $\Omega\acute{t}$, but still remains unpronounced.

§ 9. When two vowels, usually pronounced together, are to be pronounced separately, the latter has over it a diaeresis ($\deltaιαιρεσις=separation$): thus $\pi\acute{a}i\acute{c}$ is pronounced *pa-is*; $\ddot{a}\nu\pi\nu\acute{o}c$, *a-upnos*.

B. Other Characters.

§ 10. Besides the letters, the Greek language has also the sign ', which is placed over the initial vowel to which it belongs, and represents the *h*: ξ' is pronounced *hex*; $\ddot{\alpha}\pi\acute{a}\xi'$, *hapax*. This sign is called *spiritus asper*, “rough breathing.”

§ 11. For more exact distinction, the Greeks also mark those initial vowels which have not this breathing with the sign ', *i. e.*, the *spiritus lenis*, “gentle breathing.” This sound indicates only the raising of the voice which is necessary for the pronunciation of a vowel when no consonant precedes: $\acute{e}k$ is pronounced *ek*; $\ddot{\alpha}\gamma\omega$, *ago*.

§ 12. In diphthongs the breathing stands over the second vowel: $o\ddot{\nu}\tau\acute{o}c=houtos$; $\acute{e}\delta\acute{o}v=eidon$. But when the first vowel is in large character, the breathing stands before it: “ $A\acute{t}\delta\eta\acute{s}=Hades$; $\acute{\Omega}\iota\delta\acute{n}=Ode$.

§ 13. Every initial ρ has the *spiritus asper* over it: $\rho\acute{a}\psi\delta\acute{o}c$, $\rho\varepsilon\bar{u}ma$. In Latin the aspirate is written after the ρ : *rhapsodus*, *rheuma*. When two ρ ’s come together in a word, ' is usually placed over the first, and ' over the second: $\Pi\acute{u}\rho\acute{r}\acute{o}c=Pyrrhus$; $Ka\acute{l}l\acute{u}\rho\acute{r}\acute{o}\eta=Callirrhoe$.

Obs.—Many write the double ρ without any breathing: $\Pi\acute{u}\rho\rho\acute{o}c$; $Ka\acute{l}l\acute{u}\rho\acute{r}\acute{o}\eta$.

§ 14. As in Latin, so in Greek, the sign - over a vowel denotes that the vowel is long, ' that it is short, and = that it is sometimes one, sometimes the other. In Greek they are used only with the vowels a , ι , υ , since ϵ , η , \circ , ω , are distinguished by their form.

§ 15. The sign ' at the junction of two words indicates the omission of a vowel or diphthong, and is then called an *apostrophe*: *παρ' ἐκείνῳ* for *παρὰ ἐκείνῳ*, *with that one*; *μὴ γώ* for *μὴ εγώ* (*ne ego*).

§ 16. The same sign has the name *coronis* (κορωνίς) when it stands over the junction of two words contracted into one: *τοῦ νόμου* for *τὸ οὐνόμα*, *the name*; *κάγαθός* for *καὶ ἀγαθός*, *and good*. It indicates that a *crasis* (κρᾶσις, *mixture*) or contraction of two words has taken place, and, like the breathing, stands over the second vowel of a diphthong: *ταῦτό* for *τὸ αὐτό*, *the same*.

C. Accents.

§ 17. The Greeks also indicate the tone or ACCENT (προσῳδία) of words. The sign ' over a vowel is called the *acute accent* (ὀξεῖα προσῳδία), that is, the sharp or *raised tone*: *λόγος*, *τούτων*, *παρά*, *ἔτερος*. The syllable thus marked must be raised above the rest.

A word having the acute accent upon the last syllable is called *oxytone* (ὀξύτονον): *παρά*, *εἰπέ*, *βασιλεύς*.

A word having the acute accent upon the last but one is called *paroxytone* (παροξύτονον): *λέγω*, *φαίνω*.

A word having the acute accent upon the last but two is called *proparoxytone* (προπαροξύτονον): *λέγεται*, *εἴπετε*.

§ 18. Obs.—A *proparoxytone*, having a long vowel or diphthong in the second syllable of the word, ought to be pronounced so as to give the accent on the third syllable, and yet preserve the length of the second syllable: *βέβηκα* should be pronounced *bébēka*; *ἀπόβαινε*, *apóbaine*.

§ 19. The sign ' over a vowel is called the *grave accent* (βαρεῖα προσῳδία). It indicates a *low tone*, that is, that a syllable is not raised in tone. Thus in *ἀπόβανε*, the last two might have the grave accent. The marking of them, however, would be superfluous, the absence of the acute being a sufficient guide. All words without an

accent on the final syllable are therefore called *barytone* (*βαρύτονα*): *λέγω, ἔτερος*.

§ 20. The sign ` however, also denotes a subdued acute, and occupies the place of an acute in every oxytone not immediately followed by a pause: *ἀπό, from*, but *ἀπὸ τούτου, from this*; *βασιλεύς, a king*, but *βασιλεὺς ἐγένετο, he became king*. Oxytones, therefore, retain their accent unchanged only at the end of a sentence.

§ 21. The sign ^ over a vowel is called the *circumflex accent* (*περισπωμένη προσῳδία*), from its shape. The circumflex is a combination of the acute and the grave, ^.

A word having a circumflex on the last syllable is called *perispomenon* (*περισπώμενον*): *ἀγαθοῖς, σκιᾶς*.

A word having a circumflex on the last syllable but one is called *properispomenon* (*προπερισπώμενον*): *φεῦγε, βῆτε*.

§ 22. In diphthongs, the accent, like the breathing (§ 12), is put over the second vowel: *φεύγει, τοῦτο*.

When the circumflex accent and the breathing meet upon the same vowel, the accent is placed over the breathing: *οῦτος, ἥθος, Ὦτος*. The acute, in a similar case, stands to the right of the breathing: *ἄγε, ἔρχομαι, ᾧτε*.

Obs.—The acute is placed between the two points of a diaeresis (9), *άιδιος*, but the circumflex over them, *πραῦναι*.

D. Punctuation.

§ 23. For the purpose of dividing sentences and periods, the Greeks employ the comma and the full-point. For the sign of interrogation they use the semicolon: *τί εἶπας; what did you say?* For the colon or semicolon they place a point at the upper part of the line: *ἔρωτῶ ὑμᾶς· τί ἐποιήσατε; I ask you: what did you do?* *ἔσπέρα ἦν· τότε ἦλθεν ἄγγελος, it was evening; then a messenger came.*

CHAP. II.—THE SOUNDS.

A. *The Vowels.*

§ 24. The Greek language, like the Latin, has five vowels, of which the first four are like the Latin, *a*, *e*, *o*, *i*. But instead of the Latin *u*, the Greeks have *v* (pronounced nearly like the French *u* and the German *ii*).

§ 25. The vowels, apart from the distinction of long and short, are divided into two classes—the *hard* and the *soft* vowels: *a*, *ε*, *η*, *o*, *ω*, are hard; *v*, *ι*, soft.

§ 26. From the union of *hard* and *soft* vowels together arise *diphthongs* (*δίφθογγοι*, *i. e.*, double-sounds). They are:

<i>av</i> , from <i>a</i> and <i>v</i> .	<i>ov</i> , from <i>o</i> and <i>v</i> .
<i>ai</i> , " <i>a</i> " <i>i</i> .	<i>oi</i> , " <i>o</i> " <i>i</i> .
<i>εv</i> , " <i>ε</i> " <i>v</i> .	<i>ηv</i> , " <i>η</i> " <i>v</i> .
<i>εi</i> , " <i>ε</i> " <i>i</i> .	

§ 27. The union of *long hard* vowels with *i* produces the

§ 24. **Dialects.**—The Dialects, in many words and forms, admit different vowels from those usual in the Attic dialect. Thus:

1. The *Ionic* (Epic and New-Ionic) dialect prefers *η* for Attic *ā*: Att. θώραξ, Ion. θώρηξ, *breastplate*; Att. ἀγορά, Ion. ἀγορή, *market*; Att. ναῦς, Ion. νῆσς, *ship*; but Ion. μεσαμβρίη for Att. μεσημβρία, *mid-day*.

2. The *Doric*, on the contrary, prefers *ā*: Att. ἄημος, Dor. ἄᾶμος, *people*; Att. μήτηρ, *mother*, Dor. μάτηρ (comp. Latin *māter*); Dor. Ἀθάνα for Ἀθηνᾶ, *goddess Athena*, even in Attic poets.

3. The Ionic dialect often changes *ε* to *ει*, and *o* to *ov*: Att. ξένος, Ion. ξεῖνος, *foreign*; At. ἐνεκα, Ion. εἴνεκα, *on account of*; Att. μόνος, Ion. μοῦνος, *alone*; Att. ὄνομα, Ion. οῦνομα, *name*. Rarely *o* to *oi*, or *a* to *ai*: Att. ἡγνόησε, Ion. ἡγνοίησε, *he knew not*.

§ 26. **Dialects.**—The New-Ionic dialect has moreover the diphthong *ωv*, which, however, only comes in place of *av* in the other dialects. θωῆμα for θαῖμα, *wonder*; ἰωντοῦ for ἰαντοῦ, *of himself*: *ωv* must be pronounced as *ou*.

spurious diphthongs α , η , ω , in which the underwritten iota is not heard. (Compare § 8.)

§ 28. The Greek language also combines v with ι , but only before vowels: $\mu\nu\iota a$, *a fly*.

§ 29. We farther distinguish the obscure o-sound (\circ , ω), the medium a-sound (a), and the clear e-sound (ϵ , η), and the more obscure v from the clearer ι .

B. *The Consonants.*

§ 30. The consonants are divided: I. According to the position in the mouth where they are produced, *i. e.*, according to their *organ* ($\ddot{\sigma}\rho\gamma\ddot{a}vov$, “instrument”), into:

1. GUTTURALS (throat-sounds), κ , γ , χ .
2. DENTALS (teeth-sounds), τ , δ , θ , ν , λ , ρ , σ .
3. LABIALS (lip-sounds), π , β , ϕ , μ .

§ 31. II. According to their *power*, that is, whether they can be pronounced with or without a vowel, into:

§ 32. 1. MUTES (mutæ):

- (a.) *hard* (tenues), κ , τ , π .
- (b.) *soft* (mediæ), γ , δ , β .
- (c.) *aspirated* (aspiratae), χ , θ , ϕ .

Obs.—The aspirated consonants contain each a *hard* consonant with the rough breathing, χ therefore = κ' (kh); θ = τ' (th); ϕ = π' (ph).

§ 33. 2. VOCALS (semivocales):

- (a.) *Liquids* (liquidæ), λ , ρ .
- (b.) *Nasals* (nasales), γ (γ before gutturals, § 4), ν , μ .
- (c.) *Sibilant* (sibilans), σ (ς).

§ 32. *Dialects.*—In the Ionic dialect the aspirates often lose the breathing: $\delta\acute{\epsilon}\kappa\mu\alpha i$ for Attic $\delta\acute{\epsilon}\chi\mu\alpha i$, *accept*; $\alpha\acute{\nu}\tau\iota\varsigma$ for Attic $\alpha\acute{\nu}\theta\iota\varsigma$, *again*. The New-Ionic sometimes transposes the breathing: $\kappa\acute{\nu}\theta\acute{\omega}\nu$ for Attic $\chi\acute{\nu}\omega\acute{\nu}$, *tunic*; $\iota\acute{\nu}\theta\acute{\epsilon}\nu\tau\epsilon\nu$ for Attic $\iota\acute{\nu}\tau\epsilon\acute{\nu}\theta\epsilon\nu$.

§ 34. The *double consonants* belong to both kinds: ξ , ψ , ζ : for $\xi = \kappa\sigma$, $\psi = \pi\sigma$, $\zeta = \delta$, with a soft sibilant (§ 5).

Obs.— $\kappa\sigma$ only occurs in compounds with $\iota\kappa$: $\iota\kappa\sigma\omega$, *I rescue.*

CHAP. III.—COMBINATIONS AND CHANGES OF SOUNDS.

A. *Vowels in Combination.*

§ 35. In the inner part of a word not all vowels may

§ 34. **Dialects.**—A peculiarity of the Greek language is the want of the breathing *v*. The *v*, however, was not altogether wanting; for—

1. The digamma (§ 3, D.) occurred in the Homeric dialect in the beginning of the following words: $\alpha\gamma\nu\mu$, *break*; $\ddot{\alpha}\lambda\iota\varsigma$, *numerous*; $\dot{\alpha}\lambda\iota\sigma\kappa\mu\alpha$, *am caught*; $\ddot{\alpha}\nu\alpha\zeta$, *ruler*; $\dot{\alpha}\nu\acute{a}\sigma\sigma\omega$, *rule*; $\dot{\alpha}\nu\delta\acute{a}\nu\omega$, *please*; $\dot{\alpha}\rho\alpha\acute{a}\varsigma$, *tender*; $\ddot{\alpha}\sigma\tau\upsilon$, *city*; $\ddot{\epsilon}\alpha\rho$, *spring [ver]*; $\ddot{\epsilon}\theta\nu\varsigma$, *swarm, people*; $\ddot{\epsilon}\iota\kappa\sigma\iota$, *twenty* [Doric *Fikati*, Latin *viginti*]; $\ddot{\epsilon}\iota\kappa\omega$, *yield*; $\ddot{\epsilon}\iota\lambda\omega$, *press*; $\ddot{\epsilon}\kappa\eta\tau\iota$, *willingly*; $\ddot{\epsilon}\kappa\rho\acute{a}\varsigma$, *father-in-law*; $\ddot{\epsilon}\kappa\acute{a}\nu$, *willing*; $\ddot{\epsilon}\Lambda\pi\mu\alpha$, *hope*; the pronominal Stem $\dot{\iota}$ (*το, sui*), $\ddot{\epsilon}\iota\kappa\alpha$, *appear*; $\ddot{\epsilon}\pi\varsigma$, *word*; $\ddot{\epsilon}\iota\pi\sigma\upsilon$, *spoke*; $\ddot{\epsilon}\rho\gamma\sigma$, *work*; $\ddot{\epsilon}\rho\gamma\omega$, *close in*; $\ddot{\epsilon}\rho\acute{\rho}\omega$, *go on*; $\ddot{\epsilon}\rho\acute{\nu}\omega$, *draw*; $\ddot{\epsilon}\rho\acute{\epsilon}\omega$, *shall say*; $\ddot{\epsilon}\sigma\theta\acute{\iota}\varsigma$, *clothing*; $\ddot{\epsilon}\iota\mu\alpha$, *dress* (Stem *Fες*, Latin *vestis*); $\ddot{\epsilon}\tau\eta\varsigma$, *relative*; $\ddot{\iota}\delta\acute{n}\varsigma$, *agreeable*; $\ddot{\iota}\Lambda\iota\o\varsigma$, *city Ilios*; $\ddot{\iota}\sigma\o\varsigma$, *equal*; $\ddot{\iota}\kappa\o\varsigma$, *house*; $\ddot{\iota}\nu\o\varsigma$, *wine (vinum)*. On the operation of the digamma, see § 63, D., 75, D.

2. The *F* in the middle occurred in $\ddot{\sigma}\iota\varsigma$, *sheep*, from $\sigma\mathfrak{F}\iota\varsigma$ (Latin *ovis*): $\nu\eta\acute{o}\varsigma$, *of the ship*, from $\nu\bar{a}F\bar{o}\varsigma$ (Latin *navis*), Gen. of *ναῦς*.

3. The Dorians and Æolians retained the digamma at the beginning of many words: Æol. *Fέτος*, *year*, Dor. *Fίδιος*, *own*.

4. In Homer, at the beginning of many words, *ε* stands for *F*. $\ddot{\iota}\iota\iota$, *him, self*; $\ddot{\iota}\iota\kappa\sigma\iota$, *twenty*; $\ddot{\iota}\iota\sigma\eta$, *equal*; $\ddot{\iota}\iota\delta\bar{\nu}\sigma\sigma\sigma\sigma$, *marriage-gift* = $\ddot{\iota}\iota\delta\bar{\nu}\sigma\sigma$.

§ 35. **Dialects.**—The Dialects vary much in regard to the combinations of vowels. The *Epic* and *New-Ionic* leave many syllables uncontracted: $\ddot{\iota}\bar{\nu} = \iota\bar{\nu}$, *well*; $\ddot{\sigma}\bar{\iota}\mu\alpha = \sigma\iota\mu\alpha$, *I think*; $\pi\acute{a}\iota\varsigma = \pi\alpha\iota\varsigma$, *boy*; $\nu\acute{o}\varsigma = \nu\bar{o}\varsigma$, *sense*; $\phi\acute{l}\acute{e}\eta\tau\epsilon = \phi\acute{l}\acute{e}\eta\tau\epsilon$ (*ametis*); $\acute{a}\acute{e}\kappa\omega\sigma = \acute{a}\kappa\omega\sigma$, *unwilling*. Some of the forms usually uncontracted are, on the

combine. The dissimilar vowels pair with one another best:

1. The *soft* generally remain *unchanged* before the *hard* vowels: *σοφία*, *wisdom*; *λύω*, *I loosen*; *ἰαύω*, *I slumber*; *ὑει*, *it rains*; *εὐνοια*, *benevolence*.

2. *Hard* vowels before *soft* ones become diphthongs: *εύ*, *εῦ*, *good*; *πάις*, *παις*, *boy*; *γένει*, *γένει*, *to the race*.

Obs.—Diphthongs sometimes lose their second part before vowels: *βου-ός* becomes *βο-ός* (*bov-is*); *και-ω*, *κά-ω*, *burn*. Compare §§ 160, 248, *Obs.*

§ 36. *Similar* (§ 25) vowels can not well stand together, and hence, when they meet, are often *contracted* according to the following laws:

1. Two *similar* vowels melt into one long vowel: *λᾶας* becomes *λᾶς*, *stone*; *ζηλώω*, *ζηλῶ*, *I am zealous*; *Χῖος*, *a Chian*; *φιλέητε*, *φιλῆτε*, *ametis*, in which cases *ε* and *η*, *o* and *ω*, are similar.

Still it must be observed that *ε ε* usually become *ει*, and *ο ο* become *ου*: *ποίεε*, *ποίει*, *do*; *πλόος*, *πλοῦς*, *passage by sea*. Vowels before a similar one beginning a diphthong disappear: *πλόου*, *πλοῦ*, *of a passage*; *οἰκέει*, *οἰκεῖ*, *dwells*; *φιλέη*, *φιλῆ*, *amet*.

§ 37. 2. Dissimilar vowels form a compound in which

contrary, contracted in these dialects: *ἱρός* = *ἱερός*, *holy*; *βώσας* = *βοήσας*, *one who has called*.

2. The abbreviation in the diphthongs ending in *v* is explained by this letter first becoming *F*, and then being quite dropped (compare § 34, D., 2): *βου-ός* — *βοF-ός* [*bov-is*] — *βο-ός*.

§ 37. *Dialects*.—1. The Dialects supply many exceptions. Thus, in New-Ionic especially, *εο* and *εον* are contracted into *εν*, not into *ον*: *ποιέομεν*, *ποιεῦμεν*, *we make*; *ποιέοντι*, *ποιεῦστι*, *they make*.

2. In the Ionic dialect, *ao* (*yo*) often changes to *εω*: *Ἀτρείδαο*, *Ἀτρείδεω*, *of Atrides*; *ἱλαος*, *ἱλεως*, *merciful*. *a* before *ω* is often changed into the thinner sound *ε*: *Ποσειδέων* = *Ποσειδάων*, Att. *Ποσειδῶν*, *the god Poseidon*.

3. In Doric, *ao*, *aw*, are contracted into *ā*: *Ἀτρείδαο* = *Ἀτρείδα*, *Ποσειδάων* = *Ποσειδᾶν*, *θεάων* (*dearum*) = *θεᾶν*.

a) the obscurer vowel overpowers the clearer (§ 29).

Thus from

<i>ao</i>	comes	<i>ω</i>	in <i>τιμάομεν</i> ,	<i>τιμῶμεν</i> , <i>we honor.</i>
<i>ηο</i>	"	<i>ω</i>	" <i>υη-όδηνος</i> ,	<i>υώδηνος</i> , <i>painless.</i>
<i>οα</i>	"	<i>ω</i>	" <i>αιδόα</i> ,	<i>αιδῶ</i> , <i>pudorem.</i>
<i>οη</i>	"	<i>ω</i>	" <i>ζηλόητε</i> ,	<i>ζηλῶτε</i> , <i>ye may be jealous.</i>
<i>εο</i>	"	<i>ον</i>	" <i>γένεος</i> ,	<i>γένονς</i> , <i>of the race.</i>
<i>οε</i>	"	<i>ον</i>	" <i>ζήλος</i> ,	<i>ζήλον</i> , <i>bē jealous.</i>
<i>αι</i>	"	<i>φ</i>	" <i>ἀοιδή</i> ,	<i>φόδή</i> , <i>song.</i>
<i>αον</i>	"	<i>ω</i>	" <i>τιμάον</i> ,	<i>τιμῶ</i> , <i>be honored.</i>
<i>ηον</i>	"	<i>ω</i>	" <i>μὴ οὖν</i> ,	<i>μῶν</i> , <i>surely not.</i>
<i>εον</i>	"	<i>ον</i>	" <i>χρυσέον</i> ,	<i>χρυσοῦ</i> , <i>of the golden.</i>
<i>εοι</i>	"	<i>οι</i>	" <i>χρύσεοι</i> ,	<i>χρυσοῖ</i> , <i>the golden.</i>
<i>οει</i>	"	<i>οι</i>	" <i>ζηλόεις</i> ,	<i>ζηλοῖς</i> , <i>thou art jealous.</i>
"	"	<i>ον</i>	" <i>οίνοεις</i> ,	<i>οινοῦς</i> , <i>abounding in wine.</i>

Obs.—*οει* become *ον* when the *ει* represents the lengthening of *ε* (§ 42).

§ 38. b) When the medium a-sound and clearer e-sound meet, the first in order gains the upper hand :

<i>αε</i>	become	<i>ā</i>	in <i>ἀέκων</i> ,	<i>ἀκων</i> , <i>unwilling.</i>
<i>αη</i>	"	<i>ā</i>	" <i>τιμάητε</i> ,	<i>τιμᾶτε</i> , <i>honoretis.</i>
<i>αει</i>	"	<i>ā</i>	" <i>ἀείδω</i> ,	<i>ἄδω</i> , <i>I sing.</i>
<i>αη</i>	"	<i>ā</i>	" <i>τιμάης</i> ,	<i>τιμᾶς</i> , <i>honores.</i>
<i>εα</i>	"	<i>η</i>	" <i>ἔαρ</i> ,	<i>ῆρ</i> , <i>spring.</i>
<i>εαι</i>	"	<i>η</i>	" <i>λένεαι</i> ,	<i>λίγ</i> , <i>thou art loosened.</i>
<i>ηαι</i>	"	<i>η</i>	" <i>λόνηαι</i> ,	<i>λίγ</i> , <i>solvaris.</i>

Obs.—In the contractions of *αει* and *εαι*, sometimes *αι* takes the place of *α*, *εi* that of *η*. So from *ἀεικής*, *unfit*, comes *αικής*; from *ἀείρω*, *I lift up*, comes *αιρω*; from *λένεαι* comes *λένει* (with *λύη*). Exceptions, §§ 130, 183, 243 (*τιμᾶν*), 244.

§ 39. Another mode of treating vowels which meet together is called *Synizesis* (*συνίζησις*, *i. e.*, *sinking*). It consists in the first vowel being written but not pronounced as a vowel: *θεός*—as one syllable.

§ 39. **Dialects.**—*Synizesis* is frequent in Homer, especially after *ε*: *Πηληϊάδεω*, *of Pelides*; *χρυσέοις*, *aureis*; *νέα*, *navem*; also *πόλιας*, *cities*; *δύδοος*, *the eighth*.

B. *Other kinds of Vowel changes.*

§ 40. Another change of the vowels consists in their being lengthened. Two kinds of lengthening are distinguished, viz. :

1. *Organic lengthening*, i. e., that which is required by inflexion or derivation. By organic lengthening—

ă	generally becomes η, <i>τιμάω</i> , <i>I honor</i> ,	Fut. <i>τιμήσω</i> .
o always	" ω, <i>ζηλώω</i> , <i>I am jealous</i> ,	" <i>ζηλώσω</i> .
ε "	" η, <i>ποιέω</i> , <i>I make</i> ,	" <i>ποιήσω</i> .
ĩ either	" ī, <i>τίω</i> , <i>I honor</i> ,	" <i>τίσω</i> ;
or	" ει, St. <i>λιπ</i> ,	Pres. <i>λείπω</i> , <i>I leave</i> :
sometimes	" οι, " <i>λιπ</i> ,	Adj. <i>λιπός</i> , <i>remaining</i> .
ĩ either	" ẽ, <i>λύω</i> , <i>I loose</i> ,	Fut. <i>λύσω</i> ;
or	" ευ, St. <i>φυγ</i> ,	Pres. <i>φεύγω</i> , <i>I flee</i> .

§ 41. Obs.—After ε, ι, and ρ, α is changed to ā instead of η: ἴάω, *I leave, allow*; fut. ἴάσω; St. ia, *heal*; iāτρός, *physician*; St. ὄρα, *see*; ὄρᾶμα, *a view*. The Attic dialect is altogether averse to the combinations εη, ιη, ρη, and frequently puts εā, ιā, ρā in their place.

§ 42. 2. *Compensatory lengthening*, i. e., that which is used as a compensation for lost consonants. By it ă, even when ε, ι, or ρ does not precede, is often changed to ā: πāç, *every*, from πă-ντ-ç—ε generally becomes ει: ειμί, *I am*, from ἐσ-μι (§ 315)—ο generally becomes ον: διδούç for διδο-ντ-ç [Lat. da-n-s]—ι always becomes ī, and ẽ always ẽ: δεικνύç for δεικνυ-ντ-ç, *showing*.

Obs.—Exceptions, in which ε becomes η, and ο becomes ω, are given in § 147, and in which α becomes η in § 270.

§ 43. The three short hard vowels often interchange in one and the same Stem, when, generally, ε is regarded as the Stem-vowel: τρέπω, *I turn*; ἐτραπον, *I turned*;

§ 40. *Dialects*.—The extension of ν to ον appears in ειλήλονθα, *am come*, from Stem ελνθ (§ 327, 2).

§ 41. *Dialects*.—The Old and New-Ionic dialect does not avoid the combinations εη, ιη, and ρη: ιτέν = Attic ιτιā, *willow*; ιητρός = Attic iāτρός, *physician*; πειρήσομαι = Attic πειράσομαι, *I will try*.

The Doric dialect, on the contrary, regularly lengthens ă into ā: τιμāσω = τιμήσω, *I will honor* (§ 24, D., 2).

τρόπος, turning; Stem *γενες*, Nom. *γένος*, race [compare Lat. *generis*, Nom. *genus*]; *φλέγω*, *I burn*; *φλόξ*, *flame*.

η also is at times changed to *ω*: *ἀρήγω*, *I help*; *ἀρωγός*, *helper*.

C. Consonants in combination with one another.

§ 44. Consonants, in regard to their combination, are subject to still greater limitation and change than the vowels. Those which are *dissimilar* (comp. §§ 32, 33) agree best with one another, especially the mutes with the liquids.

That discordant consonants may continue together, they are either made more like one another (*assimilated*) or more unlike (*dissimilated*). The essential laws for the necessary changes of consonants are the following:

§ 45. 1. Before *mute dentals* (§§ 30, 31), only consonants of *other organs* which are of the *same order* (that is, both hard, both soft, or both aspirated, § 32) can stand; consequently, the only allowable combinations of sounds are—*κτ*, *πτ*, *γδ*, *βδ*, *χθ*, *φθ*.

When a different mute stands before the dental, through inflexion or derivation, it must be *assimilated* to the order of the latter. Consequently—

<i>κδ</i> and <i>χδ</i> become <i>γδ</i> .	<i>πδ</i> and <i>φδ</i> become <i>βδ</i> .
<i>κθ</i> " <i>γθ</i> " <i>χθ</i> .	<i>πθ</i> " <i>βθ</i> " <i>φθ</i> .
<i>γτ</i> " <i>χτ</i> " <i>κτ</i> .	<i>βτ</i> " <i>φτ</i> " <i>πτ</i> .

Therefore—

πλεκ-θηναι becomes *πλεχθῆναι*, from *πλέκω*, *I weave*.

λεγ-τος " *λεκτός*, " *λέγω*, *I say*

[*lectus* instead of *leg-tus*].

λεγ-θηναι " *λεχθῆναι*, " *λέγω*, *I say*.

δεχ-τος " *δεκτός*, " *δέχομαι*, *I receive*

[*tractus* instead of *trah-tus*, from *traho*].

τυπ-θηναι " *τυφθῆναι*, from *τύπτω*, *I strike*.

γραφ-τος " *γραπτός*, " *γράφω*, *I write*.

γραφ-δην " *γράβδην*, " " "

Obs.—The preposition *ἐκ*, *out of* (Lat. *ex*), remains unchanged in all combinations: *ἐκθεσις*, *casting out*; *ἐκδρομη*, *running out*.

§ 46. 2. Before *mute dentals*, *mute dentals* to be audible are changed into σ (*Dissimilation*). Therefore—

$\tau\tau$, $\delta\tau$, and $\theta\tau$ become $\sigma\tau$.

$\tau\theta$, $\delta\theta$, “ $\theta\theta$ “ $\sigma\theta$: hence

$\dot{\alpha}\nu\tau\tau\tau\omega$ becomes $\dot{\alpha}\nu\sigma\tau\omega$, *accomplished*, from $\dot{\alpha}\nu\tau\tau\omega$, *I accomplish*.

$\dot{\alpha}\delta\tau\epsilon\omega$ “ $\dot{\alpha}\sigma\tau\epsilon\omega$, *canendum est*, “ $\dot{\alpha}\delta\omega$, *I sing*.

$\pi\varepsilon\theta\theta\eta\nu\omega$ “ $\pi\varepsilon\sigma\theta\eta\nu\omega$, *to be persuaded*, “ $\pi\varepsilon\theta\omega$, *I persuade*.

§ 47. 3. Before μ a *guttural* becomes γ , a *dental* σ , a *labial* μ . Therefore—

$\delta\omega\kappa\mu\omega$ becomes $\delta\omega\gamma\mu\omega$, *persecution*, from $\delta\omega\kappa\omega$, *I pursue*.

$\beta\varepsilon\beta\rho\epsilon\chi\mu\omega$ “ $\beta\varepsilon\beta\rho\epsilon\gamma\mu\omega$, *I have been wetted*, from $\beta\rho\epsilon\chi\omega$, *I wet*.

$\dot{\iota}\delta\mu\nu$ “ $\dot{\iota}\sigma\mu\nu$, *we know*, from $\dot{\iota}\delta\delta\alpha$, *I know*. [plish.]

$\dot{\eta}\nu\tau\mu\omega$ “ $\dot{\eta}\nu\sigma\mu\omega$, *I have been perfected*, from $\dot{\alpha}\nu\tau\omega$, *I accom-*

$\pi\varepsilon\pi\varepsilon\theta\mu\nu\omega$ “ $\pi\varepsilon\pi\varepsilon\sigma\mu\omega$, *persuaded*, from $\pi\varepsilon\theta\omega$, *I persuade*.

$\kappa\omega\tau\mu\omega$ “ $\kappa\omega\gamma\mu\omega$, *a striking*, from $\kappa\omega\pi\tau\omega$, *I strike* [*summus*, from *sup-mus*].

$\tau\varepsilon\tau\rho\beta\mu\omega$ “ $\tau\varepsilon\tau\rho\gamma\mu\omega$, *I have been rubbed*, from $\tau\rho\beta\omega$, *I rub*.

$\gamma\rho\alpha\phi\mu\omega$ “ $\gamma\rho\alpha\gamma\mu\omega$, *letter*, from $\gamma\rho\alpha\phi\omega$, *I write*.

Obs.—Sometimes in derivation the gutturals and dentals remain unchanged: $\dot{\alpha}\kappa\mu\eta$, *bloom*; $\dot{\rho}\nu\theta\mu\omega$, *movement*, *rhythm*; $\dot{\alpha}\rho\iota\theta\mu\omega$, *num-*
ber.

The preposition $\iota\kappa$ leaves its κ unchanged: $\iota\kappa\mu\alpha\sigma\sigma\omega$, *I wipe out*.

§ 48. 4. Before σ , as a hard consonant, γ and χ become κ , and β becomes π (*Assimilation*): $\kappa\sigma$ is then written ξ , and $\pi\sigma\psi$. Therefore—

$\dot{\alpha}\gamma\sigma\omega$ becomes $\dot{\alpha}\kappa\sigma\omega$, written $\dot{\alpha}\xi\omega$, *I shall lead*, from $\dot{\alpha}\gamma\omega$, *I lead* [rex*i* instead of *reg-si*, from *reg-o*].

$\delta\varepsilon\chi\sigma\omega$ “ $\delta\varepsilon\kappa\sigma\omega$, written $\delta\varepsilon\xi\omega$, *I shall receive*, from $\delta\varepsilon\chi\omega$, *I receive* [*traxi* instead of *trah-si*, from *trah-o*].

$\tau\rho\iota\beta\sigma\omega$ “ $\tau\rho\iota\pi\sigma\omega$, written $\tau\rho\iota\psi\omega$, *I shall rub*, from $\tau\rho\iota\beta\omega$, *I rub* [*scripsi* instead of *scrib-si*, from *scrib-o*].

$\gamma\rho\alpha\phi\sigma\omega$ “ $\gamma\rho\alpha\pi\sigma\omega$, written $\gamma\rho\alpha\psi\omega$, *I shall write*, from $\gamma\rho\alpha\phi\omega$, *I write*.

Obs.—It is clear from § 34 that every κ and π with σ must become

§ 47. **Dialects.**—The changes of dentals and gutturals before μ is frequently omitted in Ionic: $\iota\kappa\mu\nu\omega$, *favorable*, from St. $\iota\kappa$ ($\iota\kappa\alpha\tau\omega$, *I come*); $\dot{\alpha}\kappa\alpha\chi\mu\nu\omega$, *pointed*, from St. $\dot{\alpha}\kappa$ (Lat. *acuo*); $\dot{\alpha}\delta\tau\mu\eta$, *breath*; $\dot{\alpha}\delta\mu\eta$, *smell*, from St. $\dot{\alpha}\delta$ ($\ddot{\alpha}\zeta\omega$) [*od-or*], Att. $\dot{\alpha}\sigma\mu\eta$; $\dot{\iota}\delta\mu\nu$, *we know* = Att. $\dot{\iota}\sigma\mu\nu$; $\kappa\kappa\kappa\omega\theta\mu\nu\omega$, *equipped*, from St. $\kappa\kappa\kappa\theta$ ($\kappa\kappa\kappa\sigma\sigma\omega$) = Att. $\kappa\kappa\kappa\omega\sigma\mu\nu\omega$.

ξ and ψ : hence $\pi\lambda\varepsilon\kappa\text{-}\sigma\omega$ becomes $\pi\lambda\xi\zeta\omega$, from $\pi\lambda\acute{\epsilon}kw$, *I weave*; $\lambda\varepsilon\iota\pi\text{-}\sigma\omega$ becomes $\lambda\varepsilon\acute{\iota}\psi\omega$, from $\lambda\varepsilon\acute{\iota}\pi\omega$, *I leave*.

§ 49. 5. The dentals, when standing separately before σ , are dropped *without compensation*; in like manner ν disappears before ζ . Therefore—

$\acute{\alpha}\nu\tau\text{-}\sigma\iota\varsigma$ becomes $\acute{\alpha}\nu\sigma\iota\varsigma$, *accomplishment*, from $\acute{\alpha}\nu\tau\omega$, *I accomplish*.

$\eta\delta\text{-}\sigma\omega\mu\iota$ “ $\eta\sigma\omega\mu\iota$, *I shall rejoice*, from $\eta\delta\omega\mu\iota$, *I rejoice* [*laesi for laed-si*, from *laed-o*].

$\kappa\omega\rho\theta\text{-}\sigma\iota$ “ $\kappa\omega\rho\theta\varsigma$, *to the helmets*, from $\kappa\omega\rho\varsigma$, Gen. $\kappa\omega\rho\text{-}\theta\varsigma$, *helmet*.

$\delta\omega\mu\omega\text{-}\sigma\iota$ “ $\delta\omega\mu\omega\varsigma$, *to the dæmons*, from $\delta\omega\mu\omega\varsigma$, *dæmon*. [yoke.]

$\sigma\omega\nu\text{-}\zeta\gamma\omega\varsigma$ “ $\sigma\omega\nu\zeta\gamma\omega\varsigma$, *yoked together*, from $\sigma\omega\nu$, *together*, and $\zeta\gamma\omega\varsigma$,

Hence σ before another σ is lost: $\tau\varepsilon\chi\varepsilon\sigma\text{-}\sigma\iota$ becomes $\tau\varepsilon\chi\varepsilon\sigma\text{-}\sigma\iota$, *to walls* (from $\tau\varepsilon\chi\omega\varsigma$, *wall*); $\acute{\iota}\sigma\text{-}\sigma\omega\mu\iota$, $\acute{\iota}\sigma\text{-}\sigma\omega\mu\iota$.

Obs. 1.— ν is not always dropped before σ or ζ in composition. In the preposition $\acute{\iota}\nu$, the ν remains for the sake of clearness: $\acute{\iota}\nu\text{-}\sigma\acute{\alpha}\zeta\omega$, *I trickle in*; $\acute{\iota}\nu\zeta\acute{\nu}\gamma\omega\mu\iota$, *I harness*. The ν in $\pi\tilde{a}\nu$, *all, every*, and $\pi\acute{\alpha}\tilde{a}\nu$, *again*, either remains unchanged or is assimilated to the following σ : $\pi\acute{\alpha}\nu\sigma\phi\varsigma$, *all-wise*; $\pi\alpha\lambda\acute{i}\sigma\omega\tau\omega\varsigma$, from $\pi\acute{\alpha}\lambda\omega\sigma\omega\tau\omega\varsigma$, *starting back*. The ν in $\sigma\omega\nu$, *with*, is dropped before ζ or σ with a consonant following: $\sigma\omega\nu\gamma\omega\varsigma$ (see above); $\sigma\omega\sigma\eta\mu\omega\varsigma$, *system*; it is assimilated before a simple σ : $\sigma\omega\sigma\iota\tau\omega\varsigma$, from $\sigma\omega\sigma\iota\tau\omega\varsigma$, *common meal*.

2. Sometimes ν remains unchanged before σ in the 2d Pers. Sing. of the Perf. Mid.: $\pi\acute{\iota}\text{-}\phi\omega\text{-}\sigma\omega\iota$, *thou hast appeared*.
3. In exceptional cases, compensatory lengthening (§ 42) takes place when a single ν is omitted: for instance—

a) In some Nominatives Sing.: $\mu\omega\lambda\tilde{a}\text{-}\varsigma$, *black*, for $\mu\omega\lambda\omega\text{-}\varsigma$.

b) In the 3d Pers. Plur. of the chief tenses, where σ has taken the place of τ : $\lambda\acute{\nu}\text{-}\omega\text{-}\sigma\iota$, *they loosen*, instead of $\lambda\omega\text{-}\omega\text{-}\sigma\iota$ (originally $\lambda\omega\text{-}\omega\text{-}\tau\iota$) (§ 60).

c) Often in derivation: $\gamma\omega\roo\sigma\acute{\iota}\alpha$, *senate*, instead of $\gamma\omega\roo\sigma\tau\alpha$, from St. $\gamma\omega\roo\tau$, Nom. $\gamma\omega\roo\omega\varsigma$, *old man*.

§ 50. 6. The combinations $\nu\tau$, $\nu\theta$, $\nu\delta$, are likewise omitted before σ , but cause a compensatory lengthening (§ 42):

$\pi\omega\sigma\tau\text{-}\sigma\iota$ becomes $\pi\tilde{a}\sigma\iota$, *to all*, from St. $\pi\omega\sigma\tau\text{-}$, Nom. $\pi\tilde{a}\text{-}\varsigma$.

$\tau\iota\theta\omega\tau\text{-}\varsigma$ “ $\tau\iota\theta\acute{\epsilon}\varsigma$, *putting*, “ “ “ $\tau\iota\theta\omega\tau\text{-}$.

$\gamma\omega\roo\omega\tau\text{-}\sigma\iota$ “ $\gamma\omega\roo\omega\varsigma$, *to old men*, “ “ “ $\gamma\omega\roo\omega\tau\text{-}$, Nom. $\gamma\omega\roo\omega\varsigma$.

§ 49. **Dialects.**—Homer often assimilates a mute to the following σ : $\pi\omega\sigma\sigma\acute{\iota}$ =Att. $\pi\omega\sigma\iota$ for $\pi\omega\delta\text{-}\sigma\iota$ (*pedibus*). He often preserves one σ before another: $\acute{\iota}\sigma\text{-}\sigma\omega\mu\iota$, *I shall be*.

δεικνυντ-σι becomes *δεικνῦσι*, { *to those* } { *who show* }, from St. *δεικνυντ*, Nom. *δεικνῦς*.

σπενδ-σω " *σπείσω*, { *I will pour* } { *libations* }, " " *σπενδ*, Pres. *σπένδω*.

πενθ-σομαι " *πείσομαι*, *I shall suffer*, " " *πενθ*, Pres. *πάσχω*.

Obs. 1. — *-ντ* disappears, without compensation, in the Dat. Plur. of Stems of Adjectives in *εντ*, Nom. *ει-ς*: St. *χαριεντ*, Nom. *χαρίεις*, Dat. Plur. *χαρίε-σι* for *χαριεντ-σι*.

2. — Of *νθ* before *σ*, *ν* remains in *ἔλμιν-ς*, *tape-worm*, instead of *ἔλμινθ-ς*, Stem *ἔλμινθ*: *Τίρυν-ς*, *the city Tiryns*, instead of *Τίρυνθ-ς*, Stem *Τίρυνθ*.

§ 50b. In later Attic *σ* is readily assimilated to a preceding *ρ*: Old Att. *χερσόνησος*, New Att. *χερρόνησος*, *peninsula*; Old Att. *θαρσῶ*, New Att. *θαρρῶ*, *I am courageous*.

§ 51. 7. *ν* remains unchanged before mute dentals; it becomes the nasal *γ* before gutturals (§ 4), *μ* before labials, and is assimilated before liquid consonants:

συν-τίθημι, *I put together*, is unchanged.

συν-καλεω, *I call together*, becomes *συγκαλέω*.

συν-χρονος, *contemporaneous*, " *σύγχρονος*.

ἐν-πειρος, *experienced*, " *ἐμπειρος*, from *ἐν* and *πεῖρα*, *proof* [so *in-peritus* becomes *im-peritus*].

ἐν-ψυχος, *inspirited*, " *ἐμψυχος*, from *ἐν* and *ψυχή*, *soul*.

ἐν-μετρος, *metrical*, " *ἐμμετρος*, from *ἐν* and *μέτρον*, *measure* [so *in-modicus* becomes *im-modicus*].

συν-ρεω, *I flow together*, " *συρρέω*, from *σύν* and *ρέω*, *I flow* [so *con-ruo* becomes *cor-ruo*].

συν-λεγω, *I collect*, " *συλλέγω*, from *σύν* and *λέγω*, *I gather* [so *con-ligo* becomes *col-ligo*].

Obs. 1. — *-ν* in the preposition *ἐν* remains unchanged before *ρ*: *ἐν-ρυθμος*, *rhythical*.

2. — *ν* is combined with *ρ* by means of *δ* in *ἀν-δ-ρός*, Gen. of *ἀνήρ*, *man*. So is *μ* with *ρ* by *β* in *μεσημ-β-ρία*, *midday*, instead of *μεσημ(ε)ρία* (*μέσος* and *ἡμέρα*, compare § 61, c).

§ 51. **Dialects.** — In the Epic dialect *β* is often inserted between *μ* and *ρ*, and between *μ* and *λ*: *μέ-μ-β-λωκα*, *I have gone*, from Stem *μολ*, by metathesis (§ 59). *μ* before *λ* or *ρ* becomes *β* at the beginning of a word: *βλώ-σκω*, *I go*, Present of the Stem *μολ*; *βροτός*, *mortal*, for *μροτος*, from the Stem *μρο* or *μρορ* [*mor-iōr*, *mortuus sum*].

§ 52. 8. *Hard mutes (tenues) unite with a following rough breathing (spiritus asper) into aspirates (χ, θ, φ): hence,*

ἐπ' (*ἐπι*) and *ἡμέρα*, *day*, become *ἐφήμερος*, *for a day*.

δεκ' (*δέκα*) “ *ἡμέρα*, *day*, “ *δεκάημερος*, *for ten days*.
ten

ἀντ' (*ἀντι*) “ *ὑπατος*, *consul*, “ *ἀνθύπατος*, *proconsul*.

§ 53. 9. At the end of a word, when the following word begins with a spiritus asper, the hard mute is changed into an aspirate:

οὐχ οὗτος, *not this*, for *οὐκ οὗτος*.

ἀφ' ἐστίας, *from the hearth*, “ *ἀπ'* (*ἀπό*) *ἐστίας*.

καθ' ἡμέραν, *by day*, “ *κατ'* (*κατὰ*) *ἡμέραν*.

Obs.—If another hard mute stands before the one to be aspirated, the first must also be aspirated (§ 45): *ἐπτά* and *ἡμέρα* form *ἐφθήμερος*, *for seven days*; *νύκτα* and *ὅλην* become *νύχθ' ὅλην*, *totam noctem*.

§ 53b. 10. Two syllables immediately following one another can not both begin with aspirates in the following cases:

a) In reduplication the corresponding hard mute takes the place of the aspirate:

κε-χώρηκα for *χε-χωρηκα*, *I have proceeded*, from *χωρέω*, *I proceed*.

τί-θημι “ *θι-θημι*, *I put*.

πέ-φῦκα “ *φε-φυκα*, *I have become*.

b) The Aorists Passive of the verbal Stems *θε* (*τίθημι*, *I put*), *θυ* (*θύω*, *I sacrifice*), adopt the same modification: *ξ-τέ-θην*, *I was put*, for *ξ-θε-θην*; *ξ-τύ-θην*, *I was sacrificed*, for *ξ-θυ-θην*. (Compare § 298.)

c) In the Imperative of the First Aorist Passive (§ 297), on the contrary, the second aspirate is changed to a tenuis: *σώ-θη-τι*, *be saved*, for *σω-θη-θι*.

d) Isolated instances are: *ἀμπέχω*, *embrace*, for *ἀμφεχω*; *ἐκεχειρία*, for *ἐχεχειρία*, *armistice*, from *ἐχειν*, *to hold*, and *χείρ*, *hand*.

§ 52 and 53. *Dialects.*—The aspiration is omitted in New Ionic: *ἐπήμερος*, *for a day*; *ἀπίημι*, *I send away*; *οὐκ οὕτως* = *οὐχ οὗτος*, *not so*; *ἀπ' οὐ*, *from the time when*, Att. *ἀφ' οὐ*.

Obs.—Sometimes the spiritus asper is changed to the lenis, because the following syllable begins with an aspirate: ὁ-φρα, till, for ὁ-φρα, from the relative Stem ὁ (§ 213, 217), εχω for εχω, from St. εχ (§ 327, 6).

§ 54. Some Stems beginning with τ change this letter to θ when an aspirate at the end can not be retained (§ 45). This happens:

a) In the Substantive Stem τριχ, whose Nominative is θρίξ, hair, Dat. Plur. θριξί. The other cases are regular, formed from the Stem τριχ (Gen. τριχός, Nom. Plur. τρίχες).

b) In ταχύς, quick, whose comparative is θάσσων for ταχιών (§ 57; compare § 198).

c) In the following Verbal Stems:

ταφ, Pres. θάπτω, I bury,	Fut. θάψω, Aor. Pass. ιτάφην, Subs.
	ταφός, grave.
τρεφ, " τρέφω, I nourish,	" θρέψω, Subs. θρέμμα, cattle.
τρεχ, " τρέχω, I run,	" θρέξομαι }
τρυφ, " θρύπτω, I rub to pieces,	" θρύψω }
τνψ, " τύψω, I smoke,	" θύψω }

Obs.—In the Passive First Aorist (§ 296), and in the Infinitive of the Perf. Mid., the aspirate of the Stem remains unchanged, yet the initial tenuis is aspirated, because the Stem-consonant is not felt to be necessarily an original aspirate, as it might have been modified by the influence of the θ after it (§ 45): ιθρέψθην, τεθράψθαι.

D. Other changes of Consonants and Vowels in the middle of a Word.

§ 55. Important changes of sounds are produced by the modifications of the soft vowel ι in connection with consonants (compare §§ 186, 198, 199, 250–253). Frequently, for instance,

1. ι after ν or ρ is put a syllable farther back, where it forms a diphthong with the preceding vowel. Hence,

<i>τείνω</i> , from <i>τεν-ιω</i> , <i>I stretch</i> ,	St. <i>τεν</i> [<i>tendo</i>].
<i>μαίνομαι</i> , " <i>μαν-ιομαι</i> , <i>I rage</i> ,	" <i>μαν</i> .
<i>ἀμείνων</i> , " <i>ἀμεν-ιων</i> , <i>better</i> ,	" <i>ἀμεν</i> .
<i>κείρω</i> , " <i>κερ-ιω</i> , <i>I shear</i> ,	" <i>κερ</i> .
<i>δότειρα</i> , " <i>δοτερ-ια</i> , <i>the giver</i> , fem.	" <i>δοτερ</i> (<i>δοτήρ</i> , <i>giver</i>).
<i>χείρων</i> , " <i>χερ-ιων</i> , <i>worse</i> ,	" <i>χερ</i> .

§ 56. 2. *i* is assimilated to a preceding *λ*:

<i>μᾶλλον</i> , from <i>μαλ-ιον</i> , <i>more</i> , from <i>μάλα</i> , <i>much</i> .
<i>ἄλλομαι</i> , " <i>ἀλ-ιομαι</i> , <i>I spring</i> , St. <i>ἄλ</i> [<i>salio</i>].
<i>ἄλλος</i> , " <i>ἀλ-ιος</i> , <i>another</i> [alius].
<i>στέλλω</i> , " <i>στελ-ιω</i> , <i>I send</i> , St. <i>στελ</i> .

§ 57. 3. Gutturals (*τ* and *θ* less frequently) coalesce with a following *i* to *σσ* (New Att. *ττ*):

<i>ἡσσων</i> , from <i>ηκ-ιων</i> , <i>less</i> ,	St. <i>ἡκ</i> , superl. <i>ἡκιστα</i> .
<i>Θρῆσσα</i> , " <i>Θρησκ-ια</i> , <i>Thracian</i> , fem. (masc. <i>Θρῆξ</i>), St. <i>Θρησκ</i> .	
<i>τάσσω</i> , " <i>ταγ-ιω</i> , <i>I arrange</i> ,	St. <i>ταγ</i> .
<i>Ἐλάσσων</i> , " <i>ἐλαχ-ιων</i> , <i>smaller</i> ,	" <i>ἐλαχ</i> , superl. <i>ἐλάχιστος</i> .
<i>Κρῆσσα</i> , " <i>Κρητ-ια</i> , <i>Cretan</i> , fem. (masc. <i>Κρῆς</i>), St. <i>Κρητ</i> .	
<i>κορύσσω</i> , " <i>κορυθ-ιω</i> , <i>I arm</i> ,	St. <i>κορυθ</i> (<i>κόρωνς</i> , <i>helmet</i>).

§ 58. 4. *δ* and sometimes *γ* coalesce with a following *i* to *ζ*.

ἔζομαι, from *ἴδ-ιομαι*, *I sit*, St. *ἴδ* (*τὸ ἔδος*, *the seat*).

κράζω, " *κραγ-ιω*, *I cry*, " *κραγ* (Perf. *κέ-κραγ-α*).

Other changes of Sounds are :

§ 59. 1. *Transposition* (*μετάθεσις*), which most frequently occurs with *λ*, *ρ*, also with *μ* and *ν*:

<i>θράσος</i> , together with <i>θάρσος</i> , <i>boldness</i> .
<i>θρώσκω</i> , from the St. <i>θορ</i> , <i>I spring</i> ,
Second Aorist <i>ἔθορον</i> .
<i>βέ-βλη-κα</i> , " <i>βαλ</i> , <i>I have thrown</i> ,
" " " <i>ἔβαλον</i> .
<i>τέ-θνη-κα</i> , " <i>θαν</i> , <i>I am dead</i> ,
" " " <i>ἔθανον</i> .
<i>τιη-σις</i> , " <i>τεμ</i> , <i>a cut</i> ,
Pres. <i>τέμνω</i> , <i>I cut</i> .

Obs.—In the last four examples the vowel is moreover lengthened.

§ 59. *Dialects*.—Transposition is more frequent in the Homeric dialect (compare § 295, D.): *καρτερός* and *κρατερός*, *strong*; *κάρτιστος* = Att. *κράτιστος*, *the strongest*, from *κράτος*, *strength*; *τραπ-είομεν* (compare § 295, D.) for *ταρπ-είομεν*, *we desire to rejoice*, St. *τερπ* (*τέρπομαι*). So also in *ἔδρακον*, *I saw*, St. *δερκ* (*δέρκομαι*); *ἔπραθον*, *I destroyed*, St. *περθ* (*πέρθω*). Homer: *ἄταρπός* = Att. *ἄτραπός*, *path*.

§ 60. 2. The *weakening* of single consonants. The most important weakenings are :

a) The very frequent one, especially before ι , of τ to σ :

$\acute{\alpha}ναισθησία$, *want of feeling*, for $\acute{\alpha}ναισθητία$, from $\acute{\alpha}ναισθητος$, *without feeling*.

$\phi\bar{\alpha}\sigma\iota$ for $\phi\alpha\nu\tau\iota$, *they say*.

On the rejection of ν and the compensation for it, which frequently occur in this case, see § 49, *Obs. 3, c*; compare § 187.

b) The weakening of initial σ before vowels to the *spiritus asper*:

$\check{\nu}\varsigma$, *swine*, together with $\sigma\check{\nu}\varsigma$. Compare Lat. *su-s*.

$\ddot{\iota}\text{-}\sigma\tau\eta\text{-}\mu$ for $\sigma\iota\text{-}\sigma\tau\eta\text{-}\mu$, *I place*. Compare Lat. *si-sto* (§§ 308, 327, 5, 6).

§ 61. 3. The entire *rejection* of sounds. The following cases are important :

a) σ is rejected where it would have to stand between two consonants in inflexion :

$\gamma\epsilon\gamma\rho\acute{a}\phi\text{-}\thetaai$ for $\gamma\epsilon\gamma\rho\acute{a}\phi\text{-}\sigma\thetaai$, *to be written*, St. $\gamma\rho\acute{a}\phi$, Pres. $\gamma\rho\acute{a}\phi\omega$.
 $\tau\acute{e}\tau\nu\phi\text{-}\theta\epsilon$ “ $\tau\epsilon\text{-}\tau\nu\phi\text{-}\sigma\theta\epsilon$, *be ye struck*, “ $\tau\nu\pi$, “ $\tau\acute{u}\pi\tau\omega$.

b) σ between two vowels is very often rejected :

$\lambda\acute{e}\gamma\epsilon\text{-}\alpha i$, $\lambda\acute{e}\gamma\gamma$ (§ 38), for $\lambda\epsilon\gamma\epsilon\sigma\alpha i$, *thou art said*, St. $\lambda\epsilon\gamma$, Pres. $\lambda\acute{e}\gamma\omega$.

$\dot{\iota}\acute{e}\dot{\iota}\acute{n}\nu\alpha\text{-}\alpha o$, $\dot{\iota}\acute{e}\dot{\iota}\acute{n}\nu\omega$, for $\dot{\iota}\acute{e}\dot{\iota}\acute{n}\nu\alpha\sigma\alpha o$, *thou couldst*, Pres. $\dot{\iota}\acute{e}\dot{\iota}\acute{n}\nu\alpha\mu\alpha i$.

$\gamma\acute{e}\nu\epsilon\text{-}\alpha\varsigma$ for $\gamma\acute{e}\nu\epsilon\sigma\alpha\varsigma$, *of the race*, St. $\gamma\epsilon\nu\epsilon\sigma$ (§ 166).

c) The rejection of a vowel between consonants in the middle of a word is called *syncope* ($\sigmaυγκοπή$): $\dot{\iota}\text{-}\pi\tau\text{-}\acute{o}\text{-}\mu\eta\nu$ for $\dot{\iota}\text{-}\pi\tau\text{-}\alpha\text{-}\mu\eta\nu$, *I flew*, St. $\pi\epsilon\tau$ (§ 326, 34). Compare § 51, *Obs. 2*.

§ 62. 4. The *doubling* of a consonant. This is rare,

§ 60. **Dialects.**—The Dorians retain τ : $\phi\alpha\nu\tau\iota=\phi\bar{\alpha}\sigma\iota(\nu)$, *they say*. The older Att. less frequently : $\tau\acute{\eta}\mu\epsilon\tau\omega\eta\tau\omega\eta$, *to-day*.

§ 61. **Dialects.**—Syncope is more frequent in Homer: $\tau\acute{i}\pi\tau\tau\epsilon$ for $\tau\acute{i}\pi\tau\tau\epsilon$, *why ever? why?* $\acute{\epsilon}\kappa\acute{e}\kappa\acute{e}\lambda\epsilon\tau\omega\eta$ = $\acute{\epsilon}\text{-}\kappa\epsilon\text{-}\kappa\acute{e}\lambda\epsilon\tau\omega\eta$, *he called*, St. $\kappa\acute{e}\lambda\omega\eta$.

§ 62. **Dialects.**—In Homer simple consonants are readily doubled; the mutes more rarely : $\acute{\delta}\pi\pi\omega\varsigma$ = Attic $\acute{\delta}\pi\omega\varsigma$, *how*; $\acute{\delta}\pi\pi\omega\eta\varsigma$ = Attic $\acute{\delta}\pi\omega\eta\varsigma$, *qualis*; $\acute{\delta}\tau\tau\iota$ = Attic $\acute{\delta}\tau\iota$, *that*; the vocal consonants often :

when it has not arisen through the assimilations mentioned above (§§ 47, 50 b , 51, 56). The liquid ρ is the most frequently doubled: ἔρριψα for ἐρίψα, *I hurled*; ἄρρηκτος for ἄ-ρηκτος, *not breakable*. The aspirates can be doubled only by the corresponding tenuis: Βάκχος, Σαπφώ, Ἀτθίς.

E. Changes of Sound at the end of a Word.

§ 63. When a word *ending* in a vowel is followed by another *beginning* with a vowel, whether accompanied by a spiritus lenis or asper, there is a *hiatus*. The Greeks very often suffer the hiatus in prose; but frequently the hiatus is avoided, especially if the first word is a shorter one and of itself of little importance. This is done in three ways, that is, either by *elision* (rejection of the final vowel), or by *crasis* (contraction of the two vowels), or by *synizesis* (collapse of two syllables into one).

Ἐλλαβε = Attic Ἐλαβε, *he took*; φιλομειδής = Attic φιλομειδής, *readily smiling*; ἐννυητος = Attic εῦ-νητος, *well-woven*; ὅσσον = Attic ὅσον, *how great*; νέκυσι = Attic νέκυσι, *to the corpses*; ὀπίσσω = Attic ὀπίσω, *back*. On the contrary, Homer sometimes has a single ρ where the Attic has double: ὠκύροος = ὠκύρροος, *swift-flowing*. Often also both forms are usual together: Ἀχιλεύς and Ἀχιλλεύς, Οδυσσεύς and Οὖνσσεύς.

§ 63. **Dialects.**—The Homeric dialect admits the hiatus in many cases: the most important are:

1. The hiatus is only apparent in words with the digamma: κατὰ οἴκον for κατὰ Φοῖκον, *at home*.
2. It is allowed after weak vowels in forms with which elision is not usual: παιδὶ ὄπασσεν, *he gave to the son*.
3. It is softened by a pause or a cæsura after the first short syllable of the third foot: κάθησο, ἐμῷ δ' ἐπιπείθε μόθῳ, *sit down, and obey my word*; τῶν οἱ ἔξ ἐγένοντο ἐνὶ μεγάροισι, *of which six were born to him in the chambers*.
4. A long vowel or diphthong before another in the thesis becomes short, and causes only an *improper* or *weak* hiatus: Ἀτρεῖδαι τε καὶ ἄλλοι ἐϋκνήμιδες Ἀχαιοί, Ye Atridae and ye other well-greaved Achæans. Compare § 75, D., 2.

§ 64. 1. *Elision*, or the rejection of the final vowel, of which the apostrophe (§ 15) is the sign, occurs only with short final vowels, but never with *υ*; most frequently at the end of dissyllabic prepositions, conjunctions, and adverbs: ἐπ' αὐτῷ, *with him*, for ἐπὶ αὐτῷ; οὐδὲ ἐδύνατο, *he could not even*, ἀλλ' ἤλθεν, *but he came*; less frequently at the end of nouns and verbs: οἱ πάντες εἰσαγγέλλοντες, *i. e.*, οἱ πάντα εἰσαγγέλλοντες, *who reported the whole*.

Obs. 1.—The prepositions *περί*, *round*, *ἄχρι* and *μέχρι*, *till*, and the conjunction *ὅτι*, *that*, never suffer elision.

2. In compounds also the elision occurs, without, however, being indicated by the apostrophe: ἐπ-έρχομαι, from ἐπι-έρχομαι, *I come up*; but *περιέρχομαι*, *I go round*.
3. On the change of consonants occurring with elision (*ἐφ' ἡμέρᾳ*), see § 52.

§ 65. 2. *Crasis* (*κρᾶσις*, *mixing*) is governed, on the

§ 64. **Dialects.**—Elision is much more frequent with the poets than in prose; thus, not only *ε* and *ι* even in nominal and verbal forms are elided, but also the diphthongs *αι* and *οι*, in the verbal terminations *μαι*, *σαι*, *ται*, *σθαι*, and in the forms *μοι* and *τοι*. In Homer, *ι* in *ὅτι*, *that*, is also sometimes elided.

A change of the final vowel, occurring only in poets, is the *apocope* (*ἀποκοπή*). It is the rejection of a short final vowel before a word beginning with a *consonant*. The apocope is frequent in Homer with the prepositions *ἀνά*, *κατά*, *παρά*, and with the conjunction *ἄρα*, *now*, seldom with *ἀπό* and *ὑπό*: it takes place in compounds as well as at the meeting of two separate words. The *ν* of *ἀν(ά)* then suffers the changes described in § 51; the *τ* of *κατ(ά)*, the *π* of *ἀπ(ό)* and *ὑπ(ό)*, are made like the following consonant: *ἀνδύεται* = *ἀναδύεται*, *emerges*; *καπ πεδίον* = *κατὰ πεδίον*, *on the plain*; *κάλλιπε* = *κατέλιπε*, *left behind*; *πάρθετο* = *παρίθετο*, *put before*; *ἀππέμψει* = *ἀποπέμψει*, *will send away*; *κατθανεῖν* = *καταθανεῖν*, *die*.

§ 65. **Dialects.**—Crasis in Homer is very rare, but very frequent in the Attic poets: *e. g.*, οὐξ = ὁ ἱξ, *κώδύρεται* = *καὶ δύρεται*, *and laments*; ὥναξ = ὦ ἄναξ, *O king*; χώπόσοι = *καὶ ὥπόσοι*, *and how many*.—Herod. ὥλλοι = *οἱ ἄλλοι*, *the rest*. The loss of a short initial vowel is sometimes indicated by the apostrophe (§ 15): μη̄ γώ = μη̄ ἐγώ, *ne ego*; ηδη̄ ξέρχεται = ηδη̄ ἐξέρχεται, *he is already coming out*.

whole, by the laws given for contraction (§ 36–39). It occurs chiefly after forms of the article, of the relative pronoun (especially ὁ, *quod*, and ᾧ, *quæ*), after the preposition πρό, *for, before*, Latin *pro*, and the conjunction καὶ, *and*. The syllable produced by crasis is *necessarily long*. The sign of crasis is the coronis (§ 16): τὰγαθά, *bona*, from τὰ ἀγαθά; τἄλλα, *the other things*; τοῦνομα, *the name*, from τὸ ὄνομα; ταῦτό, *the same*, for τὸ αὐτό.

Obs. 1.—The rough breathing of the article or relative maintains its place in spite of crasis: ἀνήρ, *the man*, irregular for ὁ ἀνήρ, in which case the coronis disappears; in θοιμάτιον, from τὸ ιμάτιον, *the dress*, the spiritus asper has changed τ into θ (§ 52); so also θάτερον, irregular for τὸ ἔτερον, *the other*.

2. The new syllable, formed by crasis, has a subscript only when it is the last of the contracted vowels: καὶ εν, *and in*, becomes κάν, but καὶ εἴτη, *and then*, becomes κάτη.

On the accent with crasis, § 89.

§ 66. 3. Synizesis (*sinking*, compare § 39) occurs at the meeting of two words only after a long vowel, especially after the conjunctions ἵπει, *as, ᾧ, or, ᾧ, num, μή, not*, and after ἵγώ, *I*: ἵπιù οὐ, *as not*; μὴ ἄλλοι, *ne alii*; ἵγὼ οὐ, *I not*. It is perceptible only in the poets, who reckon the two syllables as one.

§ 67. No Greek word ends in any consonant except the vocal ones, ν, ρ, and σ (ξ, ψ). The only exceptions are: the negative οὐκ (before consonants οὐ) and the preposition ἐκ, *out of* (before vowels ξξ), which attach themselves so closely to the following word that their κ can hardly be looked upon as final.

When any other consonant, except these three, appears at the end of a word, it is usually rejected:

μέλι, *honey* (*mel*), for μελιτ (Gen. μέλιτ-ος) } compare § 147b.
σῶμα, *body*, “ σωματ (Gen. σώματ-ος) }
ἦσαν, *they were*, “ ἦσαντ (compare Lat. erant).

But mute Dentals in this case are often changed into vocal *ς*:

πρός for *προτ*, from *προτί*, *to* (Hom.).

δός “ *δοθ*, “ *δοθι*, *give*.

τέρας “ *τερατ*, Gen. *τέρατ-ος*, *miracle*.

§ 68. Certain words and forms have, after a short vowel at the end, a *movable ν* (*ν ἐφελκυστικόν*). This *ν* is used before words which begin with a vowel—by which the hiatus is avoided—and before longer pauses. Poets employ it also before consonants, especially at the end of the word, to make it more sonorous.

The words and forms which have a movable *ν* are the following:

1. The Dat. Plur. in *σι(ν)*: *πᾶσιν ἔδωκα*, *I gave to all*; but *πᾶσι δοκεῖ οὖτως εἶναι*, *to all it seems to be so*.

2. The designations of place in *σι(ν)*: *Αθήνησιν ḥν*, *he was at Athens*; but *Αθήνησι τόδε ἐγένετο*, *this happened at Athens*.

3. The single words *εἴκοσι(ν)*, *twenty*; *πέρυσι(ν)*, *last year*; and *παντάπᾶσι(ν)*, *entirely*; *εἴκοσιν ἄνδρες*, *twenty men*; but *εἴκοσι γυναῖκες*, *twenty women*.

4. The third person Sing. in *ε(ν)*: *ἔσωσεν αὐτούς*, *he saved them*; but *ἔσωσε τοὺς Αθηναίους*, *he saved the Athenians*.

5. The third person Plur. as well as Sing. in *σι(ν)*: *λέγουσιν εὖ*, *they speak well*, but *λέγουσι τοῦτο*, *they say this*; *δείκνυσιν ἔκεισε*, *he points there*, but *δείκνυσι τὸν ἄνδρα*, *he points out the man*.

§ 68. **Dialects.**—To the words which have a movable *ν* there are added in Homer the adverbs of place in *θε(ν)*: *ἄνευθε(ν)*, *from afar*; *πάροιθε(ν)*, *from before, formerly*; the particles *κέ(ν)*, *perhaps*, and *νύ(ν)*, *now*.

The New-Ionic dialect, which admits the immediate succession of vowels, omits the movable *ν*. On the *κ* in *οὐκ* before a spiritus asper, § 52, D.

- § 69. *Obs.* 1.—In like manner, *οὐ*, *not*, takes *κ* only before vowels, which becomes *χ* before the *spiritus asper* (§ 52): *οὐ φησι*, *he says not*; *οὐκ αὐτός*, *not he himself*; *οὐχ οὕτως*, *not so*. The *κ* appears also in *οὐκέτι* and *μηκέτι*, *no more*.
2. *ἐκ, out of*, is *ἐξ* before vowels (Lat. *ex*): *ἐκ τῆς πόλεως*, *out of the city*; *ἐξ ἀκροπόλεως*, *out of the acropolis or castle*; *ἐκλέγω*, *I speak out*; *ἐξέλεγον*, *I spoke out*.
3. Without any definite reason, the words *οὕτως*, *thus* (adverb of *οὗτος*, *this*), *ἄχοις*, *μέχροις*, *till*, very frequently lose their final *ς*; but *πολλάκις*, *many times*, loses it only in the poets.
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CHAP. IV.—DIVISION OF SYLLABLES AND THEIR QUANTITY.

A. *Division of Syllables.*

§ 70. The Syllables (*συλλαβή*, *collection*) in Greek words are divided according to the following rules. Every vowel which stands before another, but does not form a diphthong with it, or collapse with it by synizesis (§ 39), is reckoned a separate syllable: *i-ατρός*, *physician*, trisyllabic.

§ 71. A consonant which stands between two vowels belongs to the second syllable: *ἐ-χει*, *has*; *οῦ-τος*, *this*; *i-κα-νός*, *capable*.

Two or more consonants usually belong to the following vowel: *ἀ-πλοῦς*, *simple*; *ἀ-ρι-στε-ρός*, *on the left hand*; *ἐ-σχον*, *I had*; *ἀ-μνός*, *lamb*; *ἐ-χθρός*, *inimical*; likewise double consonants: *ὅ-ψο-μαι*, *I shall see*; *ἴ-ζω*, *I place*.

§ 72. Exceptions. 1. Liquids and nasals join the preceding vowel: *ἄρ-μα*, *carriage*; *ἀδελ-φός*, *brother*; *καγ-χάζω*, *I laugh*; *ἐν-δον*, *within*; *ἄμ-φω*, *both*, *ambo*. *μν* only join the following vowel: *κά-μνω*, *I suffer*. 2. When a consonant is doubled, the first belongs to the preceding, the second to the following syllable: *ἴπ-πος*, *horse*; *βάλ-λω*, *I throw*; *Πύρ-ρος*. The same takes place when aspi-

rates follow the corresponding tenues: Ἀτ-θίς, Βάκ-χος, Σαπ-φώ.

§ 73. Compounds are divided into the elements out of which they are formed: συν-έχω, *I hold together*; ἐξ-άγω, *I drive out*.

B. Quantity

§ 74. With regard to the quantity (length or shortness) of syllables, the same rules, in general, hold good for the Greek as for the Latin. An important exception, however, consists in one vowel before the other not needing to be short in Greek: θωή, *penance*; λαός, *people*; βέλτιον, *better*. Nor do the special Latin rules for final syllables hold good in Greek.

§ 75. A syllable is long *by nature* when it contains a long vowel or diphthong: ὑμεῖς, *you*; κρίνω, *I decide*; ᾠδῶ, *I sing*. The recognition of quantity in Greek is rendered much easier by the characters: δόμος, *room, house*; δῶμα, *house*; in other cases by the accent (§§ 83, 84); the rest can be learned only by practice and from the lexicon.

Obs.—Every contracted syllable must, of course, be long: ἀκων, *unwilling* = ἀτκων, ἵρος = ἵερος, *holy*.

§ 76. A syllable is long *by position* when a vowel is fol-

§ 74. **Dialects.**—Diphthongs and long vowels are very seldom shortened before vowels in the same word: Hom. οἰος (*qualis* ^ ~), and βέ-βληπται, with short η.

§ 75. **Dialects.**—1. The quantity of the common vowels is very uncertain generally, but especially in Hom. ἴωμεν, *let us go*; Ἄρες, Ἄρες, *O Ares, Ares*.

2. A final syllable ending in a long vowel or diphthong in Homer and the tragic choruses is shortened before a following vowel: οἴκοι ἵσαν, *they were at home* (^ ~ ~); ήμένη ἴν, *sitting in* (^ ~ ~). Compare § 63, D. 4. But those words which began with digamma (§ 34, D.) leave a preceding vowel long in Hom.: κάλλει τε στιλβων καὶ εἵμασιν (^ ~ ~ ~ ~), *glittering with beauty and garments*.

lowed by two or more consonants, or a double consonant, whether—

a) both consonants or the double consonant stand in the same word: *χάρη*, *joy*(-'); *ξέιση*, *mien*(-'); *Κάστωρ*(--); or

b) the first concludes the first word, and the rest begin the second: θεὸς δέ, but *God* (˘-˘); ἐν τούτῳ, meanwhile (˘-˘); or

c) both or the double consonant stand at the beginning of the second word: *τὰ κτήματα*, the goods (⁻⁻⁻⁻); *ὁ ζῶν*, the living one (⁻⁻).

Obs.—When the vowel thus placed is already long by nature, this must be indicated in the pronunciation: the *a* in *πράσσω*, *I act*, sounds differently from that of *τάσσω*, *I arrange*, though both words make a spondee in verse; that in *μᾶλλον* different from that of *κάλλος*, *beauty*, though both form a trochee.

§ 77. When a vowel short by nature stands before a mute with λ , ρ , ν , μ following, the syllable may be long or short: $\tau\acute{e}k\nu\sigma$, child ($\ddot{\varepsilon}$); $\tau\nu\phi\lambda\sigma$, blind ($\ddot{\varepsilon}$); $\tau\acute{i}\ \delta\rho\bar{a}\sigma$, what art thou doing ($\ddot{\varepsilon}$)?

The syllable, however, is necessarily long in the following cases:

§ 78. *a)* when the mute stands at the end of the first, the liquid or nasal at the beginning of the second word: *ἐκ νηῶν*, *out of the ships* (---); and in compounds in which the mute belongs to the first element: *ἐκλέγω*, *I speak out* (---);

b) when a soft mute (β , γ , δ) is followed by λ , μ , or ν : $\beta\bar{\imath}\beta\lambda\omega$, book (-~); $\tau\acute{a}\gamma\mu\alpha$, task (-~); $\xi\chi\bar{\imath}\delta\nu\alpha$, snake (~--).

§ 77. Dialects.—In Homer, a mute with λ , ρ , ν , μ following, almost regularly makes position: $\tau\acute{e}k\nu\nu\tau$ $\tau\acute{i}$ $\kappa\lambda\acute{e}\iota\epsilon\iota\varsigma$, child, why weepest thou (---)? $\bar{\nu}\pi\nu\nu\sigma$ $\pi\alpha\nu\delta\alpha\mu\acute{a}\tau\nu\rho$, all-subduing sleep (----^). Nay, even λ , ρ , ν , μ , at the beginning of words, have often the power of lengthening the short final vowel of the preceding word: $\kappa\alpha\lambda\acute{h}\nu\tau$ $\tau\epsilon$ $\mu\epsilon\gamma\acute{a}\lambda\acute{h}\nu\tau$, a beautiful and great (----^). δ in the Stem $\delta\epsilon i$ ($\delta\epsilon\iota\sigma\alpha i$), fear, and in $\delta\eta\nu$, long, has the same effect.

CHAP. V.—ACCENTS.

§ 79. The general rules for the *accentuation* of words are the following :

1. Every word *must* have *one*, and can *never* have *more than one* principal accent, which is called simply the accent: *πολυπραγμοσύνη*, *busy occupation*; *ἀπαρασκεύαστος*, *unprepared*. On the designation of words according to the accent, see §§ 17, 19, 21.

* § 80. 2. There are two kinds of accents, the *sharp* accent or the *acute* (όξεῖα), and the lengthened or the *circumflex* (περισπωμένη). On the mode of using both, see §§ 17, 21.

§ 81. 3. The *acute* may be upon long or short syllables, the *circumflex* only upon such syllables as are long by nature : as, *λέγω*, *I say*; *λήγω*, *I cease*; *καλός*, *beautiful*; *ἀληθής*, *true*; *ἄνθρωπος*, *man*; *κείμενος*, *lying*; *κεῖται*, *he lies*; *σῶμα*, *body*; *εὖ*, *well*.

§ 82. 4. The *acute accent* can be only on *one of the last three* syllables, and on the last but two only when the *last* is *short* : *ἀποικος*, *colonist*, but not *ἀποικου* (Gen.); *ἔλεγον*, *I said*, but not *ἔλεγην*, *I was said*.

§ 83. 5. The *circumflex* can be only on *one of the last two* syllables, and on the last but one only when the *last* is *short* by nature : *σῦκον*, *fig*, but not *σῦκον* (Gen.); *σῶμα*, *body*, but not *σῶματος* (Gen.); *πρᾶξις*, *act*, but not *πρᾶξεις* (Nom. Plur.).

Obs. 1.—When the last syllable is long by position, it does not hinder the circumflex from being on the last syllable but one : *αὐλāξ*, *furrow*, Gen. *αὐλάκος*, but it does when it is long by nature as well as by position : *θώρāξ*, *breast-plate*, Gen. *θώράκος*. Compare § 145.

2. Exceptions to 4 and 5 will be adduced separately in the chapters on inflexions. It is specially to be observed that most of

the exceptions occur with the final syllables in *αι* and *οι*: ἀποικοι, although *οι* is long; γνῶμαι, *opinions*; τύπτει, *he is struck*. Compare §§ 108, 122 D. 3, 133, 157, 229, 268.

§ 84. 6. A last syllable but one, when long by nature, can have no other accent but the circumflex if the last is short by nature: φεῦγε, *flee*, not φεύγε; ἥρχον, *I reigned*, not ἥρχον; ἥλιξ, *of the same age*, not ἥλιξ (Gen. ἥλικος); Κρατῖνος, not Κρατίνος. It may, however, be without an accent: εἰπέ, *speak*; ἄνθρωπος, *man*.

Obs. 1.—Apparent exceptions, such as ὥστε, *so that*, ἵδε, *this*, are explained in § 94.

2. So fixed is the rule, apart from these cases, that the quantity of the final syllable, or of the last but one, may often be inferred from the accent: ἵθι (i), *go*; πρῶτα [prima, Nom. Plur.] (ă); γνω̄ικας (ă), *women*, Acc. Plur.; γνώμας (ă), *opinions*, Acc. Plur.

§ 85. 7. Compound words have the accent on the last part but one of the word, as far as is possible according to § 82, etc.: ἄπιθι, *go away*; ἄφιλος, *friendless*; φιλόγυνος, *friendly to women*; ἀπόδος, *give back*; παρένθες, *put in besides*. (Compare § 359, *Obs. 2.*)

§ 86. The accent of a word is variously altered by the changes which a word undergoes, as well as by the connexion of a word with others in a sentence. That is:

1. Every oxytone subdues its sharp tone when followed by another word, so that the grave takes the place of the acute. (Compare § 20.)

§ 87. 2. In a contraction in the middle of a word, the syllable produced by contraction acquires no accent if none of the syllables to be contracted had it: γένεος, γένους, *of the race*; τίμας, τίμα, *honor*. The accent of a contracted last syllable but one is manifest of itself from the general rules on accent; hence τιμῶντες, *honoring* (Nom. Plur.), from τιμάοντες, τιμώντων (Gen. Plur.), from τιμαόντων (according to §§ 83 and 84). A contracted final syllable has

a) the *circumflex*, when the *first* of the uncontracted syllables was accented: *τιμάει*, *τιμᾶ*, *he honors*; *χρυσέον*, *χρυσοῦ*, *of golden*;

b) the *acute*, when the *last* was accented: *ἐσταώς*, *ἐστώς*, *standing*.

§ 88. 3. With *elision* (§ 64), oxytone prepositions and conjunctions entirely lose their accent; all other kinds of words throw it upon the previous syllable as acutes: *ἐπ' αὐτῷ*, *on him*=*ἐπὶ αὐτῷ*; *οὐδὲ ἐδυνάμην*, *I could not even=οὐδὲ ἐδυνάμην*; *εἴμι Ὀδυσσεύς*, *I am Odysseus*=*εἰμὶ Ὀδυσσεύς*; *Ἐπτά ἥσαν*, *there were seven*=*Ἐπτὰ ἥσαν*.

§ 89. 4. With *crasis* (§ 65) the accent of the first word is lost: *τὰγαθά*, *bona*=*τὰ ἀγαθά*; *θοιμάτιον*, *the dress*=*τὸ ιμάτιον*. Only when paroxytones change the first syllable by crasis into one long by nature, this receives a circumflex: *τὰ ἄλλα*, *alia*, gives *τἄλλα*; *τὸ ἔργον*, *the work*, *τοῦργον*.

On the changes of the accent in declension, see §§ 107–109; on the accent of verbs, see §§ 229, and 331–333.

§ 90. The dissyllabic *prepositions*, with the exception of *ἀμφί*, *ἀντί*, *ἀνά*, *διά*, when placed after the *noun* or *verb* to which they belong, throw their accent on to the first syllable: *τούτων πέρι*, *about those* (*πέρι τούτων*); in like manner, when used adverbially, they include the substantive verb, as *πάρα=πάρεστι*, *it is there, near*; *ἔνι=ἔνεστι*, *it is therein, is possible*. This drawing back of the accent is called *anastrophe*. Compare § 446.

§ 91. Some words of one and of two syllables unite so closely with the *preceding* word that they throw their accent on to it. Such words are called *enclitics* (*ἐγκλιτικαὶ*)

§ 90. **Dialects.**—Prepositions, whose final syllable is lost by elision, have not the accent even when they occupy the position indicated in § 90. Homeric *τῆσι παρ' εἰνάετες χάλκευον*, *among them I forged nine years long*.

λέξεις, i. e., *inclining words*), and the *throwing back of the accent* is called *inclination*.

§ 92. The following are *enclitics*:

1. The indefinite pronoun *τις, τὶ, some one, something*, through all forms (§ 214).

2. The three personal pronouns, in the forms *μοῦ, μοί, μέ, mei, mihi, me; σοῦ, σοί, σέ, tui, tibi, te; οὖ, οἴ, ξ, sui, sibi, se; σφωῖν, to them two; and σφίσι(ν), to them.*

3. The Indicative Present of *εἰμί, I am*, and of *φημί, inquam*, with the exception of the second Pers. Sing. *εἰ* and *φύς*.

4. The indefinite adverbs *πού or ποθί, somewhere; πή, somehow; ποί, somewhither; ποθέν, from somewhere; ποτέ, sometime; πώς, somehow; πώ, yet.*

5. The particles *γέ, quidem; τέ, and; τοί, truly; νύν or νύ, now; Hom. κέν or κέ, perhaps, I suppose; ρύ (ἄρα), then; Hom. θήν, truly; πέρ, very; and δέ (meaning toward, and as a demonstrative appendage). Compare § 212.*

§ 93. These words throw their accent back on the preceding word, in the following manner:

a) A preceding *oxytone* leaves its sharp tone unsubdued (§ 20), and this then serves also for the enclitic: *ἀγαθόν τι, something good; αὐτός φησιν, he himself says.*

b) After a *perispome* the accent of the enclitic is entirely lost: *ὑρῶ τινας, I see some; εὖ ἐστιν, it is well; τιμῶ σε, I honor thee.*

c) After a *paroxytone*, enclitics of one syllable entirely lose their accent; but those of two syllables retain their accent on the last syllable: *φίλος μου, my friend; λόγος τις, a speech; but λόγοι τινές, some speeches, λόγων τινῶν (Gen. Plur.).*

§ 92. **Dialects.**—The Ionic additional form of *εἰ = εἰς*, is enclitic, so also *σφέας* (Acc. Plur.), *them = Att. σφᾶς*, and *μίν, him, her*, § 205, D.

d) *Proparoxytones* and *properispomes* retain their accent, but receive also from the following enclitic another accent as acute on the last syllable, which remains unsubdued: ἄνθρωπός τις, *a man*; βέβαιοί εἰσιν, *they are firm*; σῶμά γε, *the body at least*; παῖδες τινες, *some boys*.

e) Atona (§ 97) receive the accent of following enclitics as acutes: οὐ φησιν, *he says not*; ως τε, *and how*.

§ 94. Obs.—Several words of one syllable form one word with enclitics following: thus, ὡςτε, *so that*; εἴτε, *sive*; οὐτε, *neque*; μήτε, *neque*; οἶότε, *capable*; ὃτις, *whoever*; ἤτοι, *truly*; καίτοι, *and yet*; to this also belongs the δέ mentioned in § 92, 5: ὁδέ, *this one*; οἴκαδέ, *homewards*. These words form partly apparent exceptions to §§ 79 and 84.

§ 95. f) When several enclitics follow one another, each throws its accent upon the preceding: εἴ τίς μοί φησί ποτε, *if any one ever says to me*.

§ 96. The enclitics in certain cases retain their accent (become *orthotoned*), viz.:

1. when an enclitic forms the first word in the sentence, and therefore has nothing on which to throw its accent: τινὲς λέγουσι, *some say*. This position, however, is rare.

2. when an enclitic is made emphatic: σὲ λέγω, *I mean you—no one else*; εἰ ἔστι, *if it is really so*. When ἔστι denotes *exist, be allowed, possible*, it retains the accent, and that, too, on the last syllable but one: ἔστι θεός, *there is a God*; οὐκ ἔστιν, *it is not allowed, not possible*. Compare § 315, Obs. 2.

3. After elision: ταῦτ' ἔστι ψευδῆ, *this is false*=ταῦτά ἔστι ψευδῆ.

4. Enclitics of two syllables, in the case mentioned § 93, c.

§ 97. Atona, i. e., words without accent, also called *proclitics*, or inclining forward, are several words of one syl-

lable, which have so little independence that, in regard to accent, they combine with the *following* word.

They are the following :

1. of the article, the forms *ὁ*, *ἥ*, *οἱ*, *αἱ*;
2. the prepositions, *ἐν* (*in*, with the Dat.), *ἐς* or *εἰς* (*into*, with the Acc.), *ἐκ* or *εἰξ*, *out of*;
3. the conjunctions, *εἰ*, *if*, and *ὡς*, *how, that*; the latter also in its use as preposition *to*;
4. the negative *οὐ* or *οὐκ* (*οὐχ*).

Obs. — *οὐχί*, a more emphatic *οὐ*, is always accented.

§ 98. Atona receive the accent only in two cases, viz. :

- a) when they are at the end of a sentence, and therefore have no following word on which they can rest: *φησεῖς οὐ*; *do you say so or not?* so always *ὡς* when placed after the word with which a comparison is made: *θεὸς ὡς*, *like a god*, Hom. ;
- b) when followed by an enclitic, which throws back its accent: *οὐ φησι*, *he says not*. Compare § 93, c.

§ 99. The following particles are distinguished according to the accent: *ἢ*, *than, or*, and *ἤ*, *truly, or interrogative, Lat. num*; *ἄπα*, *then, consequently*, and *ἄπα* as an interrogative; *νῦν*, *now*, and enclitic *νῦν(ν)*, *now, particle of transition*; *ὡς*, *how*, and *ὣς*, *so*; *οὐκοῦν*, *therefore*, and *οὐκοῦν*, *not therefore*.



II. INFLEXION.

A. INFLEXION OF NOUNS AND PRONOUNS.

CHAP. VI.—DECLENSION OF SUBSTANTIVES AND ADJECTIVES.

§ 100. Inflexion is the change which nouns, pronouns, and verbs undergo to indicate their relation in a sentence.

A distinction must be made in inflexion between *Stem* and *Termination*. Stem is the fixed part, Termination the changeable part which is appended to the Stem to indicate the different relations.

The inflexion of nouns and pronouns is called *Declension*. As the nominal and pronominal Stems are modified according to *Cases*, the terminations added to them are called *Case-endings*. The form which arises from a case-ending being added to a Stem is called the *Case-form*. Thus *πράγματ-ος* is a case-form of the Stem *πραγματ*, formed by means of the case-ending *-ος*.

Great care must be taken not to confound the Stem and the Nominative case. The Nominative is itself a case-form, often quite different from the Stem. Thus the Nominative of the Stem *πραγματ* is *πρᾶγμα*, *thing*. *λόγος*, *speech*, is the Nominative of the Stem *λογο*, which appears, for example, in the compound word *λογογράφος*, *a writer of speeches*.*

The Greeks distinguish in the Declension :

1. *Three Numbers* : the *Singular* for one, the *Dual* for two, the *Plural* for several.

2. *Five Cases* : Nominative, Genitive, Dative, Accusative, Vocative. The Dual has only two case-forms, one for the Nom., Acc., and Voc., the other for the Gen. and Dat. In the Plur., the Voc. is always like the Nom.

3. *Three Genders* : Masculine, Feminine, Neuter.

* The Stem will always be left unaccented.

§ 101. The gender is known :

1. From certain *general* characteristics of sex, in which the Greek language almost entirely coincides with the Latin. Besides the rule founded in the nature of things, that the designations of male persons are masculine, those of females feminine, the following rules are to be observed :

§ 102. a) The names of *rivers* and *winds* (gods of rivers and winds), and *months* (*ὁ μήν*, *the month*), are *masculine* : *ὁ Εὐρώτας*, *the River Eurotas*; *ὁ Ζέφυρος*, *the west wind*; *ὁ Ἐκατομβαών*, *the month Hecatombæon*.

§ 103. b) The names of *trees*, *lands* (*ἡ γῆ*, *the land*), *islands* (*ἡ νῆσος*, *the island*), and most *cities*, are *feminine* : *ἡ δρῦς*, *the oak*; *ἡ Ἀρκαδία*, *Arcadia*; *ἡ Λέσβος*, *the island of Lesbos*; *ἡ Κολοφών*, *the city of Colophon*. Most *abstract* substantives also, *i. e.*, those which denote a condition, relation, act, or property, are *feminine* : *ἡ ἐλπίς*, *hope*; *ἡ νίκη*, *victory*; *ἡ δικαιοσύνη*, *righteousness*; *ἡ ταχυτής*, *quickness*.

§ 104. c) Many names of *fruits* are *neuter* : *τὸ σῦκον*, *the fig*; most *diminutives* also, both of *masculine* and *feminine* words : *τὸ γερόντιον*, *dimin.* of *ὁ γέρων*, *the old man*; *τὸ γύναιον*, *dimin.* of *ἡ γυνή*, *the woman*. Farther, every name and word which is adduced merely as a word : *τὸ ἄνθρωπος*, *the name “man;”* *τὸ δικαιοσύνη*, *the idea of “righteousness;”* and the names of the letters, *τὸ ἄλφα*, *τὸ σίγμα*.

§ 105. 2. From the *ending* of the *Stem* the gender is known according to §§ 113, 125, 137–140.

3. In *Declension*, the *Neuter* may be distinguished from the *Masculine* and *Feminine*, for all *Neuters* have

- a) no *Accusative* or *Vocative* distinct from the *Nom.*
- b) no *ς* as case-sign of the *Nom. Sing.*
- c) the ending *ᾰ* in *Nom. Acc.* and *Voc. Pl.*

§ 106. The Greek language, like the English, employs the definite *Article*. The forms of the Article are the following :

	Masc.	Fem.	Neut.	
Singular.				
Nom.	ò	ò	ò	the.
Gen.	τοῦ	τῆς	τοῦ	of the.
Dat.	τῷ	τῇ	τῷ	to the.
Acc.	τόν	τήν	τό	the.
Dual.				
N. A.	τώ	τά or τώ	τώ	the.
G. D.	τοῖν	ταῖν or τοῖν	τοῖν	of or to the.
Plural.				
Nom.	οι	αι	τά	the.
Gen.	τῶν	τῶν	τῶν	of the.
Dat.	τοῖς	ταῖς	τοῖς	to the.
Acc.	τούς	τάς	τά	the.

The following general rules on accentuation apply to all the declensions of substantives.

§ 107. a) The accent remains unaltered on the syllable on which it stood in the Nominative as long as the general laws of accent allow: ἄνθρωπος, man, ἄνθρωπε (Voc.); σῦκον, fig, σῦκα (Nom. Plur.). Exceptions, §§ 121 and 142, 181, 2.

b) But when the original accentuation becomes impossible by the length of the final syllable or by increase at the end, the accent is shifted only as near to the end of the word, and is changed only as much, as is absolutely necessary: ἄνθρωπος, man, ἀνθρώπου (Gen. Sing.), ἀνθρώποις (Dat. Plur.); σῶμα, body, σώματος (Gen. Sing.), σωμάτων (Gen. Plur.); τεῖχος, wall, τείχους (Gen. Sing.).

§ 108. c) The terminations *oi* and *ai* are not considered long in regard to accent; hence ἄνθρωποι, γνῶμαι (*γνώμη*, opinion).

§ 109. d) The Genitives and Datives of all numbers, if the last syllable is long, can never have the acute upon this syllable, but only the circumflex: ποταμοῦ, Gen. Sing.

of *ποταμός*, *river*; *τιμῆ*, Dat. Sing. of *τιμή*, *honor*; *ποδῶν*, Gen. Plur. of *πούς*, *foot*; *μηνοῖν*, Gen. Dual of *μήν*, *month*.

§ 110. Originally there was only a single declension, for which reason much has still remained common, which we shall put together below, § 173. But we distinguish *Two Principal Declensions* according to the ending of the Stems:

1. the *First Principal Declension (vowel declension)*, which comprehends the Stems ending in *a* and *o*; and

2. the *Second Principal Declension (consonant declension)*, which comprehends the Stems ending in consonants, but also those in the soft vowels *ι*, *υ*, in diphthongs, and a small number of Stems in *o*.

FIRST PRINCIPAL DECLENSION.

(*Vowel-declension.*)

§ 111. The first principal declension is subdivided into two, viz. :

- A. *The A Declension.*
- B. *The O Declension.*

What is common to both is put together below, § 134.

A. THE A DECLENSION

(commonly called the *First Declension*).

§ 112. The A Declension comprehends those words whose Stems end in *a*. In certain cases, however, this *a* becomes *η*. Hence the A Declension of the Greeks corresponds both to the A, or first, and to the E, or fifth, Declension of the Latin language.

§ 113. The A Declension contains only *Masculines* and *Feminines*. The two genders are most easily distinguished in the Nom. Sing., in which the masculines take *ς*, the feminines no case-ending. Hence the terminations of

the Nom. Sing. are in the feminine *a*, *η*, in the masculine *ας*, *ης*.

§ 114. 1. Feminines.

Examples. Stems.	<i>χώρα</i> , <i>land.</i> <i>χωρα</i> [terra]	<i>γλῶσσα</i> , <i>tongue.</i> <i>γλωσσα</i>	<i>τιμή</i> , <i>honor.</i> <i>τιμα</i>
Singular.			
<i>Nom.</i>	<i>χώρα</i> [terra]	<i>γλῶσσα</i>	<i>τιμή</i>
<i>Gen.</i>	<i>χώρας</i>	<i>γλώσσης</i>	<i>τιμῆς</i>
<i>Dat.</i>	<i>χώρᾳ</i> [terræ]	<i>γλώσσῃ</i>	<i>τιμῇ</i> [re-i]
<i>Acc.</i>	<i>χώραν</i> [terra-m]	<i>γλῶσσαν</i>	<i>τιμὴν</i> [re-m]
<i>Voc.</i>	<i>χώρα</i> [terra]	<i>γλῶσσα</i>	<i>τιμή</i>
Dual.			
<i>N. A. V.</i>	<i>χώρα</i>	<i>γλῶσσα</i>	<i>τιμά</i>
<i>G. D.</i>	<i>χώραιν</i>	<i>γλώσσαιν</i>	<i>τιμαῖν</i>
Plural.			
<i>Nom.</i>	<i>χώραι</i> [terræ]	<i>γλῶσσαι</i>	<i>τιμαὶ</i>
<i>Gen.</i>	<i>χωρῶν</i>	<i>γλώσσῶν</i>	<i>τιμῶν</i>
<i>Dat.</i>	<i>χώραις</i>	<i>γλώσσαις</i>	<i>τιμαῖς</i>
<i>Acc.</i>	<i>χώρας</i> [terras]	<i>γλώσσας</i>	<i>τιμάς</i>
<i>Voc.</i>	<i>χώραι</i> [terræ]	<i>γλῶσσαι</i>	<i>τιμαὶ</i>

Examples for Declension.

Θεά, *goddess.*

δόξα, *opinion.*

γῆ, *earth.*

σκιά, *shadow.*

πύλη, *gate.*

γνώμη, *opinion.*

βία, *force.*

§ 115. In certain cases in the Singular, but never in the Dual and Plural, *a* becomes *η*. Hence the following rules:

1. In order to form the Nom. Sing. from the Stem, or from a given case-form of the Dual or Plural :

§§ 115–117. *Dialects*.—1. The Doric dialect *never changes a into η*: *τιμᾶ*, *τιμᾶς*; *γλῶσσα*, *γλώσσᾶς*.

2. The Ionic dialect changes *every long a* in the Singular into *η*: *σοφίη*, *πέτρη*, *βασιλείης*, *μοίρη*. Short *a* is generally unchanged, as *βασίλεια*, *μοίραν*: but in abstract substantives in *-εια*, *-οια*, *a* is likewise changed into *η*: *ἀληθείη*, *truth*, Att. *ἀλήθεια*; *εὐπλοΐη*, *good passage*; and also in *κνίση*, *steam from fat*, *Σκύλλη*. The *ā* remains in *Θεά* and some proper names.

3. The Voc. of *νύμφη*, *young woman*, is in Homer *νύμφᾶ*.

a) *a* remains in the Nom. Sing. after ε, ι, or ρ (§ 41): St. σοφία, Nom. Sing. σοφίā, *wisdom*; Dat. Plur. πέτραις, Nom. Sing. πέτρā, *rock*.

b) *a* remains in the Nom. Sing. after σ, and after the double consonants ζ, ξ, ψ, σσ (or ττ), λλ, as well as in the feminine designations in -αινα: St. ἀμάξα, Nom. Sing. ἄμαξā, *carriage*; Gen. Plur. λεαινῶν, Nom. Sing. λέαινā, *lioness*.

c) After other vowels and consonants *a* is generally changed into η in the Nom. Sing.: St. βοά, Nom. Sing. βοή, *cry*; Acc. Plur. γνώμας, Nom. Sing. γνώμη (*opinion*).

More important exceptions are: to a) κόρη, *girl*; κόρη, *temple*; δείρη, *neck*—to b) ἔρση, *dew*—to c) στοά, *hall*; χρόα, *color*; τόλμα, *boldness*; δίαιτα, *mode of life*.

§ 116. 2. In order to form the other cases in the Singular according to a given Nom. Sing.:

a) If the Nom. Sing. ends in η, this letter remains throughout the Sing.: δίκη, *justice*, δίκης, δίκη, δίκην, δίκη.

b) If the Nom. Sing. ends in α, this letter remains *always* in the Acc. and Voc.: ἄμαξα, ἄμαξαν.

c) If the Nom. Sing. ends in α, this letter remains *also* in the Gen. and Dat. when preceded by a vowel or ρ (§ 41): Nom. Sing. σοφία, *wisdom*, Gen. σοφίας; Nom. Sing. στοά, *colonnade*, Dat. στοᾶ: also in some proper names with long α: Nom. Sing. Λήδα, Gen. Λήδας; and in μνᾶ (contracted from μνάα), Gen. μνᾶς.

d) Otherwise *a* of Nom. Sing. becomes η in Gen. and Dat.: Nom. Sing. μοῦσα, Gen. μούσης; Nom. Sing. δίαιτα, Dat. διαιτη.

§ 117. For the *quantity* of *a* in the Nom. and Acc. Sing., the general rule is: *a* purum (after vowels) and *a* after ρ is long, every other *a* is short: θεά, *goddess*; ἄμιλλά, *fight*.

The exceptions are generally shown by the accent (§ 84, Obs. 2).

The most important are the fem. designations in -τρια and -εια: φάλτρια, *female player*; βασιλειά, *queen* (but βασιλεῖα, *dominion*); and several words with diphthongs in the last syllable but one, as σφαιρά, *ball*; εὐνοιά, *good will*; μοῖρά, *fate*.

§ 118. The Gen. Plur. has the ending *ων*, which combines with the Stem *a* to form *άων*, contr. *ῶν*. This is the reason that the *Gen. Plur. of all words in this declension has the circumflex*: *χώρα, χωρῶν; λέαινα, λεαινῶν* (Exceptions, § 181. Compare § 123).

§ 119. The Dat. Plur. originally ended in *σι*, before which *ι* is added to the *a* of the Stem. The *aισι* thus formed is usually shortened into *αις*, but the original form is found even in Attic writers in poetry and prose. (Compare § 128, D.)

§ 120. 2. *Masculines.*

Examples. Stems.	<i>νεᾶνιāς, youth.</i> <i>νεᾶνια</i>	<i>πολίτης, citizen.</i> <i>πολίτα</i>	'Ερμῆς, god <i>Hermes</i> . 'Ερμη (from 'Ερμεα)
Singular.			
<i>Nom.</i>	<i>νεᾶνιāς</i>	<i>πολίτης</i>	'Ερμῆς
<i>Gen.</i>	<i>νεᾶνιον</i>	<i>πολίτου</i>	'Ερμοῦ
<i>Dat.</i>	<i>νεᾶνιά</i>	<i>πολίτῃ</i>	'Ερμῷ
<i>Acc.</i>	<i>νεᾶνιāν</i>	<i>πολίτην</i>	'Ερμῆν
<i>Voc.</i>	<i>νεᾶνιā</i>	<i>πολίτα</i>	'Ερμῆ
Dual.			
<i>N. A. V.</i>	<i>νεᾶνιā</i>	<i>πολίτα</i>	'Ερμᾶ, <i>statues of Hermes.</i>
<i>G. D.</i>	<i>νεᾶνιαν</i>	<i>πολίταιν</i>	'Ερμαῖν
Plural.			
<i>Nom.</i>	<i>νεᾶνιαι</i>	<i>πολίται</i>	'Ερμαῖ
<i>Gen.</i>	<i>νεᾶνιῶν</i>	<i>πολίτῶν</i>	'Ερμῶν
<i>Dat.</i>	<i>νεᾶνιαις</i>	<i>πολίταις</i>	'Ερμαῖς
<i>Acc.</i>	<i>νεᾶνιāς</i>	<i>πολίτᾶς</i>	'Ερμᾶς
<i>Voc.</i>	<i>νεᾶνιαι</i>	<i>πολίται</i>	'Ερμαῖ

§ 118. **Dialects.**—4. The *-aων* of the Gen. Plur. is preserved in the Hom. dialect: *κλισιάων* (*κλισία, tent*), *άγοράων* (*άγορά, speech*); but *-εων* also occurs, in which case *ε* is generally lost by synizesis (§ 39): *πασέων, of all, fem.*

The Dorians contract *-aων* into *ᾶν* (§ 37, D. 3): *θεᾶν, dearum.*

§ 119. **Dialects.**—5. The Dat. Plur. in Ionic ends in *-γσι(ν), -γς* (but also in the Attic *-αις*): *κλισιγσι, πέτργς.*

Examples for Declension.

ταμίας, treasurer.*Νικίας*, Nicias.*κριτής*, judge.*στρατιώτης*, warrior.*παιδοτρίβης*, wrestling-master.*ἀδολέσχης*, babbler.*Ἀλκιβιάδης*.

§ 121. In the Masculines, as well as in the Feminines, when a vowel or *ρ* precedes, the *a* of the Stem remains and is long; after every other letter it becomes *η* in the Nom. Dat. and Acc. Sing.

Those words which in the Nom. Sing. end in *τη-**ς*, names of peoples, and compound words, have *a* short in the Voc. Sing.: *πολίτα*, *Πέρσα* (Nom. Sing. *Πέρσης*, Persian); *γεωμέτρα* (Nom. Sing. *γεωμέτρης*, land-measurer). The Voc. *δέσποτα* (Nom. Sing. *δεσπότης*, lord) draws back the accent, contrary to § 107, *a*, to the first syllable. All others have *η* in the Vocative: *Κρονίδη* (Nom. Sing. *Κρονίδης*).

§ 122. The Declension of the *Masculines* is distinguished from that of the Feminines:

1. in the Nom. Sing. by *ς* being added to the Stem;
2. by the Gen. Sing. ending in *ον*.

Obs.—The termination of the Gen. Sing. of the masculines is properly *-ο*, which, with the *a* of the Stem, forms *-ao* (see the Homeric dialect); by weakening *a* to *ε* (§ 118, D.) and contraction (§ 37) arises *ov*: *πολίταο* (*πολιτεο*), *πολίτον*.

§§ 121 and 122. **Dialects.**—1. The Epic dialect in some words omits the *ς* of the Nom. Sing., in which cases the *a* remains short: *ἵππότα*, horseman; *νεφεληγερέτα*, cloud-gatherer. (Compare Lat. *poëta*, *scriba*.)

2. The Dorians also in the masculines put *ā* for *η*, and contract *āo* into *ā*. (§§ 24, D.; 37, D. 3.)

3. Homer has three forms in the Gen. Sing.:

a) the original *-ao*: *Ἄτρείδαο*;

b) *-εω* with the quantity transposed (where *ε* is lost by synizesis, §§ 37, D., 39, D.): *Ἄτρείδεω*. The accent remains unchanged, in spite of the *ω* in the final syllable. The New-Ionic form is the same.

c) *-ω* by contraction: *Ἐρμείω* (Nom. Sing. *Ἐρμείāς* = Attic *Ἐρμῆς*), *βορέω* (Nom. Sing. *βορέāς*). Compare § 37, *a*.

βορέας (contracted from *βορέā-ς*, *north wind*), contracts the original *ā o* in the Gen. Sing., after Doric fashion, into *ā*: *βορέā*. The same takes place with some Doric and Roman proper names, and a few other words: *Σύλλας*, *Sulla*; *δρυιθοθήρας*, *fowler*, Gen. Sing. *ā*.

§ 123. In the Dual and Plural the Declension of the Masculines is the same as that of the Feminines.

Exceptions to the accentuation prescribed in § 118 are *χρήστης*, *usurer*; *ετησίαι*, *trade-winds*, Gen. Plur. *χρήστων* (*χρηστῶν* in the O declension, from *χρηστός*, *good*) and *ετησίων*.

B. THE O DECLENSION

(commonly called the Second Declension).

§ 124. The O Declension comprehends those words whose Stems end in *o*, together with a few whose Stems end in *ω* (§ 132). It answers to the *o-* or Second Declension in Latin.

§ 125. The O Declension is the complement of the A Declension in regard to gender. It contains *Masculines* and *Neuters*, but only few *Feminines*.

The termination of the Masculines and Feminines in the Nom. Sing. is *o-ς*, that of Neuters *o-ν* [Lat. *u-s, u-m*].

The Masculines and Feminines are declined alike; the Neuters are distinguished from them (compare § 105) only by—

1. The Nom. and Voc. Sing. taking the Accusative ending *ν*: *δῶρο-ν* (*gift*) [*doru-m*].

2. The Nom. Acc. and Voc. Plur. ending in *ā*: *δῶρα* [*dona*].

§ 126.

Examples. Stems.	ὁ ἀνθρωπο-ς, man ἀνθρωπο-	ἡ ὁδό-ς, way. ὁδο-	τὸ δῶρο-ν, gift. δωρο-
Singular.			
Nom.	ἀνθρωπο-ς [dominu-s]	ὁδό-ς	δῶρο-ν [donu-m]
Gen.	ἀνθρώπου	ὁδοῦ	δῶρου
Dat.	ἀνθρώπῳ [domino]	ὁδῷ	δῶρῳ [dono]
Acc.	ἀνθρωπο-ν [dominu-m]	ὁδό-ν	δῶρο-ν [donu-m]
Voc.	ἀνθρωπε [domine]	ὁδέ	δῶρο-ν [donum-]
Dual.			
N. A. V.	ἀνθρώπω	ὁδῶ	δῶρω
G. D.	ἀνθρώποιν	ὁδοῖν	δῶροιν
Plural.			
Nom.	ἀνθρωποι [domini]	ὁδοί	δῶρα [dona]
Gen.	ἀνθρώπων	ὁδῶν	δῶρων
Dat.	ἀνθρώποις	ὑποῖς	δῶροις
Acc.	ἀνθρώποντος [domino-s]	ὁδούς	δῶρα [dona]
Voc.	ἀνθρωποι [domini]	ὁδοί	δῶρα [dona]

Examples for Declension.

Θεός, God.	ποταμός, river.	σῦκον, fig.
νόμος, law.	πόνος, trouble.	μέτρον, measure.
κίνδυνος, danger.	βίος, life.	ἱμάτιον, dress.
ταῦρος, bull.	θάνατος, death.	

§ 127. Obs.—The Feminines are partly known by the general rules already given (§§ 101, 103) : ἡ φηγός, *esculent oak*; ἡ ἄμπελος, *vine*; ἡ νῆσος, *island*; ἡ ἡπειρος, *continent*; Κόρινθος.

The following also are feminine :

1. The names of different kinds of earth and stones : ψάμμος, *sand*; κόπρος, *dung*; γύψος, *chalk*; πλίνθος, *brick*; σποδός, *ashes*; ψῆφος, *pebble*; βάσανος, *touch-stone*.
2. Different words for *way* : ὁδός, *κέλευθος*, *άτραπός*, *path*; ἀμαξιτός, *carriage-road*. In the same manner, ἡ τάφρος, *dike*, but ὁ στενωπός, *narrow way*.
3. Words conveying the idea of a *cavity* : χηλός, *chest of drawers*; γνάθος, *jaw*; κιβωτός, *chest*; σορός, *coffin*; ληνός, *wine-vat*; κάρδοπος, *kneading-trough*; κάμινος, *oven*.
4. Several adjectives used as substantives : ἡ διάμετρος (*supply γραμμή, line*), *diameter*; σύγκλητος (*supply βουλή, council*), *meeting of the council*.

5. Single words: *βιβλος*, *book*; *ῥάβδος*, *staff*; *διάλεκτος*, *dialect*; *νόσος*, *disease*; *δρόσος*, *dew*; *δοκός*, *beam*. Many designations of personal beings are *common*, that is, with the same form they are masculine when they denote a male, feminine when they denote a female: ὁ θεός, *god*; ἡ θεός, *goddess*; ὁ ἄνθρωπος and ἡ ἄνθρωπος.

§ 128. The ending of the Gen. Sing. is *-o*, which, with the *o* of the Stem, is contracted into *ov* (compare § 122): *ἄνθρωπο-o=ἄνθρωπου*.

§ 129. The Nominative form is sometimes used instead of the Vocative form: the Vocative of *θεός* is always the same as the Nom.: ὁ θεός [Lat. *deus*]: *ἀδελφός*, *brother*, has *ἀδελφε* in the Vocative with the accent thrown back.

Contracted Declension.

§ 130. Several words which have *ε* or *o* before the last letter of the Stem may contract these vowels with the *o*. The rules of §§ 36 and 37 are here applied: *εa*, however, contrary to § 38, is contracted into *ā*.

§ 128. **Dialects.**—The Epic dialect in the Gen. Sing. has the older form *io* for the ending; *io* with *o* of the St. produces *oiο*: *ἄνθρωποιο*, *πεδίοιο* (*πεδίο-v*), *field*. We also, however, find the Attic *ov*.

Other Epic peculiarities are: *-ouv=ov* in the Gen. and Dat. Dual: *ἄμουν* (*ἄμος*, *shoulder*):—*οισι(v)=oις* in the Dat. Plur.: *ἄνθρωποισι(v)*, which is also New-Ionic, and is found even in Attic writers (compare § 119).

§ 130. **Dialects.**—The Ionic dialect leaves the forms uncontracted.

Examples. Stems.	ο νοῦς, <i>sense.</i> νοο-		τὸ δστοῦν, <i>bone.</i> δστεο-
Singular.			
Nom.	νόος	νοῦς	δστέον
Gen.	νόου	νοῦ	δστέον
Dat.	νόῳ	νῷ	δστέῳ
Acc.	νόον	νοῦν	δστέον
Voc.	νόε	νοῦ	δστέον
Dual.			
N. A. V.	νόω	νώ	δστέω
G. D.	νόοιν	νοῖν	δστέοιν
Plural.			
Nom.	νόοι	νοῖ	δστέα
Gen.	νόων	νῶν	δστέων
Dat.	νόοις	νοῖς	δστέοις
Acc.	νόονς	νοῦς	δστέα
Voc.	νόοι	νοῖ	δστέα

Examples for Declension.

πλοῦς, *voyage.*ροῦς, *stream.*ἀδελφίδοῦς, *brother's son.*

§ 131. Some irregularities of accentuation occur in the contraction, viz.:

1. the Nom. Dual is made oxytone, contrary to § 87.
2. compound words leave the accent on the last syllable but one, also contrary to § 87: περίπλῳ, Dat. of περίπλους, *circumnavigation*, for περιπλῷ, from -όῳ.
3. the word κάνεον, *basket*, is contracted into κανοῦν, contrary to § 87.

On contracted adjectives, see § 183.

Attic Declension.

§ 132. A small number of words, instead of the short O-sound (ο), have the long (ω). This ω at the end of the

§ 131. **Dialects.**—A Gen. ending -ο appears in Homer in Πετεῶ-ο, Gen. Sing. from the Nominative Πετεώς.

Stem goes through all the cases, but at the same time takes the case-endings as far as possible. Most of these words have ε before ω, and for -εω there also occurs the additional form -āo : νεώ-ς, *temple*, together with ναό-ς; λεώ-ς, *people*, together with λαό-ς (compare § 37, D.). This Declension is called the *Attic*.

On adjectives in ω-ς, see § 184; on some words which fluctuate between this and the second principal declension, see § 174.

Examples. Stems.	ο νεώ-ς, <i>temple</i> . νεώ	τὸ ἀνώγεω-ν, <i>upper room</i> . ἀνώγεω
Singular.		
Nom.	νεώ-ς	ἀνώγεω-ν
Gen.	νεώ	ἀνώγεω
Dat.	νεῷ	ἀνώγεῳ
Acc.	νεώ-ν	ἀνώγεω-ν
Dual.		
N. A. V.	νεώ	ἀνώγεω
G. D.	νεῷν	ἀνώγεῳν
Plural.		
Nom.	νεῷ	ἀνώγεω
Gen.	νεών	ἀνώγεων
Dat.	νεῷς	ἀνώγεῳς
Acc.	νεώς	ἀνώγεω

Another example: κάλως, *rope*.

§ 133. The accentuation in these words has a twofold irregularity, viz.:

1. εω passes always for only *one syllable* in regard to accent: Μενέλεως, apparently contrary to § 82;

2. even upon the Genitives and Datives, when they are accented, the accent is put, not as a circumflex, but as an acute, contrary to § 109.

§ 134. The A and O Declensions, that is, the Vowel or First Principal Declension, have the following points in common :

1. the masculines have in the Nom. Sing. the ending -*ç*.
2. the masculines have in the Gen. Sing. (§§ 122, 128) the ending -*ov*.
3. all three genders have *i* subscriptum with a long vowel in the Dat. Sing.
4. all three genders have -*v* in the Acc. Sing.
5. all three genders have the Stem vowel lengthened in the Nom. Acc. and Voc. Dual.
6. all three genders affix -*iv* to the Stem vowel in the Gen. and Dat. Dual.
7. all three genders have -*wv* in the Gen. Plur.
8. all three genders affix -*σiv* or *ç* with preceding *i* to the Stem vowel in the Dat. Plur.
9. the masculines and feminines affix -*i* to the Stem vowel in the Nom. Plur.
10. the masculines and feminines affix -*ç* (for *νç*) in the Acc. Plur., lengthening the Stem vowel to compensate for the *v* dropped (§ 42).

The difference, therefore, is only in the formation of the Gen. Sing. of the feminines and in the accentuation of the Gen. Plur.

SECOND PRINCIPAL DECLENSION.

CONSONANT-DECLENSION

(commonly called the *Third Declension*).

§ 135. The Second Principal Declension comprehends all the Stems which end in *consonants*, the *soft vowels* *i* and *v*, or *diphthongs*, and a small number of Stems in *o* (Nom. *ω*). The Stem is best recognized in the Gen. Sing., where what remains after rejecting the termination *οç* may generally be considered as the Stem: Gen. *λέοντ-οç*, St. *λεωντ* (Nom. *λέων*, *lion*); Gen. *φύλακ-οç*, St. *φυλακ* (Nom. *φύλαξ*, *guard*).

Hence, for the exact recognition of a word of this declension, not only the Nominative, but also the Stem or the Genitive is necessary: as, Nom. *δαις*, St. *δαιτ*, or Gen. *δαιτός*, *meal* [Lat. *rex*, St. *reg*, or Gen. *regis*].

To the second principal declension correspond in Latin the third and fourth declensions. In it the case-endings usually appear pure, *i. e.*, not mixed up with the end of the Stem.

The Stems ending in the soft vowels follow the third declension, because the soft vowels (§ 35, 1) can be used together with the vowels of the terminations: Gen. *πίρυ-ος* (Stem *πίρυ*, Nom. *πίρυ-ς*, *pine-tree*). In the Stems ending in diphthongs, the *v* is sometimes resolved into *f*: for example, the Stem *βοῦ* (Nom. *βοῦς*, *ox*) was originally in some forms *βοῦf* (Latin *bov*), as Gen. *βοῦ-ός* (= *bov-is*). See § 35, *Obs.* The O Stems have probably lost a final consonant.

§ 136. The Second Principal Declension comprehends all three genders.

The *Neuters* may be recognized by the inflexion, according to § 105, from their having the Nom. and Acc. alike, and these cases in the Plur. always with the ending *-a*: *σώματ-α* (St. *σώματ*, Nom. Sing. *σώμα*, *body*).

§ 137. For determining the *gender* from the Stem, the following are the most important rules:

a) Masculine are the Stems in *εν* (Nom. *εύ-ς*), *τηρ* (Nom. *τηρ*), *τωρ* (Nom. *τωρ*), *ντ* (with Nom. *ς* or *ν* preceded by a long vowel), as well as most Stems in *ν* (of various Nominatives) with a preceding long vowel: St. *γραφεν*, Nom. *γραφεύς*, *writer*; St. and Nom. *σωτήρ*, *savior*; St. *ρήτωρ*, Nom. *ρήτωρ*, *orator*; St. *λεων*, Nom. *λέων*, *lion*; St. and Nom. *ἀγών*, *contest*.

§ 138. b) Feminine are all Stems in *δ* (Nom. *-ις*, *-άς*), most in *ι* (Nom. *-ι-ς*), those in *ο* (Nom. *-ω* or *-ω-ς*), and the names of qualities in *τητ* (Nom. *-τη-ς*): St. *ἱλπιδ*, Nom. *ἱλπίς*, *hope*; St. *πολις*, Nom. *πόλις*, *city*; St. *πειθο*, Nom. *πειθώ*, *persuasion*; St. *ἰσοτητ*, Nom. *ἰσότης*, *equality*.

§ 139. c) Neuter are the Stems in *ματ* (Nom. *μα*), the substantive Stems in *ς* with Nom. *ος* or *ας*, those in *ι* or *υ* which append no *ς* in the Nominative, and those in *ρ* pre-

ceded by a short vowel in the Nom.: St. *σωματ*, Nom. *σῶμα*, *body*; St. *γενες*, Nom. *γένος*, *genus*; St. and Nom. *γῆρας*, *age*; St. and Nom. *σίναπι*, *mustard*; St. and Nom. *ἄστυ*, *city*; St. and Nom. *ἡτορ*, *heart*.

§ 140. The following words must be noticed separately: *ἡ γαστήρ* (St. *γαστερ*), *belly*; *ό πούς* (St. *ποδ*), *foot*; *ἡ χείρ* (St. *χειρ*), *hand*; *τὸ οὖς* (St. *ωτ*), *ear*; *ό πηχυς* (St. *πηχυ*), *forearm*; *ἡ φρήν* (St. *φρεν*), *diaphragm*, *mind*; *ό πέλεκυς* (St. *πελεκυ*), *axe*; *ό βότρυς* (St. *βοτρυ*), *bunch of grapes*; *ό στάχυς* (St. *σταχυ*), *ear of corn*; *ό σφήξ* (St. *σφηκ*), *wasp*; *ό μῦς* (St. *μυ*), *mouse [mus]*; *ό ἵχθυς* (St. *ἱχθυ*), *fish*; *ό ἀήρ* (St. *ἀερ*), *air*; *τὸ πῦρ* (St. *πυρ*), *fire*; *τὸ ὕδωρ* (St. *ὕδατ*), *water*.

Of two genders (common) are several names of animals, as: *ό* and *ἡ ἄλεκτρων* (St. *ἄλεκτρον*), *cock* and *hen*; *ό* and *ἡ ὥν* or *σῦς* (St. *ὤν* or *συ*), *swine [sus]*; *ό* and *ἡ αἴξ* (St. *αιγ*), *goat*; *ό* and *ἡ βοῦς* (St. *βού*), *ox*; and many names of persons: *ό* and *ἡ παιδ* (St. *παιδ*), *boy* and *girl*; *ό* and *ἡ δαίμων* (St. *δαιμον*), *god* and *goddess*; *ό* and *ἡ μάντις*, *prophet* and *prophetess*.

§ 141. The endings of the consonant declension are the following:

	<i>Masculines and Feminines.</i>	<i>Neuters.</i>
Singular.		
<i>Nom.</i>	ξ, or compensation by lengthening	no ending.
<i>Gen.</i>	οξ	
<i>Dat.</i>	ι	
<i>Acc.</i>	ᾰ or ν	no ending.
<i>Voc.</i>	no ending, or as in the <i>Nom.</i>	"
Dual.		
<i>N. A. V.</i>	ε	
<i>G. D.</i>	οιν	
Plural.		
<i>Nom.</i>	εξ	ᾰ
<i>Gen.</i>	ων	
<i>Dat.</i>	σι(ν)	
<i>Acc.</i>	ᾰξ	ᾰ
<i>Voc.=Nom.</i>	εξ	ᾰ

§ 141. **Dialects.**—The Hom. dialect has *οιν* for *οιν* in Gen. and Dat. Dual (compare § 129, D.), *ποδ-οιν*, and in Dat. Plur. frequently *εσσι(ν)* for *σι(ν)*: *πόδ-εσσι(ν)*, seldom *εσι(ν)*: *αἴγ-εσσι(ν)*.

§ 142. The accent in the Second Principal Declension deviates from the rules laid down in § 107 in the following point:

Words of *one syllable* accentuate the *Gen.* and *Dat.* of all numbers on the case-ending (circumflex if the vowel be long, § 109): *ποδ-ός*, *ποδ-ί* (but *πόδ-α*), *ποδοῖν*, *ποδῶν*, *ποστί*.

EXCEPTIONS.—1. Participles, as: *ων*, *being*, *ὄντος*; *βάς*, *going*, *βάντος*—accentuate the Genitive and Dative of all numbers on the last syllable but one.

2. *πᾶς*, *omnis*, has *παντός*, *παντί*, but *πάντων*, *πᾶσι*(*v*).

3. The words *παις*, *boy*; *δμώς*, *slave*; *θώς*, *jackal*; *Τρώς*, *Trojan*; *τὸ φῶς*, *light*; *ἡ φῦς*, *blister*; *ἡ δῆς*, *torch*; *τὸ οὖς*, *ear*; *ὁ σῆς*, *moth*, are paroxytones in Gen. Plur. and Dual: *παιδ-ων*, *δμώ-ων*, *θώ-ων*, *Τρώ-ων*, *φώτ-ων*, *φύδ-ων*, *δέδ-ων*, *ἄτ-οιν*, *σέ-ων* (compare farther § 177, 9).

4. The words which have become monosyllables by contraction: *ἥρ* = *ἥρ*, *spring (ver)*, *ἥρος*, *ἥρι*.

§ 142 b. In regard to the *quantity*, it must be observed that several monosyllables, in spite of the short Stem-vowel, are lengthened: St. *ποδ*, Nom. Sing. *πού-ς*, *foot*; St. *παντ*, Nom. Sing. Neut. *πᾶν*, *every thing*; St. *πῦρ*, Nom. Sing. *πῦρ*, *fire*; St. *σῦ*, Nom. Sing. *σῦ*, *boar*.

§ 143. The Stems of the Second Principal Declension are divided into three Classes with different subdivisions:

I. CONSONANT STEMS.

1. Guttural and Labial Stems.
2. Dental Stems.
3. Liquid Stems.

II. VOWEL STEMS.

1. Soft-vowel Stems.
2. Diphthong Stems.
3. *ο* Stems.

III. ELIDED STEMS.

1. *ς* Stems.
2. *τ* Stems.
3. *ν* Stems.

I. CONSONANT STEMS.

§ 144. 1. *Guttural and Labial Stems,*
i. e., Stems in κ, χ, γ, π, φ, β.

Examples. Stems.	δ φύλαξ, <i>guard.</i> φ ν λ ἄ κ	ἡ φλέψ, <i>vein.</i> φ λ ε β
Singular.		
Nom. V.	φύλαξ [dux]	φλέψ [pleb-s]
Gen.	φύλακ-ος [duc-is]	φλεβ-ός [plēb-is]
Dat.	φύλακ-ι [duc-i]	φλεβ-ὶ [plēb-i]
Acc.	φύλακ-ά [duc-e-m]	φλεβ-ᾰ [plēb-e-m]
Dual.		
N. A. V.	φύλακ-ε	φλέβ-ε
G. D.	φυλάκ-οιν	φλεβ-οῖν
Plural.		
Nom. V.	φύλακ-ες [duc-es]	φλέβ-ες
Gen.	φυλάκ-ων [duc-um]	φλεβ-ῶν
Dat.	φύλακ-ι(ν)	φλεψ-ι(ν)
Acc.	φύλακ-άς [duc-es]	φλεβ-άς

Examples for Declension.

- Ο μύρμηξ, *ant*, St. μ ν ρ μ η κ. ή φόρμιγξ, *lyre*, St. φ ο ρ μ ι γ γ.
 ή μάστιξ, *whip*, St. μ α σ τ ί γ. ὁ Αἰθίοψ, *Aethiopian*, St. Α i θ i o π.
 ή βήξ, *cough*, St. β η χ.

§ 145. All these Stems are Masc. or Fem. The Nom. Sing. is formed by affixing *ς* to the Stem: the *ς* with the final consonant of the Stem forms *ξ*, *ψ*, as in the Dat. Plur. (§ 48). The Voc. is always the same as the Nom.

Obs.—The Stem ἀ λ ω π ε κ has the vowel irregularly lengthened in the Nom. Sing.: ἀ λώπηξ, *fox*; while, on the contrary, the long vowel in the Stems κ η ρ ὄ κ, φοινικ, is shortened in the Nom.: κῆρυξ, *herald*; φοινιξ, *palm-tree*, where the accent shows that the *v* and *i* are short by nature (compare § 83, *Obs. 1*). τριχ has Nom. Sing. θριξ, *hair*, Dat. Plur. θριξι(ν) (compare § 54, *a*).

§ 146. 2. *Dental Stems, i. e., Stems in τ, θ, δ, ν.*

Examples. Stems.	ἡ λαμπάς λαμπάδ-δ lamp.	τὸ σῶμα σωμάτ-τ body.	ὁ γέρων γέροντ-οντ old man.	ὁ ἡγεμών ἡγεμόν-ον leader.
Singular.				
Nom.	λαμπάς	σῶμα	γέρων	ἡγεμών
Gen.	λαμπάδ-ος	σώματ-ος	γέροντ-ος	ἡγεμόν-ος
Dat.	λαμπάδ-ι	σώματ-ι	γέροντ-ι	ἡγεμόν-ι
Acc.	λαμπάδ-ᾶ	σῶμα	γέροντ-α	ἡγεμόν-ᾶ
Voc.	λαμπά-	σῶμα	γέρον	ἡγεμών
Dual.				
N. A. V.	λαμπάδ-ε	σώματ-ε	γέροντ-ε	ἡγεμόν-ε
G. D.	λαμπάδ-οιν	σωμάτ-οιν	γέροντ-οιν	ἡγεμόν-οιν
Plural.				
N. V.	λαμπάδ-ες	σώματ-ᾶ	γέροντ-ες	ἡγεμόν-ες
Gen.	λαμπάδ-ων	σωμάτ-ων	γέροντ-ων	ἡγεμόν-ων
Dat.	λαμπά-σι(ν)	σώματ-σι(ν)	γέροντ-σι(ν)	ἡγεμό-σι(ν)
Acc.	λαμπάδ-ᾶς	σώματ-ᾶ	γέροντ-ᾶς	ἡγεμόν-ᾶς

Examples for Declension.

ἡ πατρίς, native country, St. πατριδ.

τὸ ὄνομα, name, St. ὁ νοματ.

ἡ νύξ, night [nox for noctis], St. νυκτ [noct].

ἡ κακότης, badness, St. κακοτητ.

τὸ μέλι, honey [mel], St. μελιτ.

ὁ ὀδόντος, tooth [den-s for dent-s], St. ὁ δοντ.

ὁ δελφῖς, dolphin, St. δελφῖν.

ὁ ποιμήν, shepherd, St. ποιμεν.

ὁ Ἑλλην, Hellen, St. Ἑλλην.

ὁ ἀγών, contest, St. αγων.

Adjectives:

πένης, poor, St. πενητ.

ἄκων, neut. ἄκον, unwilling, St. ἄκοντ.

ἀπράγμων, neut. ἀπραγμόν, inactive, St. ἀπραγμόν.

§ 147. In the dental Stems, as in the Stems to be noticed below, the Nom. Sing. Masc. and Fem. may be formed in two ways, viz. :

1. With Sigma affixed to the Stem. Before this sigma

the consonants τ , δ , θ , when they stand alone, disappear altogether (§ 49): $\lambda\alpha\mu\pi\alpha\delta-\varsigma$, $\lambda\alpha\mu\pi\ddot{\alpha}-\varsigma$; $\kappa\sigma\nu\theta-\varsigma$, $\kappa\sigma\rho\check{v}-\varsigma$, *helmet*; but ν and $\nu\tau$ have the short vowels of the Stem lengthened by way of compensation (§ 42), so that \check{a} , \check{i} , \check{u} become \bar{a} , \bar{i} , \bar{u} ; but ϵ becomes $\epsilon\iota$, and o , $o\nu$: $\pi\alpha\eta\tau-\varsigma$, $\pi\bar{a}-\varsigma$, *every*; $\epsilon\nu-\varsigma$, $\epsilon\bar{i}-\varsigma$, *one*; $\dot{\alpha}\delta\sigma\eta\tau-\varsigma$, $\dot{\alpha}\delta\sigma\bar{u}-\varsigma$, *tooth*.

EXCEPTIONS.—The monosyllabic Stem $\pi o \delta$ [*ped*] (§ 142 b) has the vowel lengthened exceptionally: $\pi\sigma\bar{u}-\varsigma$ [Lat. *pē-s*, *i. e.*, *ped-s*]; $\delta\alpha\mu\alpha\rho\tau$ has Nom. Sing. $\dot{\eta} \delta\alpha\mu\alpha\tau$, *spouse*, for $\dot{\delta}\alpha\mu\alpha\tau\varsigma$, because of its harshness.

2. Without Sigma being affixed to the Stem; but in its stead the Stem-vowel, in case it is short, is *lengthened*, so that by *this* lengthening (§ 42, *Obs.*) ϵ becomes η , and o becomes ω : St. $\pi o i \mu \epsilon \nu$, Nom. $\pi\sigma\imath\mu\eta\nu$, *shepherd*; St. $\dot{\eta} \gamma \epsilon \mu o \nu$, Nom. $\dot{\eta} \gamma \mu \omega \nu$. If the Stem-vowel is long of itself, the Nom. Sing. is like the Stem: $\acute{o} \dot{\alpha} \gamma \omega \nu$, *contest*.

The τ of the Stems in $\nu\tau$ in this formation is rejected, according to § 67: $\gamma \epsilon \rho o \nu \tau$, Nom. $\gamma \acute{\epsilon} \rho \omega \nu$ (for $\gamma \epsilon \rho \omega \eta \tau$). The simple τ of the Participial Stems in $o\tau$ is changed into ς : St. $\lambda \epsilon \lambda \nu \kappa o \tau$, Nom. Sing. $\lambda \epsilon \lambda \nu \kappa \omega \varsigma$ (for $\lambda \epsilon \lambda \nu \kappa \omega \tau$), *having loosened*.

Obs. 1. The vowel ω shows that ς is not a mere affix in $\lambda \epsilon \lambda \nu \kappa \omega \varsigma$, *one who has loosened*. Compare $\chi \acute{a} \rho \iota \varsigma$, *favor*, St. $\chi \acute{a} \rho \iota \tau$.

Obs. 2. The Stems in δ , θ , as well as those in $a\nu\tau$, $\epsilon\nu\tau$, always form the Nom. Sing. *with* sigma; but Stems of substantives in $o\nu\tau$ and the Stems in ν generally *without* ς .

§ 147 b. The *Neuter* has the pure Stem in the Nom. Acc. and Voc. Sing. (§ 136), as far as the laws of sound in regard to final consonants (§ 67) admit it: $\lambda \nu \theta \epsilon \nu (\tau)$, *loosened* (see § 187), $\lambda \epsilon \lambda \nu \kappa \varsigma$ (for $\lambda \epsilon \lambda \nu \kappa o \tau$); $\gamma \acute{\alpha} \lambda a$, *milk*, from the Stem $\gamma \check{a} \lambda a \kappa \tau$ (Gen. $\gamma \acute{\alpha} \lambda a \kappa \tau \text{-}\varsigma$ = Lat. *lact-is*). On $\pi \bar{a} \nu$ (Stem $\pi \alpha \eta \tau$), see § 142 b.

Obs.—On the Acc. Sing. in ν , belonging to some Stems in $\iota\tau$, $\iota\theta$, $\iota\delta$, $\nu\theta$, $\nu\delta$, see § 156.

§ 148. The *Vocative* of masculines and feminines sometimes has the pure Stem, as far as is possible: **Αρτεμι* (St. **Αρτεμιδ*), *Αἰαν* (St. *Αἰαντ*), *γέρον* (St. *γερόντ*); sometimes it is like the Nom. (necessarily so when the accent is on the last syllable): *ἡγεμών*; and in *all* participles even when the accent is not on the last syllable: *λέγων* (St. *λεγοντ*), *speaking*.

The Voc. *παι*, *boy*, from the St. *παιδ*, is specially to be observed.

Obs.—The Stems *Απόλλων*, *Ποσειδῶν*, which are like the Nom., shorten the vowel and draw back the accent in the Vocative: **Απολλον*, *Πόσειδον*. The accent is also drawn back in many compound words: **Αγάμεμνον*, **Αριστόγειτον* (§ 85).

§ 149. The formation of the Dat. Plur. results from the laws of sound (§§ 49, 50). τ , δ , θ , and simple ν , are dropped before $\sigma_i(\nu)$ without leaving any trace; but $\nu\tau$ is dropped with the previous vowel lengthened by way of compensation.

EXCEPTION.—The *adjectives* (not participles) in $\epsilon\nu\tau$ admit no lengthening of the vowel by way of compensation: St. *χαριεντ* (Nom. Sing. *χαρίεις*, *graceful*, Dat. Plur. *χαριεστ*(ν)). See Inflection, § 187).

§ 148. **Dialects.**—The Vocative of the Stem *ἀνακτ* (Nom. Sing. *ἄναξ*, *ruler*) is in Homer *ἄνă* (shortened from *ἀνακτ*: compare the neuter *γάλα*, § 147 b); some Stems in $\nu\tau$ lose the ν in the Voc.: **Ἄτλᾶ* for **Ἄτλαν(τ)*.

§ 149. **Dialects.**—Homer forms the Dat. Plur. *ποσσι(ν)* instead of *ποδσι(ν)*, Att. *ποσίν* (*πούς*, *foot*); the δ being assimilated instead of being rejected.

§ 150. 3. *Liquid Stems*, i. e., Stems in λ and ρ .

Examples. Stems.	ὁ ἄλς ‘ἄλ salt.	ὁ ὥρτωρ ὥη τορ orator.	ἡ μήτηρ μη τερ mother.	ὁ θῆρ θη ρ game.
Singular.				
Nom.	ἄλ-ς [sal]	ὥρτωρ	μήτηρ [mater]	θῆρ
Gen.	άλ-ός [sal-is]	ὥρτορ-ος	μητρ-ός [matr-is]	θηρ-ός
Dat.	άλ-ι [sal-i]	ὥρτορ-ι	μητρ-ί [matr-i]	θηρ-ί
Acc.	άλ-α [sal-e-m]	ὥρτορ-α	μητέρ-α [matr-e-m]	θηρ-α
Voc.	ἄλ-ς	ὥρτορ	μῆτερ	θῆρ
Dual.				
N. A. V.	ἄλ-ε	ὥρτορ-ε	μητέρ-ε	θηρ-ε
G. D.	άλ-οῖν	ὥρτορ-οιν	μητέρ-οιν	θηρ-οῖν
Plural.				
N. V.	ἄλ-ες [sal-es]	ὥρτορ-ες	μητέρ-ες [matr-es]	θηρ-ες
Gen.	άλ-ῶν [sal-um]	ὥρτορ-ων	μητέρ-ων [matr-um]	θηρ-ῶν
Dat.	άλ-σι(ν)	ὥρτορ-σι(ν)	μητρά-σι(ν)	θηρ-σι(ν)
Acc.	ἄλ-ας	ὥρτορ-ας	μητέρ-ας	θηρ-ας

Examples for Declension.

τὸ νέκταρο, nectar.

ο κρατήρ, *mixing-jug*, St. κρατηρ.

o *aɪθ̄ɛp*, *aether*, St. *a i θ ε p.*

ο φώρο, thief (*fur*), St. φωρό.

§ 151. The only Stem in λ which forms the Nom. Sing. with sigma is $\dot{a}\lambda$; all Masc. and Fem. Stems in ρ form the Nom. Sing. without sigma (§ 147, 2); hence with long Stem-vowels the Nom. Sing. is like the Stem; short Stem-vowels, however, are lengthened, *i. e.*, ϵ into η , \circ into ω .

The neuter has the pure Stem in the Nom. Sing.: $\tau\delta\ \eta\tau\sigma\pi$, heart.

Only the monosyllabic Stem $\pi\tilde{v}\rho$ lengthens the v : $\tau\ddot{o}$ $\pi\tilde{v}\rho$, fire
(§ 142, b).

§ 152. The Voc. Sing. has the pure Stem: *ρῆτορ*. The Stem *σωτηρ* (Nom. *σωτήρ*, *savior*) shortens *η* into *ε*, and draws back the accent (compare § 148): Voc. *σῶτερ*.

§ 153. The Stems $\pi a \tau \varepsilon \rho$, $\mu \eta \tau \varepsilon \rho$, $\theta v \gamma a \tau \varepsilon \rho$, $\gamma a \sigma \tau \varepsilon \rho$,

§ 150. Dialects.—*n̄ iλc*, poet., *the sea.*

§ 153. **Dialects.**—The ε is often retained in the Gen. and Dat. by poets: *μητέρος*; while it is rejected in other cases: *θύγατρα*. Instead of ασι(ν) in the Dat. Plur., there may be the εσι(ν) mentioned, § 141, D.; *θυγατέρεσσι(ν)*.

Τι γάτη
 Δημητρερ (Nom. πατήρ, *father*; μήτηρ, *mother*; θυγάτηρ, *daughter*; γαστήρ, *belly*; Δημήτηρ), reject ε in the Gen. and Dat. Sing. (§ 61, c). The first four throw the accent on the case-ending; the last draws it back (πατρός, Δήμητρος). The ε is accented where it appears: μητέρα, in spite of μήτηρ, except in the Voc., where the accent is drawn back: πάτερ, in spite of πατήρ, but Acc. Sing. Δήμητρα. In the Dat. Plur. the syllable τερ becomes by metathesis (§ 59) τρα: μητρά-σι(ν).

Obs.—The Stem ἀστερ (Nom. Sing. ἀστήρ, *star*) belongs to these words only in the formation of the Dat. Plur.: ἀστράσι(ν). For ἀνήρ (St. ἀνερ), see, under the irregular words, § 177, 1.

II. VOWEL STEMS.

§ 154. 1. Soft-vowel Stems, i. e., Stems in ι and υ.

Examples. Stems.	ἡ πόλις, <i>city</i> . πολί	ἡ σῦς, <i>sow</i> . σὺ	τὸ ἄστυ (ἄστυ), <i>city</i> .
Singular.			
Nom.	πόλι-ς	σῦ-ς	ἄστυ
Gen.	πόλε-ως	σὺ-ός	ἄστε-ος or ἄστε-ως
Dat.	(πόλε-ΐ) πόλει	σὺ-ΐ	(ἄστε-ΐ) ἄστει
Acc.	πόλι-ν	σῦ-ν	ἄστυ
Voc.	πόλι	σῦ-ς	ἄστυ
Dual.			
N. A. V.	πόλε-ε	σὺ-ε	(ἄστε-ε) ἄστη
G. D.	πολέ-οιν	σὺ-οῖν	ἄστε-οιν
Plural.			
N. V.	(πόλε-ες) πόλεις	σὺ-ες	(ἄστε-α) ἄστη
Gen.	πόλε-ων	σὺ-ῶν	ἄστε-ων
Dat.	πόλε-σι(ν)	σὺ-σι(ν)	ἄστε-σι(ν)
Acc.	(πόλε-ας) πόλεις	σὺ-ας or σῦς	(ἄστε-α) ἄστη

Examples for Declension.

ὁ βότρυς-ς, *bunch of grapes*, }
 ἡ πίτυς-ς, *pine-tree*, } according to § 157.

ὁ πηχυς-ς, *fore-arm*,

ἡ δύναμις-ς, *power*,

ἡ στάσις-ς, *party, faction*,

} both according to § 157.

Adjectives, § 185.

§ 155. The Nom. Sing. Masc. and Fem. is always formed by Sigma. The Neuter Sing. as well as the Vocative Sing. of all genders has the pure Stem. Yet sometimes the Nom. form is used for the Vocative, and this is the case in all monosyllables. In the Acc. Sing. Masc. and Fem. *v* is affixed to the Stem.

On the lengthening of monosyllabic Stems, § 142 b. But this lengthening takes place also in the Nom. and Acc. Sing. of some polysyllabic words.

§ 156. *Barytones* in *ιτ*, *ιδ*, *ιθ*, *υδ*, *υθ* (Nom. *ις*, *υς*), form the Acc. Sing. generally by affixing *v* after rejecting the Stem-consonant: St. *ἐριδ* (Nom. *ἐρι-ς*, *strife*), Acc. *ἐριν*; St. *κορυθ* (Nom. *κόρυ-ς*, *helmet*), Acc. *κόρυν*; St. *ὸρνιθ* (Nom. *ὅρνι-ς*, *bird*), Acc. *ὅρνιν*. The *Oxytones*, on the contrary, always have *a*: *ἰλπίς*, *hope*, Acc. *ἰλπίδα*; *κλείς*, *key*, stands alone; St. *κλειδ*, Acc. Plur. *κλεῖν* (seldom *κλεῖδ-α*), Acc. Plur. *κλεῖς* or *κλεῖδας*.

Examples. *ἡ ἐρι-ς*, *strife*.

Stems. *ἐριδ*.

Singular. *ἐρι-ς*.

ἐριδ-ος.

ἐριδ-ι.

ἐριν.

ἡ ἐλπίς, *hope*.

ἐλπίδ.

ἐλπίς.

ἐλπίδ-ος.

ἐλπίδ-ι.

ἐλπίδα.

§ 157. Most Stems in *i*, as well as adjective and some substantive Stems in *v*, change their final vowel to *e* in Gen. and Dat. Sing., and in all the cases of the Dual and

§ 156. *Dialects*.—The Acc. Sing. in *a* of dental Stems is more frequent in Homer: *γλαυκώπιδ-α* (*γλαυκῶπις*, *bright-eyed*), *ἔριδ-α*; *κλείς* is *κληῆς*, Acc. *κληῆδ-α*.

§ 157. *Dialects*.—The Ionic dialect leaves *i* unchanged: Gen. *πόλι-ος*, Dat. *πόλι* (from *πόλι-i*), Nom. Plur. *πόλι-ες*, Gen. *πολι-ων*, Dat. in Herod. *πόλι-σι(v)*, Homer *πολι-εσσι(v)*, Acc. *πόλι-ας* (Herod. also *πόλις*). Other additional forms of the Homeric dialect are: Gen. Sing. *πόλη-ος*, Dat. Sing. *πόλε-ι* and *πόλη-ι*, Nom. Plur. *πόλη-ες*, Acc. Plur. *πόλη-ας*.

The Stems in *v* have always *ος* in the Gen. Sing. The Dat. Sing. only is contracted: *πήχει*. *εύρυ-ς*, *broad*, has the additional form *εύρεα* in the Acc. Sing.

Plur. Before the ending of the Gen. Sing. this ε remains unchanged; in the Stems, however, in ι, and in some substantive Stems in ν, ε is followed by ως (instead of ος), called the *Attic* termination, which does not prevent the accent from being on the antepenult: πόλε-ως, πελέκε-ως (*πέλεκυ-ς*, *axe*).

In the Dat. Sing. ει is contracted into ει, in the Nom. Plur. εες and Acc. εας into εις, and εα of neuter substantives into η. *Adjectives* maintain the uncontracted form εα: ἄστη, but γλυκέα.

§ 158. The contraction of εε to η in the Nom. Acc. and Voc. Dual is rare. The Gen. Plur. of Stems in ι follows the accent of the Gen. Sing.: πόλε-ων like πόλε-ως.

Most substantive Stems in ν leave this vowel unchanged; but others, like ἄστν, follow the analogy of Stems in ι, and change ν into ε. νε are sometimes contracted into υ in the Nom. Acc. and Voc. Dual; in the Acc. Plur. also we find ιχθύς, with ιχθύ-ας (*ιχθύ-ς*, *fish*), and ὁφρυς, Acc. Plur. of ὁφρύς, *eyebrow*.

Ἐγχελν-ς, *eel*, retains ν in the Sing.: Gen. ἐγχελν-ος; but changes it in the Dual and Plur. into ε: Nom. Plur. ἐγχελεις.

The adjective ιδρι-ς, *acquainted with*, St. ιδρι, keeps its ι unchanged through all the cases.

§ 158. **Dialects.**—The Dat. ιχθυϊ is in Homer contracted into ιχθυϊ. In the Dat. Plur. σ is sometimes doubled: νέκυ-σσι(ν) with νεκύ-εσσι(ν) (*νέκυ-ς*, *corpse*).

§ 159. 2. *Diphthong Stems*, i. e., Stems in ευ, αυ, ου.

Examples. Stems.	ό βασιλεύς βασιλέων king.	ἡ γραῦς γραῦν old woman.	ό and ἡ βοῦς βοῦν ox or cow.
Singular.			
Nom.	βασιλεύς	γραῦς	βοῦς [bo-s]
Gen.	βασιλέως	γραῦός	βοῦός [bov-is]
Dat.	(βασιλέϊ) βασιλεῖ	γραῦται	βοῦται [bov-i]
Acc.	βασιλέϊ	γραῦν	βοῦν [bov-e-m]
Voc.	βασιλεῦ	γραῦ	βοῦ
Dual.			
N. A. V.	βασιλέες	γραῦες	βοῦες
G. D.	βασιλέοιν	γραῦοιν	βοῦοιν
Plural.			
N. V.	(βασιλέ-ες) βασιλῆς or βασιλεῖς	γραῦ-ες	βοῦ-ες [bov-es]
Gen.	βασιλέων	γραῦων	βοῦων [bo-um]
Dat.	βασιλεῦσι(ν)	γραῦσι(ν)	βοῦσι(ν)
Acc.	βασιλέ-ας	γραῦς	βοῦς

Examples for Declension.

ό γονεύς, parent. οἱερέύς, priest. 'Οδυσσεύς, 'Αχιλλεύς.

§ 160. All diphthong Stems affix ο in the Nom. Sing. and σι(ν) in the Dat. Plur.; those in αυ and ου affix ν in the Acc. Sing. to the full Stem. In the Voc. Sing. the Stem appears pure.

Before vowel case-endings, i. e., in all other forms, the ν of the Stem was changed into η (§ 34, D.): βοη-ός [bov-is], and then was entirely lost: βο-ός [βο-ων=bo-um] (§ 35, D. 2).

Obs.—An isolated diphthong Stem is οι, Nom. οις, sheep [ovi-s]: οιός, οιή, οιν; Plur. οιες, οιῶν, οισι(ν), οις. Compare § 34, D.

§ 159. **Dialects.**—Homer has γρηνός for γραῦς, Dat. γρητός, Voc. γρηνός or γρηνός; from βοῦς, Acc. Plur. βοῦ-άς, Dat. βοῦ-εσσι(ν). The forms βῶς, Nom., βῶν, Acc. Sing., are Doric.

§ 160. **Dialects.**—Ionic οῖς (ovis) for οις, Gen. οἰος, Dat. Plur. οῖτεσσι or οἰεσσι, Acc. οῖς.

Some compounds of *πούς*, *foot*, form the Acc. Sing. like Stems in *ov*: *τρίπονς*, *three-footed*, Acc. *τρίπονν*. For *ναῦς*, see among the irregular words, § 177, 11.

§ 161. The Stems in *εν*, moreover, have in the

- a)* Gen. Sing., *ως* for *ος*. Compare § 157.
- b)* Dat. Sing., *ει* always contracted for *ει*.
- c)* Acc. Sing. and Plur., *α* is long and not contracted.
- d)* Nom. and Voc. Plur., *εες* contracted by older Attic writers into *ης*, by the later into *εις*.

e) Words which have a vowel before *εν* may be contracted also in the Gen. and Acc. Sing., and in the Acc. Plur.: St. *Πειραιεῖν*, Nom. *Πειραιεύς*, *port of Athens*, Gen. *Πειραιῶς*, Acc. *Πειραιᾶ*; *χοεύς*, *measure*, Acc. Plur. *χοᾶς*.

Obs.—The Gen. in *-εως* has arisen by transmutation of quantity (§ 37, D. 2) out of the Hom. *ηος*. Hence the length of the final syllable. In the same manner, the Acc. Sing. *εᾶ* has arisen out of *ηᾶ*: still *εᾶ* is also found, like *εας* in the Acc. Plural; *εας* is contracted by later writers into *εις*.

§ 162. 3. O Stems, i. e., Stems in *o* and *ω*.

Examples. Stems.	<i>η πειθώ</i> , <i>persuasion.</i> <i>πειθό</i>	<i>δηρως</i> , <i>hero.</i> <i>ηρω</i>	
Singular.			
<i>Nom.</i>	<i>πειθώ</i>	<i>ηρως</i>	<i>Plur.</i> <i>ηρω-ες</i>
<i>Gen.</i>	(<i>πειθό-ος</i>) <i>πειθοῦς</i>	<i>ηρω-ος</i>	<i>ηρώ-ων</i>
<i>Dat.</i>	(<i>πειθό-ι</i>) <i>πειθοῖ</i>	<i>ηρω-ι</i>	<i>ηρω-σι(ν)</i>
<i>Acc.</i>	(<i>πειθό-α</i>) <i>πειθώ</i>	<i>ηρω-α ηρω</i>	<i>ηρω-ας</i> or <i>ηρως</i>
<i>Voc.</i>	<i>πειθοῖ</i>	<i>ηρω-ς</i>	
Dual and Plural of <i>πειθώ</i> are formed as in the <i>o</i> declension.		Dual <i>ηρω-ε</i> <i>ηρώ-οιν</i>	

§ 161. *Dialects.*—The Epic dialect lengthens the *ε* of Stems in *εν* into *η* before vowels: *βασιλῆ-ος*, *βασιλῆ-ι*, *βασιλῆ-α*, *βασιλῆ-ες*, *βασιλῆ-ων*,

Examples for Declension.

$\dot{\eta}$ ἡχώ (St. ḡ χ o), *echo*.

Καλνψώ, Λητώ, δμώ-ς (St. δ μ ω); *slave*.

μήτρω-ς (St. μ η τ ρ ω), *avunculus*.

§ 163. The Stems in *o*, all feminine, form the Nom. Sing. without sigma, except the Stem *a*ὶ δ *o*, Nom. Sing. *a*ἰδώ-ς, *shame*, Acc. *a*ἰδῶ. The Acc., which is like the Nom., is oxytone (contrary to § 87): *πειθώ*, not *πειθῶ*.

The Vocative ends in *o i*; all other cases are contracted. The Acc. of Stems in *ω* usually remains uncontracted. The Stem ἔω, Nom. ḡ ἔω-ς, *dawn*, has Gen. Sing. ἔω, Dat. ἔῳ (according to § 132), Acc. ἔω (from ἔωα).

Obs.—Several Stems in *o ν* follow the above declension in some of their forms: ἀηδών, *nightingale*, Gen. ἀηδοῦς, with ἀηδόνος; είκων, *image*, Gen. εικοῦς (compare § 171).

ἀριστή-εσσι(ν) (ἀριστεύ-ς, *prince*); still there are Genitives also in εօς and ε᷑ς (Ὀδυσσεῖς), Datives in εī, εi, and Accusatives in εa, η: Τυδῆ.

The New-Ionic dialect leaves ε frequently uncontracted: βασιλέ-ες.

§ 163. **Dialects.**—Homer contracts ἥρωϊ into ἥρω, Μίνωα into Μίνω. The old and poetic form for εω-ς is ḡώ-ς (St. ḡ o), declined like *a*ἰδώ-ς. Some proper names in ω in the Nom. Sing. have in the New-Ionic dialect an Acc. in οῦν: Λητοῦν, Ἰοῦν.

III. ELIDED STEMS, *i. e.*, Stems which reject the final consonant in certain forms.

§ 164. 1. Σ Stems, *i. e.*, Stems which elide sigma.

Examples. Stems.	$\tau\delta\ \gamma\acute{e}no\varsigma$, race. $\gamma\acute{e}\nu\epsilon\varsigma$	M. εὐγενής, N. εὐγενές, of good family. εὐγενές
Singular.		
Nom.	γένος [genus]	M. εὐγενής N. εὐγενές
Gen.	(γένε-ος) γένους	(εὐγενέ-ος) εὐγενοῦς
Dat.	(γένε-ῃ) γένει	(εὐγενέ-ῃ) εὐγενεῖ
Acc.	γένος	(εὐγενέ-ᾰ) εὐγενῆ N. εὐγενές
Voc.	γένος	εὐγενές N. εὐγενές
Dual.		
N. A. V.	(γένε-ε) γένη	(εὐγενέ-ε) εὐγενῆ
G. D.	(γενέ-οιν) γενοῖν	(εὐγενέ-οιν) εὐγενοῖν
Plural.		
N. V.	(γένε-ᾰ) γένη	(εὐγενέ-ες) εὐγενεῖς N. (εὐγενέα) εὐγενῆ
Gen.	(γενέ-ων) γενῶν	(εὐγενέ-ων) εὐγενῶν
Dat.	γένε-σι(ν)	εὐγενέ-σι(ν)
Acc.	(γένε-ᾰ) γένη	(εὐγενέ-ᾰς) εὐγενεῖς N. (εὐγενέα) εὐγενῆ

Examples for Declension.

$\tau\delta\ \epsilon\iota\delta\o\varsigma$, form. κάλλος, beauty. μέλος, song. ἄχθος, burden.

Adjectives:

σαφής, Neut. σαφές, clear. ἀκριβής, Neut. ἀκριβές, exact.
εὐήθης, Neut. εὐηθες, simple.

§ 165. The sigma Stems retain their final consonant only when it stands at the end, *i. e.*, in the Nom. Acc. and Voc. Sing. Neuter, and in the Nom. and Voc. Sing. Masc. and Fem.

The Neuter substantives change the Stem-vowel ε into ο in the Nom. Acc. and Voc. Sing.: St. $\gamma\acute{e}\nu\epsilon\varsigma$; $\gamma\acute{e}no\varsigma$.

§ 165. **Dialects.**—The Epic dialect frequently, the New-Ionic always, leaves the vowels of the sigma Stems uncontracted: γένεος, γένει. Homer sometimes has the Gen. Sing. ενξ (from εος, § 37, D. 1): θάρσενς (*θάρσος*, courage).

In the Dative Plur. Homer has three endings: ε-εσσι(ν), εσ-σι(ν), and the usual ε-σι(ν): βελέ-εσσι(ν), βέλεσ-σι(ν), βέλε-σι(ν), (*βέλος*, dart).

Neuter adjectives leave ε unchanged: εὐγενές. Masculines and Feminines form the Nom. Sing. by lengthening ες into ης (§ 147, 2), as ος can not be affixed: εὐγενής from εὐγενες, like ποιμήν from ποιμεν.

Masculines and Feminines have the pure Stem in the Voc. Sing., and in compound words which are not oxytone in Nom. Sing. the accent is on the last syllable but two (compare §§ 148, 85): Nom. Σωκράτης, Voc. Σώκρατες; Nom. Δημοσθένης, Voc. Δημόσθενες.

Obs.—The Neuter ἀληθές (Masc. ἀληθής, *true*) draws back the accent in interrogations: ἀληθες; *really?*

§ 166. In all other forms η is rejected (§§ 61 and 49): γένε-ι for γένεσ-ι [*gener-i*]. Wherever two vowels meet they are contracted: εε in the Nom. Acc. and Voc. Dual become η; εα generally η; but when another vowel stands before ε they sometimes become ā, according to § 41: St. ἐνδεες, Nom. ἐνδεής, *defective*, Acc. ἐνδεᾶ; St. ύγιες, Nom. ύγιής, *healthy*, Acc. ύγιᾶ, but also ύγιῃ; St. χρεες, Nom. τὸ χρέος, *debt*, Neut. Plur. χρέā. The adjectives in -φυής (St. φυες) have φυη and φυᾶ: εὐφυής, *well-disposed*, εὐφυη and εὐφυᾶ.

Obs.—Barytone adjectives have the accent in the Gen. Plur. on the last syllable but one, contrary to § 87: αὐτάρκων (Nom. αὐτάρκης, *self-sufficient*). So also τριήρης, *trireme*, used as a substantive, Gen. Plur. τριήρων.

§ 167. Proper names in -κλης, compounded with κλέος, *glory* (St. κλεες), have a double contraction in the Dat. Sing., and a single one in all the other cases: Nom. (Περικλεης) Περικλῆς, Gen. (Περικλεος) Περικλέους, Dat. (Περικλεει, Περικλέει) Περικλεῖ, Acc. (Περικλεεα) Περικλέᾱ, Voc. (Περικλεες) Περικλεις.

§ 166. **Dialects.**—A vowel before ε is often contracted with it in Homer: σπέος or σπείος, *cave*, Gen. σπείους, Dat. σπῆ-ι (from σπέει), Dat. Plur. σπήσσοι(ν) and σπέσσοι(ν); εὐκλεής, *glorious*, Acc. εὐκλεῖας (from εὐκλέεας), but ἀκληῆς (from ἀκλεής, *inglorious*). Herodotus ἐνδεέες (ἐνδεής, *defective*), ἀνθρωποφυέας (ἀνθρωποφυής, *human*).

§ 167. **Dialects.**—The Epic dialect forms Ἡρακλῆς, Ἡρακλῆ-ος, Ἡρακλῆ-ι, Ἡρακλῆ-α; the New-Ionic, Ἡρακλέης, Ἡρακλέ-ος, Ἡρακλέ-ι, Ἡρακλέ-α.

§ 168. 2. T Stems, i. e., Stems which elide τ.

Examples. Stems.	τὸ κέρας, horn. κερᾶτ			τὸ κρέας, meat. κρεατ		
Singular. <i>N. A. V.</i>	κέρας κέρατος κέρατι			κρέας (κρέαος) (κρέαι)		
Dual. <i>N. A. V.</i>	κέρατ-ε κέρατοιν			κέρα κερῶν		
Plural. <i>N. A. V.</i>	κέρατ-α κέρατ-ων κέρα-σι(ν)			(κρέαα) (κρεάων) κρέα-σι(ν)		
<i>Gen.</i>						
<i>Dat.</i>						

§ 169. τ becomes ο in Nom. Acc. and Voc. Sing., according to § 67. In the other cases some words always reject it: *e. g.*, κρέας, σέλας, *splendor*; γῆρας, *age*; κνέφας, *gloom*. Others, like κέρας, retain both forms together, with and without τ. The vowels which meet are regularly contracted. The quantity of α is very fluctuating. The Dat. Sing. is written also αι: σέλατ.

In prose, only a few Neuters (Nom. α ο) have a movable τ.

§ 169. **Dialects.**—Homer has δέπα-εσσι(ν) or δέπασ-σι(ν), Dat. Plur. of δέπας, *goblet*. In Ionic α often becomes ε: Homer οῦδας, *ground*, Gen. οὐδε-ος, κῶας, *fleece*, Nom. Plur. κώε-α; κέρας, New-Ionic Gen. κέρεος.

A movable τ appears also in the Stems ιδρωτ, γέλωτ, χρωτ (Nom. ιδρώς, *sweat*; γέλως, *laughter*; χρώς, *skin*), Dat. ιδρῷ, Acc. ιδρῶ, together with Gen. ιδρῶτος; γέλω; and regularly in Homer χρο-ός, χρο-ί (poet. χρῷ), χρό-α. Compare αιδώς, ἡώς, § 163.

§ 170. 3. N Stems, i. e., Stems which elide *v*.

Examples. Stems.	M. F. μεῖζων, greater. μειζον	N. μεῖζον
Singular.		
N. V.	μεῖζων	N. μεῖζον
Gen.	μεῖζον-ος	
Dat.	μεῖζον-ι	
Acc.	μεῖζον-α [μειζοα] μεῖζω	N. μεῖζον
Dual.		
N. A. V.	μεῖζον-ε	
G. D.	μειζόν-οιν	
Plural.		
N. V.	μεῖζον-ες [μειζοες] μεῖζονς	N. μεῖζονα [μειζοα] μεῖζω
Gen.	μειζόν-ων	
Dat.	μεῖζο-σι(ν)	
Acc.	μεῖζον-ας [μειζοας] μεῖζονς	N. μεῖζονα [μειζοα] μεῖζω

Examples for Declension.

βελτίων, better. αἰσχίων, more hateful. ἀλγίων, more painful.

§ 171. The full and the contracted forms are equally in use. But the open ones (*μειζοα*) never occur. Comparatives of more than two syllables throw back the accent in the Nom. Acc. and Voc. Sing. Neuter upon the last syllable but two: βέλτιον, αἰσχιον.

Besides the *comparatives* (Nom. *ων*, *ον*), there are only the two proper names, Ἀπόλλων (Stem. and Nom.) and Ποσειδῶν (Stem and Nom.), Acc. Ἀπόλλω (also Ἀπόλλων-*a*), Ποσειδῶ (also Ποσειδῶν-*a*). On the Vocative, see § 148, *Obs.* We may compare several Stems which fluctuate between *ον* and *ον* (§ 163).

§ 171. **Dialects.**—Homer forms the Acc. κυκεῶ or κυκεῖῶ from κυκεών, mixture.

§ 172. Synopsis of terminations in the Second Principal Declension.

Nom.	Stem.		Gen.
in -a	-ατ	τὸ σῶμα, body.	σώματος
-αις	-αιδ -αιτ	ὁ παις, boy. ἡ δαις, meal.	παιδός δαιτός
-ᾶν M. -αν N.	-αν -αντ	Πάν, Pan. Adj. τὸ πᾶν, the whole.	Πανός παντός
-αρ	-αρ -αρτ -α(ρ)τ	τὸ ἔαρ, spring. ἡ δάμαρ, wife. τὸ φρέαρ, fountain.	ἔαρος δάμαρτος φρέατος
-ᾶς F. -άς N.	-αδ -α(τ)	ἡ λαμπάς, lamp. τὸ κρέας, meat.	λαμπάδος κρέως
-ᾶς M.	-αντ -αν	ὁ γίγαντς, giant. Adj. μέλας, black.	γίγαντος μέλανος
-ανς F.	-α(ν)	ἡ γραῦς, old woman.	γρῖός
-ειρ	-ειρ	ἡ χείρ, hand.	χειρός
-εις M. F.	-εντ -εν -ειδ	Part. λυθεῖς, loosed. Adj. εἰς, on. ἡ κλεῖς, key.	λυθέντος ἐνός κλειδός
-εν N.	-εντ -εν	Part. λυθέν, loosed. Adj. ἄρρεν, male.	λυθέντος ἄρρενος
-ες N.	-ε(ς)	Adj. σαφές, clear.	σαφοῦς
-ενς M.	-ε(ν)	ὁ φονεύς, murderer.	φονέως
-ην M.	-εν -ην	ὁ λιμήν, harbor. ὁ Ἑλλῆν, Greek.	λιμένος Ἑλλῆνος
-ηρ	-ερ -ηρ	ὁ αἰθήρ, aether. ὁ θήρ, game.	αἰθέρος θηρός

Nom.	Stem.		Gen.
-ης	-ητ -ε(ς)	ἡ βαρύτης, <i>weight.</i> ὁ, ἡ τριήρης, <i>trireme.</i>	βαρύτητος τριήρους
-ι N.	-ι -ιτ	Adj. ἴδρι, <i>acquainted with.</i> τὸ μέλι, <i>honey.</i>	ἴδριος μέλιτος
-ιν	-ιν	ὁ δελφίν, <i>dolphin.</i>	δελφῖνος
-ις	-ι -ιδ -ιτ -ιθ -ιν	ἡ πόλις, <i>city.</i> ἡ ἐλπίς, <i>hope.</i> ἡ χάρις, <i>favor.</i> ὁ, ἡ ὄρνις, <i>bird.</i> ἡ Σαλαμῖς, <i>Salamis.</i>	πόλεως ἐλπίδος χάριτος ὄρνιθος Σαλαμῖνος
-ον N.	-ον -οντ	Adj. εὐδαιμον, <i>fortunate.</i> Part. λῦν, <i>loosing.</i>	εὐδαίμονος λύοντος
-ος N.	-ε(ς) -οτ	τὸ γένος, <i>race.</i> Part. πεφύκος, <i>having become.</i>	γένους πεφύκότος
-ονς	-οντ -οδ -ο(ν)	ὁ ὀδούς, <i>tooth.</i> ὁ πούς, <i>foot.</i> ὁ, ἡ βοῦς, <i>ox, cow.</i>	οδόντος πόδος βούς
-ν N.	-ν	τὸ ἄστυ, <i>city.</i>	ἄστεος
-νν M. N.	-νν -νντ	ὁ μόσχην, <i>wooden tower.</i> Part. δεικνύν, <i>showing.</i>	μόσχηνος δεικνύντος
-νς M. F.	-νντ -ν -νδ	Part. δεικνύς, <i>showing.</i> ὁ ἰχθύς, <i>fish.</i> ὁ πῆχυς, <i>ell.</i> ἡ χλαμύς, <i>cloak.</i>	δεικνύντος ἰχθύος πήχεως χλαμύδος
-ω F.	-ο	ἡ πειθώ, <i>persuasion.</i>	πειθοῦς
-ων M.	-ον -ων -οντ	ἡ ἀηδών, <i>nightingale.</i> ὁ ἀγών, <i>contest.</i> ὁ λέων, <i>lion.</i>	ἀηδόνος ἀγῶνος λέοντος
-ωρ	-ορ	ὁ ῥήτωρ, <i>orator.</i>	ῥήτορος

Nom.	Stem.		Gen.
-ως M.	-ω	δῆρως, <i>hero.</i>	ἥρως
	-ο	ἡ αἰδώς, <i>shame.</i>	αἰδοῦς
	-οτ	Part. πεφῦκώς, <i>having become.</i>	πεφῦκότος
	-ωτ	ὁ ἔρως, <i>love.</i>	ἔρωτος
-ψ	-π	ὁ γύνψ, <i>vulture.</i>	γυπός
	-β	ὁ χάλυψ, <i>steel.</i>	χάλυβος
	-φ	ἡ κατῆλιψ, <i>upper story.</i>	κατήλιφος
-ξ	-κ	ὁ φύλαξ, <i>guard.</i>	φύλακος
	-γ	ἡ φλόξ, <i>flame.</i>	φλογός
	-χ	ὁ ὄνυξ, <i>nail.</i>	ὄνυχος
	-κτ	ἡ νύξ, <i>night.</i>	νυκτός

§ 173. The Second Principal Declension agrees with the First in the following particulars :

1. Masculines have *ς* for the Nom. Sing. (or compensation for it); feminines are less consistent in this.
2. The Dat. Sing. affixes *ι* (subscribed in the First Principal Declension).
3. Vowel, and in part diphthongal, Stems take *ν* in the Acc. Sing.

Obs.—The original ending of the Acc. Sing. was also in the Second Principal Declension every where *ν*. This consonant was, however, connected with consonant-Stems by the connecting vowel *α*: δδόντ-*α-ν*=Lat. *dent-e-m*. Subsequently *ν* was dropped, and *α* left, generally as the only sign: δδόντ-*α*.

4. The Gen. and Dat. Dual have *ι ν* (*αιν, οιν*).
5. The Gen. Plur. *ω ν*.
6. The Dat. Plur. *σι(ν)* originally every where.
7. The Acc. Plur. *ς* every where.

Obs.—The original ending of all Acc. Plur. was *νς*, but *ν* was dropped after vowels of the First Principal Declension, and was compensated for by the lengthened *ᾶς*, *ονς*. After consonants there was the same process as in the Acc. Sing.: δδόντ-*α(ν)-ς*, Lat. *dent-ē-s* for *dent-em-s*.

8. Neuters all have *ᾰ* in Nom. Acc. and Voc. Plur.

The principal differences in the endings are :

1. In the Gen. Sing., where the Second Principal Declension always has *ος* (*ως*).
2. In the Nom. Plur., where Masc. and Fem. of the Second Principal Declension always have *ες*.

Irregularities in Declension.

§ 174. The mixing of two Stems which may have *one* Nom. is called *Heteroclizing* (έτεροκλισία, *different inflexion*): Nom. *σκότος*, *darkness*, Gen. *σκότου* (O-Declension), and *σκότους* (Second Principal Declension); *λαγώς*, *hare*, according to the Attic declension, but Acc. *λαγῶ*.

An important irregularity of this kind occurs with proper names in *ης*: *Σωκράτης* (St. *Σωκρατες*), but Acc. *Σωκράτην* (as if from Stem *Σωκρατα* of the A-Declension) with *Σωκράτη*. But those in *-κλῆς* (§ 167) follow the Second Principal Declension exclusively.

§ 175. The formation of some cases from a Stem which can not be that of the Nom. is called *Metaplasms* (μεταπλασμός, *change of formation*): Nom. Sing. *τό δένδρον*, *tree*, Dat. Plur. *δένδρεσιν* (*v*), as if from Stem *δενδρες*; Nom. Sing. *τὸ δάκρυνον*, *tear*, Dat. Plur. *δάκρυσιν* (*v*), from St. *δακρυ* (poet. Nom. *δάκρυ*); *τὸ πῦρ*, *fire*, Plur. *τὰ πῦρα*, Dat. *τοῖς πυροῖς* (O-Declension); Nom. Sing. *ὄνειρος*, *dream*, Gen. *ὄνειρατος*, Nom. Plur. *ὄνειρατα*.

§ 176. A peculiar irregularity appears in several Neuter

§ 174. **Dialects.**—Several Masc. Stems in *a*, Nom. *ης* in Herodotus, have *εα* for *ην* in the Acc. Sing.: *δεσπότης*, *master*, *δεσπότεα*. ὁ *ὄχος*, *carriage*, in Homer has Plur. *τὰ ὄχεα*, *ὄχεσφιν* (*v*), from the St. ὁ *χες*. *Οἰδίπον* has poet. forms from a St. *Οἰδίποδα*, Gen. Sing. *Οἰδίποδας*, trag. *Οἰδίποδᾶ*. Homeric *Σαρπηδών*, Stems *Σαρπηδον* and *Σαρπηδοντ*. *Μίνως*, Acc. Sing. *Μίνωα* (§ 163) and *Μίνων*.

§ 175. **Dialects.**—Hom. metaplasms are: Dat. Plur. *ἀνδραπόδεσσιν* (*v*), Nom. Sing. *ἀνδράποδον*, *slave*; Nom. Acc. Plur. *προσώπατα*, Nom. Sing. *πρόσωπον*, *countenance*; *δέσματα*, *bonds*, Sing. ὁ *δεσμός*; *ἔριηρος*, *trusty*, Nom. Plur. *ἔριηρες*; *ἄλκη*, *strength*, Dat. Sing. *ἄλκι*; *νομίνη*, *battle*, *νομίνη*; *ἰχώρ*, *divine blood*, Acc. Sing. *ἰχῶ*.

Stems in *αρτ*, as *φρεαρτ*. They reject *τ* in the Nom. Acc. and Voc. Sing. and *ρ* in the other cases: *τὸ φρέαρ*, *well*, Gen. *φρέατος* (also *φρητός*); *τὸ ἡπαρ*, *liver*, Gen. *ἡπάτος*; *τὸ ἄλειφαρ* and *ἄλειφᾶ*, *salve*, Gen. *ἀλείφατος*.

To these correspond the Stems *σκα(ρ)τ* and *νδα(ρ)τ*: Nom. *σκώρ*, *dirt*, Gen. *σκάτος*; *νδωρ*, Gen. *νδάτος*.

§ 177. Special irregularities in alphabetical order:

1. *ἀνήρ*, *man* (compare § 153), rejects *ε* of the Stem *ἀνερ*, and inserts *δ* in its place (§ 51, Obs. 2): *ἀν-δ-ρ-ός*, *ἀνδρί*, *ἀνδρα*; Voc. *ἀνερ*; Dual, *ἀνδρε*, *ἀνδροῖν*; Plur. *ἀνδρες*, *ἀνδρῶν*, *ἀνδράσι(ν)*, *ἀνδράς*.

2. *"Αρης* (*the god Ares*): St. *'Αρες*, Gen. *"Αρεως* and *"Αρεος*, Acc. *"Αρην*, together with *"Αρη*; Voc. regul. *"Αρες*.

3. *ἀρν*, without Nom.: Gen. *τοῦ* and *τῆς ἀρν-ός*, *of the lamb*, *ἀρνί*, *ἀρνα*; Dat. Plur. *ἀρνάσι(ν)*.

4. *τὸ γόνυ*, *knee (genu)*, Nom. Acc. Voc. All the rest from St. *γονατ*, Gen. *γόνατος*.

5. *ἡ γυνή*, *woman*. All the rest from St. *γυναικ-*, Gen. *γυναικός*, Dat. *γυναικί*, Acc. *γυναικα*, Voc. *γύναι*; Dual *γυναικε*, *γυναικοῖν*; Plur. *γυναικ-ες*, *-ῶν*, *-ξι(ν)*, *-ας*.

6. *τὸ δόρυ*, *wood, spear*: St. *δορατ* (comp. 4.). Gen. *δόρατος*, poet. *δορός*, Dat. *δορί* and *δόρει*.

7. *Ζεύς* (*the god Zeus*), Gen. *Διός*, Dat. *Διΐ*, Acc. *Δία*, Voc. *Ζεῦ*.

8. *ό* and *ή κύων*, *dog*, with Voc. *κύον*, from St. *κυον*. All the rest from *κύν*: Gen. *κύνος*, Dat. *κύνι*, Acc. *κύνα*; Plur. *κύνες*, *κυνῶν*, *κύσι(ν)*, *κύνας*.

9. *ό λᾶ-ς*, *stone*, from Hom. *λᾶα-ς*, Gen. *λᾶ-ος*, Dat. *λᾶ-ι*,

§ 177. Dialects.—The following forms are peculiar to dialects:

1. *ἀνήρ*, poet. *'ἄνέρ-ος*, *'ἄνέρ-ι*, *'ἄνέρ-α*; Dat. Plur. *ἀνδρεσσι(ν)*.

2. *"Αρης*, Homer *"Αρηος*, *"Αρηή*, *"Αρηα*.

4. *γόννιν*, Ion. and poet. *γούννατ-ος*, *γούννατ-ά*, *γούννασι(ν)*; Ep. Gen. Sing. *γούννός*, Plur. *γοῦννά*, *γούννων*, *γούνν-εσσι(ν)*.

6. *δόρν*, *δούρατος*, Ep. *δονρός*, *δονρί*, *δοῦρε*, *δοῦρα*, *δούρων*, *δούρεσσι(ν)*.

7. *Ζεύς*, poet. St. *Ζην*: *Ζην-ός*, *Ζην-ί*, *Ζην-α* (also *Ζῆν*, from *Ζη*).

Acc. *λᾶα-ν*, *λᾶν*; Plur. *λᾶ-ες*, *λά-ων*, *λά-εσσι*(*v*) or *λᾶ-εσι*(*v*), *λᾶ-ας*.

10. ὁ μάρτυς, *witness*, with Dat. Plur. *μάρτυσι*(*v*), from St. *μαρτυ*. The rest from the St. *μαρτυρ*: *μάρτυρς*, *μάρτυρι*, etc.

11. ἡ ναῦς, *ship*, *νεώς*, *νη̄-τ̄*, *ναῦν*; Plur. *νῆ-ες*, *νε-ῶν*, *ναυ-σι*(*v*); *ναῦς*. Compare § 159.

Obs.—The Nom. Acc. Sing. and Dat. Acc. Plur. rest on the St. *ναυ*.

Before vowels *ναυ* becomes (according to § 35, D. 2) *νη̄F*, *νη̄*; *νε-ώς* is for *νη̄-ός* (§ 37, D. 2).

12. ὁ and ἡ ὄρνις, *bird*, St. *ὄρνιθ* and *ὄρνι*: *ὄρνιθ-ος*, *ὄρνιθι*, *ὄρνιθα*, and *ὄρνιν*; Plur. *ὄρνιθες* and *ὄρνιες*, *ὄρνεων*.

13. τὸ οὖς, *ear*. All the rest from St. *ώτ*: *ώτος*, *ώτι*; Plur. *ώτα*, *ώτων*, *ώ-σι*(*v*). (On the accent, § 142, 3.)

14. ἡ Πνύξ (*the Pnyx*), St. *πνκν*, *Πνκν-ός*, *Πνκн-ί*, *Πνкн-ǎ*.

15. ὁ πρέσβυς, *the aged*, has in the Gen. and Dat. Sing., and throughout the Plur., its forms from *πρεσβυτα* (Nom. Sing. *πρεσβύτης*): *πρέσβεις*, *πρέσβεων*, *πρέσβεσι*(*v*), signifies *embassadors*, to which the Sing. is *πρεσβευτής*.

16. τάν. Only Voc. *ὦ τάν* or *ὦ τᾶν*, *friend* or *friends*, a defective Stem.

17. ὁ νιός, *son*, St. *νίο*, *νὶ*, *νὶεν*, Gen. *νίέος*, Dat. *νίεῖ*, Acc. *νίέα* (rare), Plur. *νίεῖς*, *νίέων*, *νίέσι*(*v*), *νίεῖς*. But also regularly *νιοῦ*, etc.

18. ἡ χεῖρ, *hand*, St. *χειρ*, Dual *χεροῖν*, Dat. Pl. *χερσί*(*v*).

Dialects.—11. *ναῦς*, from St. *νην*, Ion. *νηῦς*, Hom. Acc. Sing. *νῆ-α*, Dat. Plur. *νήεσσι*(*v*), *νηνσί*(*v*), Acc. *νηας*.

from St. *νεν*, Ion. *νε-ός*, *νε-τ̄*, *νέ-α*, *νέ-ες*, *νε-ῶν*, *νέ-εσσι*, *νέ-ας*.

from St. *ναν*, Dor. *νᾶ-ός*, *να-ι* (*navi*), *νά-εσσι*(*v*).

13. *οὐς*, Ion. *ονας*, *ονατ-ος*; Plur. *ονατ-α*, Dor. *ὦς*, *ώτ-ός*.

17. *νιός*, Ep. Gen. *νι-ος*, *νι-ι*, *νι-α*, *νι-ες*, *νι-άσι*(*v*), *νι-ας*.

18. *χείρ*, poet. and New-Ion. *χερ-ός*, *χερ-ί*, Ep. Dat. Plur. *χείρ-εσσι* or *χείρ-εσσι*(*v*).

To these add the words which are anomalous only in dialects:

19. Homer *Ἄιδης* (Att. "Αἰδης"), St. *Ἄιδ*, Gen. *"Αἰδ-ος*, *"Αἰδ-ι*, also *Ἄιδωνεύς*, with regular inflexion, according to § 159.

Case-like Terminations.

§ 178. Besides the case-endings, there occur certain *suffixes* or appendages, which in meaning very nearly resemble case-endings. To these belong :

1. $-\theta_i$, answering to the question *where* : ἄλλο-θι, *elsewhere*;
2. $-\theta_{\epsilon\nu}$, answering to the question *whence* : οἴκο-θεν, *from home*;
3. $-\delta_{\epsilon}$, answering to the question *whither* : οἴκα-δε, *homewards*.

Dialects—20. ὁ ἔρως, *love*, Stems ἐρωτ- and ἐρο-, poet. Acc. ἔρο-ν.

21. θέμις, *justice*, St. θεμιτ- and θεμιστ-, Plur. θέμιστ-ες, θέμιστ-ας.

22. τὸ κάρα, *head*, Hom. St. καρητ-τ, καρητ-ατ, κράτ-ατ, κράτητ, καρητ-. Hom. Nom. Sing. κάρητ.

Gen. “ κάρητ-ος, καρήτατ-ος, κράτατ-ος, κράτητ-ός.

Dat. “ κάρητ-ι, καρήτατ-ι, κράτατ-ι, κράτητ-ι (trag. κάρητ).

Acc. “ κάρητ, τὸν κράτητ-α, τὸ κάρητ.

Nom. Plur. κάρητα, καρήτατ-α, κράτατ-α, secondary form κάρητα.

Gen. “ κράτων, καρήτων.

Dat. “ κράτητ(ν).

Acc. “ = Nom. (also τὸν κράτητ-ας).

23. ἡ μάστιξ, *whip*, Hom. Dat. μάστι, Acc. μάστι-ν.

24. ὁ μείς, *month*, Ion. = Att. μῆν.

25. ὅσσε, *eyes*. Nom. Acc. Dual, Neut. in Homer. The trag. have Gen. Plur. ὅσσων, Dat. ὅσσους or ὅσσουσι(ν).

§ 178. **Dialects**.—The three local suffixes are very frequent in Hom. : οἴκοθι, *at home*; Ἰλιόθι πρό, *in front of Ilios*; οὐρανόθεν, *from heaven*; ἀγορῆθεν, *from the assembly*. $\theta_{\epsilon\nu}$ also supplies the place of the Gen.-ending : κατὰ κρῆθεν, *down from the head*, *entirely*; ἐξ ἀλόθεν, *out of the sea*. $-\delta_{\epsilon}$ is generally affixed to the Acc. : οἰκόνδε, *homewards*; κλισίνδε, *into the tent*; πόλινδε, *into the city*; φόβονδε, *into flight*. φύγαδε, *into flight*, and ἵραζε, *to the earth*, are peculiar.

A suffix peculiar to the Hom. language is $\phi_i(\nu)$; it is added to the Stem of nouns, and supplies the place of the Gen. or Dat. termination in both Sing. and Plur., as :

1. A-decl. : βίη-φι, *with force*; κλισί-φι, *in the tent*; ἀπὸ νευρῆ-φιν, *from the bow-string*.

2. O-decl. : θεό-φιν, *from the gods*; Ἰλιό-φιν, *from Ilios*.

3. Cons.-decl. : κοτυληδον-ό-φιν, *with the suckers* (on the feelers of the polypus); ἀπ' ὅχεσ-φι(ν), *from the carriage*; παρὰ ναῦ-φι(ν), *alongside the ships*; ἀπὸ κράτεσ-φιν, *from the head*. (§ 177, D. 22.)

These suffixes are joined to the Stem of the noun : Ἀθήνηθεν, from *Athens* (with Ion. *η*) ; κυκλόθεν, from the circle (κυκλός). Sometimes *o* comes in place of the *A*-sound : ρίζόθεν (*radicitus*), from ρίζα (*radix*) ; it also serves as a connecting vowel with consonant-stems : πάντοθεν, from all sides. The *o* is sometimes accented, contrary to § 107, *a* : κυκλόθεν, Μαραθωνόθεν, from *Marathon*. The enclitic suffix δε (§ 92, 5) is often also combined with the Acc. form : Μέγαράδε, to *Megara* ; Ελευσίνάδε, to *Eleusis*. οἴκ-α-δε, *home*, from Stem οἴκο, is irregular.

For δε we find σε, ζε, with the same meaning : ἄλλοσε, elsewhither ; Ἀθήναζε, to *Athens* ; Θήβαζε, to *Thebes* ; θύραζε (*foras*).

§ 179. Moreover, a few words have an old *Locative* in *i* for the Sing., and σι(ν) (without a preceding *i*) for the Plur., answering the question *where* : οἴκοι, at *home* ; Πυθοῖ, at *Pytho* ; Ισθμοῖ, on the *Isthmus* ; Ἀθήνησι(ν), in *Athens* ; Πλαταιᾶσι(ν), in *Plataea* ; θύρασι(ν), at the door (*foris*) ; ὥρασι(ν), at the right time.

CHAP. VII.—OTHER INFLEXIONS OF THE ADJECTIVE.

A. Inflexion according to Genders.

ADJECTIVES OF THE VOWEL DECLENSION.

§ 180. The most numerous class of adjectives is that which in the Masc. and Neut. follows the O-Declension, and in the Fem. the A-Declension ; which, consequently, has in the Nom. Sing. ος, η (or *a*), ον [Lat. *us, a, um*].

§ 180. Dialects.—The Ionians have frequently here also *η* for Att. *ā* : αἰσχρή.

Singular.	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom.	ἀγαθός	ἀγαθή	ἀγαθόν	φιλίος	φιλίā	φιλιον
Gen.	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ	φιλίου	φιλίāς	φιλίου
Dat.	ἀγαθῷ	ἀγαθῷ	ἀγαθῷ	φιλίῳ	φιλίᾳ	φιλίῳ
Acc.	ἀγαθόν	ἀγαθήν	ἀγαθόν	φιλίον	φιλίāν	φιλίον
Voc.	ἀγαθέ	ἀγαθή	ἀγαθόν	φιλίε	φιλίā	φιλίον
Dual.						
N. A. V.	ἀγαθώ	ἀγαθά	ἀγαθώ	φιλίω	φιλίā	φιλίω
G. D.	ἀγαθοῖν	ἀγαθαιν	ἀγαθοῖν	φιλίοιν	φιλίαιν	φιλίοιν
Plural.						
Nom.	ἀγαθοί	ἀγαθαι	ἀγαθά	φιλίοι	φιλίαι	φιλιᾶ
Gen.	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν	φιλίων	φιλίων	φιλίων
Dat.	ἀγαθοῖς	ἀγαθαις	ἀγαθοῖς	φιλίοις	φιλίαις	φιλίοις
Acc.	ἀγαθοῖς	ἀγαθάς	ἀγαθά	φιλίοις	φιλίāς	φιλιᾶ

In the Nom. Sing. Fem. *a* stands after a vowel or *ρ*, elsewhere *η*: δίκαιος, δικαία, δίκαιον, *just*; αἰσχρός, αἰσχρά, αἰσχρόν, *hateful*; σοφός, σοφή, σοφόν, *wise*.

Exception: *η* stands after *o*, except when *ρ* precedes *o*:
ἀπλόος, ἀπλόη, ἀπλόον, *simple*.
ἀθρόος, ἀθρόā, ἀθρόον, *assembled*.

§ 181. Though the declension of these adjectives conforms to §§ 114, 126, the following points must be observed:

1. *a* in the Nom. Sing. is always long.

2. In the accent of the Nom. and Gen. Plur. the Fem. follows the Masc.: βέβαιος, *firm*, Nom. Plur. Masc. βέβαιοι, Fem. βέβαιαι (§ 108 would require βεβαῖαι, from Nom. Sing. βεβαίā); Gen. of all genders, βεβαιῶν (not even in the Fem. βεβαιῶν, as would be required by § 118).

§ 182. Many adjectives of this class have only two end-

§ 181. **Dialects.**—δῖα, Fem. of δῖος, *heavenly*, has in Hom. ā: δῖα θεάων, *the heavenly one among the goddesses*.

§ 182. **Dialects.**—The poets form a peculiar Fem. from many compound adjectives: ἀβρότη (Masc. ἀμβροτος, *immortal*), ἀντιθέη (Masc. ἀντίθεος, *godlike*).

ings, the Masc. being used for the Fem.: Masc. and Fem. *ἥσυχος*, Neut. *ἥσυχον*, *quiet*. Compound adjectives especially are all of only two endings: *ἄτεκνος*, *childless*; *καρποφόρος*, *fruitful*.

§ 183. Adjectives ending in *εος* and *οος* in the Nom. Masc. are generally contracted (§ 130): *χρύσεος*, *golden*, and *ἀπλόος*, *simple*, are thus contracted:

Singular.	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
<i>Nom.</i>	χρυσοῦς	χρυσῆ	χρυσοῦν	ἀπλοῦς	ἀπλῆ	ἀπλοῦν
<i>Gen.</i>	χρυσοῦ	χρυσῆς	χρυσοῦ	ἀπλοῦ	ἀπλῆς	ἀπλοῦ
<i>Dat.</i>	χρυσῷ	χρυσῇ	χρυσῷ	ἀπλῷ	ἀπλῇ	ἀπλῷ
<i>Acc.</i>	χρυσοῦν	χρυσῆν	χρυσοῦν	ἀπλοῦν	ἀπλῆν	ἀπλοῦν
<i>Voc.</i>	χρυσοῦς	χρυσῆ	χρυσοῦν	ἀπλοῦς	ἀπλῆ	ἀπλοῦν
<hr/>						
<i>Dual.</i>						
<i>N. A. V.</i>	χρυσῶ	χρυσᾶ	χρυσῶ	ἀπλῶ	ἀπλᾶ	ἀπλώ
<i>G. D.</i>	χρυσοῖν	χρυσαῖν	χρυσοῖν	ἀπλοῖν	ἀπλαῖν	ἀπλοῖν
<hr/>						
<i>Plural.</i>						
<i>Nom.</i>	χρυσοῖ	χρυσαῖ	χρυσᾶ	ἀπλοῖ	ἀπλαῖ	ἀπλᾶ
<i>Gen.</i>	χρυσῶν	χρυσῶν	χρυσῶν	ἀπλῶν	ἀπλαῖν	ἀπλῶν
<i>Dat.</i>	χρυσοῖς	χρυσαῖς	χρυσοῖς	ἀπλοῖς	ἀπλαῖς	ἀπλοῖς
<i>Acc.</i>	χρυσοῖς	χρυσαῖς	χρυσᾶ	ἀπλοῖς	ἀπλαῖς	ἀπλᾶ

The Fem. *εα* is contracted to *η*, except when preceded by a vowel or *ρ*; it is then contracted to *ā*: *ἀργυρέα*, *ἀργυρᾶ* (*argentea*). The Nom. Plur. *οα*, *οαι*, produce *ā*: *αι*: *ἀπλᾶ*, *ἀπλαῖ*.

The contracted final syllable also receives the circumflex, contrary to § 87: *χρύσεος*, *χρυσοῦς*. But compound adjectives retain the accent on the last syllable but one: *εὔνοις*, *well-disposed*, Gen. *εὔνου*, Dat. *εὔνῳ*, Nom. Plur. *εὔνοι*.

§ 184. A few adjectives in *ως* in the Nom. follow the

§ 183. **Dialects.**—The adjectives in *εος*, *οος*, often remain uncontracted: Hom. *χρυσέψ* (where *ε* disappears by synizesis), *καλλίφροος*, *beautifully-flowing*.

§ 184. **Dialects.**—Hom. *ἴλᾰρος*, *πλεῖος*, *πλείη*, *πλεῖον*; New-Ion. *εος* = Att. *εως*; for Att. *σῶς* (*salvus*), Hom. *σόος*, *η*, *ον*, comparative *σαώτερος*.

Attic O-Decension (§ 132): ἀλεως, Neut. ἀλεων, *gracious*; ἀξιόχρεως, Neut. -ων, *considerable*; πλέως, πλέα, πλέων, *full*. σῶς (from σάος, *salvus*) has in the Nom. Sing. Fem. and Neut. Plur. σᾶ; but also the forms σῶς, σῶα, Plur. σῶαι, σῶα.

ADJECTIVES OF THE CONSONANT DECLENSION.

§ 185. Other adjectives in the Masc. and Neut. follow the Consonant Declension, and form from the Stem a peculiar Fem. with the ending *ia*, which, however, undergoes various changes in combination with the Stem. Such adjective-stems of three denominations are:

1. *Stems in v* (Masc. and Neut., § 154). The Fem. is formed from the Stem as it appears in the Gen. (ηδε); ε and *ia* are contracted, and the accent remains on the last syllable of the Stem: hence—

	Masc.	Fem.	Neut.
Nom.	ηδε-	ηδε-	ηδ-
Singular.			
Nom.	ηδύ-ς, <i>sweet</i> .	ηδεῖα	ηδύ
Gen.	ηδέος	ηδείας	ηδέος
Dat.	ηδεῖ	ηδείᾳ	ηδεῖ
Acc.	ηδύν	ηδείαν	ηδύ
Dual.			
Nom. Acc.	ηδέε	ηδείā	ηδέε
Gen. Dat.	ηδέοιν	ηδείαιν	ηδέοιν
Plural.			
Nom.	ηδεῖς	ηδεῖαι	ηδέα
Gen.	ηδέων	ηδειῶν	ηδέων
Dat.	ηδεῖσι(ν)	ηδείαις	ηδεῖσι(ν)
Acc.	ηδεῖς	ηδείας	ηδέα

§ 185. *Dialects*.—Hom. sometimes has εη for Att. εια: βαθήη (*βαθεῖα*, *deep*); the Ion. εα for εια: Hom. ὁκέα Ἰρις; *swift Iris*. Besides θῆλυς, *feminine*, we find also ηδύς, πονλύς (*πολύς*, *much*), as Fem. Sometimes εα is used for νν in the Acc. Sing. Masc.: εύρεα πόντου, *the wide sea*.

Examples for Declension.*γλυκύς, sweet.**βραδύς, slow.**βραχύς, short.**ταχύς, swift.**εὐρύς, broad.*

Obs. — *θῆλυς, female*, differing also in accent, occurs as a Feminine.

§ 186. 2. *Stems in ν.* The *ι* in *ια* is transferred to the preceding syllable (§ 55): St. *μέλαν*, Nom. Masc. *μέλας*, Fem. *μέλαινα* (from *μελαν-ια*), Neut. *μέλαν*, *black*.

Singular.	Masc.	Fem.	Neut.
Nom.	μέλας	μέλαινα	μέλαν
Gen.	μέλανος	μελαίνης	μέλανος
Dat.	μέλαινι	μελαίνῃ	μέλαινι
Acc.	μέλαινα	μελαίναν	μέλαιναν
Voc.	μέλαιν	μελαινα	μέλαιν
Dual.			
N. A. V.	μέλαινε	μελαίνα	μέλαινε
G. D.	μελάνοιν	μελαίναιν	μελάνοιν
Plural.			
Nom.	μέλαινες	μέλαιναι	μέλαινα
Gen.	μελάνων	μελαινῶν	μελάνων
Dat.	μέλαισι	μελαινῖαις	μέλαισι
Acc.	μέλαινας	μελαινῖας	μέλαινα

Examples for Declension.

St. *ταλαν*, *τάλας*; *τάλαινα*, *τάλαν*, *unfortunate*.

St. *τερεν*, *τέρην*, *τέρεινα*, *τέρεν*, *tender*.

§ 187. 3. *Stems in ντ.* To these belong especially the numerous participial forms. In the Fem. the *ντ* combines with the ending *ια* to form *σα*, the previous vowel being lengthened by compensation (§ 50): *λέγοντ-ια* becoming *λέγουσα*.

The *adjectives* in *εντ* have *εσσα* in the Fem.: *χαρίεις*, *χαρίεσσα*, *χαρίεν*, *pleasing*, St. *χαριεντ*. For the Dat. Plur., see § 149.

§ 187. *Dialects.*—Adjectives in *εντ* (Nom. Masc. *εις*) are sometimes contracted: Hom. *τιμῆς*=*τιμήις*, *honorable*; *λωτεῦντα*=*λωτόεντα*, *abounding in lotuses*; poet. *πτεροῦσσα*=*πτερόεσσα*, *winged*.

	Masc. <i>loosing.</i>	Fem.	Neut.	Masc. <i>loosing.</i>	Fem.	Neut.
Sing.						
<i>Nom.</i>	λύσας	λύσᾶσα	λῦσāν	λύων	λύουσα	λῦον
<i>Gen.</i>	λύσαντος	λυσάσης	λύσαντος	λύοντος	λυούσης	λύοντος
<i>Dat.</i>	λύσαντι	λυσάσῃ	λύσαντι	λύόντι	λυούσῃ	λύόντι
<i>Acc.</i>	λύσαντα	λυσάσαν	λῦσαν	λύοντα	λυούσαν	λῦον
<i>Voc.</i>	λύσας	λύσασα	λῦσαν	λύων	λυούσα	λῦον
Dual.						
<i>N. A. V.</i>	λύσαντε	λυσάσα	λύσαντε	λύοντε	λυούσα	λύοντε
<i>G. D.</i>	λυσάντοιν	λυσάσαιν	λυσάντοιν	λύόντοιν	λυούσαιν	λυόντοιν
Plural.						
<i>Nom.</i>	λύσαντες	λύσασαι	λύσαντα	λύοντες	λύουσαι	λύοντα
<i>Gen.</i>	λυσάντων	λυσασῶν	λυσάντων	λύόντων	λυούσων	λυόντων
<i>Dat.</i>	λύσασι	λυσάσαις	λύσασι	λύουσι	λυούσαις	λύουσι
<i>Acc.</i>	λύσαντας	λυσάσας	λύσαντα	λύοντας	λυούσας	λύοντα
Sing.	<i>loosed.</i>			<i>giving.</i>		
<i>Nom.</i>	λύθείς	λυθεῖσα	λυθέν	διδόνες	διδοῦσα	διδόν
<i>Gen.</i>	λυθέντος	λυθείσης	λυθέντος	διδόντος	διδούσης	διδόντος
<i>Dat.</i>	λυθέντι	λυθείσῃ	λυθέντι	διδόντι	διδούσῃ	διδόντι
<i>Acc.</i>	λυθέντα	λυθείσαν	λυθέν	διδόντα	διδοῦσαν	διδόν
<i>Voc.</i>	λυθείς	λυθείσα	λυθέν	διδόνες	διδοῦσα	διδόν
Dual.						
<i>N. A. V.</i>	λυθέντε	λυθείσα	λυθέντε	διδόντε	διδούσα	διδόντε
<i>G. D.</i>	λυθέντοιν	λυθείσαιν	λυθέντοιν	διδόντοιν	διδούσαιν	διδόντοιν
Plural.						
<i>Nom.</i>	λυθέντες	λυθεῖσαι	λυθέντα	διδόντες	διδοῦσαι	διδόντα
<i>Gen.</i>	λυθέντων	λυθείσῶν	λυθέντων	διδόντων	διδούσων	διδόντων
<i>Dat.</i>	λυθείσι	λυθείσαις	λυθείσι	διδόνσι	διδούσαις	διδόνσι
<i>Acc.</i>	λυθέντας	λυθείσας	λυθέντα	διδόντας	διδούσας	διδόντα
Sing.	<i>pleasing.</i>			<i>showing.</i>		
<i>Nom.</i>	χαρίεις	χαρίεσσα	χαρίεν	δεικνύς	δεικνῦσα	δεικνύ
<i>Gen.</i>	χαρίεντος	χαρίεσσης	χαρίεντος	δεικνύντος	δεικνύσης	δεικνύντος
<i>Dat.</i>	χαρίεντι	χαρίεσῃ	χαρίεντι	δεικνύντι	δεικνύσῃ	δεικνύντι
<i>Acc.</i>	χαρίεντα	χαρίεσσαν	χαρίεν	δεικνύντα	δεικνύσαν	δεικνύν
<i>Voc.</i>	χαρίεν	χαρίεσσα	χαρίεν	δεικνύς	δεικνῦσα	δεικνύ
Dual.						
<i>N. A. V.</i>	χαρίεντε	χαριέσσα	χαρίεντε	δεικνύντε	δεικνύσα	δεικνύντε
<i>G. D.</i>	χαριέντοιν	χαριέσσαιν	χαριέντοιν	δεικνύντοιν	δεικνύσαιν	δεικνύντοιν
Plural.						
<i>Nom.</i>	χαρίεντες	χαριέσσαι	χαρίεντα	δεικνύντες	δεικνύσαι	δεικνύντα
<i>Gen.</i>	χαριέντων	χαριέσσων	χαριέντων	δεικνύντων	δεικνύσων	δεικνύντων
<i>Dat.</i>	χαριέσι	χαριέσσαις	χαριέσι	δεικνύσι	δεικνύσαις	δεικνύσι
<i>Acc.</i>	χαριέντας	χαριέσσας	χαρίεντα	δεικνύντας	δεικνύσας	δεικνύντα

Obs.—The form of the Fem. is explained from τ before i becoming σ , according to § 60, i being dropped after σ , and v before σ being thrown out and compensated for by a lengthening of the vowel: παντια, πανσια, πανσα, πᾶσα; λνοντια, λνονсia, λνонса, λύонса.

§ 188. 4. *Stems in οτ.* The participles of the Perfect Active in οτ (Nom. Sing. Masc. ως, Neut. ος) have νια in the Fem.: λελυκώς, λελυκυῖα, λελυκός, one who has freed. See §§ 146, 147.

Singular.	Masc.	Fem.	Neut.
Nom.	λελυκώς	λελυκυῖα	λελυκός
Gen.	λελυκότος	λελυκυίας	λελυκότος
Dat.	λελυκότι	λελυκυίᾳ	λελυκότι
Acc.	λελυκότα	λελυκυῖαν	λελυκός
Voc.	λελυκώς	λελυκυῖα	λελυκός
Dual.			
N. A. V.	λελυκότε	λελυκυία	λελυκότε
G. D.	λελυκότοιν	λελυκυίαιν	λελυκότοιν
Plural.			
Nom.	λελυκότες	λελυκυῖαι	λελυκότα
Gen.	λελυκότων	λελυκυῖων	λελυκότων
Dat.	λελυκότι	λελυκυῖαις	λελυκότι
Acc.	λελυκότας	λελυκυῖας	λελυκότα

Obs.—The strange difference of the Fem. from the Stem of the Masc. and Neut. is explained by the *f* which was originally before the *o*. From *Fοτ-ια* came first *Fοσ-ια* (§ 60), then by a peculiar contraction (*Fο* becoming *v*) *vσ-ια*, finally (σ being dropped, § 61, b) *v-i-a* and *v-i-a*.

§ 189. The most important adjectives of *two endings* with Stems according to the Second Principal Declension are:

1. *Stems in ε* (Inflexion given under §§ 164, 165), as:

σαφής	σαφές, clear.	Gen. σαφοῦς.
ἀληθής	ἀληθές, true.	“ ἀληθοῦς.

Other Examples for Declension.

πλήρης, full. ψευδής, false. ἀσφαλής, safe. δυσμενής, hostile.

2. *Stems in ν* (Inflexion given under §§ 146, 147), as:

πέπων	πέπον, ripe.	Gen. πέπον-ος.
εὐδαίμων	εὐδαίμον, happy.	“ εὐδαίμον-ος.
σώφρων	σώφρον, reasonable.	“ σώφρον-ος.

§ 189. *Dialects.*—Herod. ἔρσην for ἄρσην.

Other Examples for Declension.

μνήμων, mindful of. ἐπιλήσμων, *forgetful of.*
πολυπράγμων, much occupied.

3. Isolated forms, as :

ἴδρις *ἴδρι, acquainted with.* Gen. *ἴδρι-ος.*

(Inflexion according to § 157, D.)

ἄρρην (*ἄρσην*), *ἄρρεν, male.* Gen. *ἄρρεν-ος.*

Compounds of substantives, such as *ἀπάτωρ*, Neut. *ἀπατορ*, St. *πατερ* (Nom. *πατήρ*), *fatherless*; *δυσμήτωρ, μήτηρ, unmotherly*; *φιλόπολις, -ι,* Gen. *-ιδ-ος, loving the city*; *εὐελπις* (Gen. *εὐέλπιδ-ος*), *hopeful.*

§ 190. 4. Besides these, there is a large number of adjectives which have only *one* ending, because either their meaning or form excludes a Neuter: *ἀρπαξ, rapacious*, St. *ἀρπαγ*; *φυγάς, fugitive*, St. *φυγαδ*; *ἀγνώς, unacquainted*, St. *ἀγνωτ*; *ἀπαις, childless*, St. *ἀπαιδ*; *μακρόχειρ, long-handed*; *πένης, poor*, St. *πενητ*; *γυμνής, light-armed*, St. *γυμνητ*. Some adjectives of one ending follow the A-Decension, and are almost substantives, as: *ἐθελοντής*, Gen. *ἐθελοντοῦ, voluntary*; they occur only in the Masc.

§ 191. The following adjectives are irregular: *μέγας, great*; *πολύς, much*; and *πρᾶος, gentle*, the forms of each being derived from different Stems, viz., in *μέγας*, from

§ 190. **Dialects.**—Hom. has also many adjectives in the Fem. only: *καλλιγύναικα*, Acc. Sing. e. g., *Σπάρτην, abounding in beautiful women*; *βωτιάνειρα*, e. g. *Φθίη, men nourishing.*

§ 191. **Dialects.**—In Hom. both Stems, *πολυ-* and *πολλα-*, in Masc. and Neut., are almost completely declined; the Fem. is regularly *πολλή.*

Sing. N. <i>πολύς</i>	<i>πουλύς</i> or <i>πολλός</i>	N. <i>πολύ</i> <i>πουλύ</i> <i>πολλόν</i>
G. <i>πολλοῦ</i> or <i>πολέος</i>		
D.	<i>πολλῷ</i>	
A. <i>πολύν</i>	<i>πουλύν</i>	<i>πολλόν</i>
Plur. N. <i>πολέες</i>	(<i>πολεῖς</i>)	N. <i>πολύ</i> <i>πουλύ</i> <i>πολλόν</i>
G. <i>πολλῶν</i> or <i>πολέων</i>	<i>πολλοῖ</i>	<i>πολλά</i>
D. <i>πολέσσι(ν)</i>	<i>πολέσσι(ν)</i>	<i>πολέσσι(ν)</i> or <i>πολλοῖς</i>
A. <i>πολέας</i>	<i>πολλούς</i>	N. <i>πολλά</i>

Herod. has scarcely any forms except from the Stem *πολλα-*: *πολλόν, πολλοῖ.*

the Stems *μεγα* and *μεγαλο*; in *πολύς*, from *πολυν* and *πολλο*; in *πρᾶος*, from *πρᾳο* and *πρᾳϋ*.

Sing.	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
<i>Nom.</i>	<i>μέγας</i>	<i>μεγάλη</i>	<i>μέγα</i>	<i>πολύς</i>	<i>πολλή</i>	<i>πολύ</i>
<i>Gen.</i>	<i>μεγάλου</i>	<i>μεγάλης</i>	<i>μεγάλου</i>	<i>πολλοῦ</i>	<i>πολλῆς</i>	<i>πολλοῦ</i>
<i>Dat.</i>	<i>μεγάλῳ</i>	<i>μεγάλῃ</i>	<i>μεγάλῳ</i>	<i>πολλῷ</i>	<i>πολλῇ</i>	<i>πολλῷ</i>
<i>Acc.</i>	<i>μέγαν</i>	<i>μεγάλην</i>	<i>μέγα</i>	<i>πολύν</i>	<i>πολλήν</i>	<i>πολύ</i>
<i>Voc.</i>	<i>μέγα</i>	<i>μεγάλη</i>	<i>μέγα</i>	<i>πολύ</i>	<i>πολλή</i>	<i>πολύ</i>
<i>Dual.</i>						
<i>N. A. V.</i>	<i>μεγάλω</i>	<i>μεγάλα</i>	<i>μεγάλω</i>			
<i>G. D.</i>	<i>μεγάλοιν</i>	<i>μεγάλαιν</i>	<i>μεγάλοιν</i>			
<i>Plural.</i>						
<i>Nom.</i>	<i>μεγάλοι</i>	<i>μεγάλαι</i>	<i>μεγάλα</i>	<i>πολλοί</i>	<i>πολλαί</i>	<i>πολλά</i>
<i>Gen.</i>	<i>μεγάλων</i>	<i>μεγάλων</i>	<i>μεγάλων</i>	<i>πολλῶν</i>	<i>πολλῶν</i>	<i>πολλῶν</i>
<i>Dat.</i>	<i>μεγάλοις</i>	<i>μεγάλαις</i>	<i>μεγάλοις</i>	<i>πολλοῖς</i>	<i>πολλαῖς</i>	<i>πολλοῖς</i>
<i>Acc.</i>	<i>μεγάλοις</i>	<i>μεγάλας</i>	<i>μεγάλα</i>	<i>πολλούς</i>	<i>πολλάς</i>	<i>πολλά</i>
<i>Sing.</i>				<i>Plural.</i>		
<i>Nom.</i>	<i>πρᾶος</i>	<i>πρᾳεῖα</i>	<i>πρᾳဿ</i>	<i>πρᾳοι</i> , or	<i>πρᾳεῖαι</i>	<i>πρᾳέα</i>
				<i>πρᾳεῖς</i>		
<i>Gen.</i>	<i>πράου</i>	<i>πρᾳείας</i>	<i>πράου</i>	<i>πρᾳέων</i>	<i>πρᾳεῖων</i>	<i>πρᾳέων</i>
<i>Dat.</i>	<i>πράῳ</i>	<i>πρᾳείᾳ</i>	<i>πράῳ</i>	<i>πρᾳοις</i> , or	<i>πρᾳείαις</i>	<i>πρᾳοίς</i> , or
				<i>πρᾳεστι</i> (ν)		<i>πρᾳέστι</i> (ν)
<i>Acc.</i>	<i>πρᾶον</i>	<i>πρᾳεῖαν</i>	<i>πρᾶον</i>	<i>πράους</i>	<i>πρᾳείας</i>	<i>πρᾳέα</i>

B. Comparison.

§ 192. *The first and most frequent ending of the Comparative is τερο* (Nom. *τερος*, *τερα*, *τερον*); of the Superlative *τατο* (Nom. *τατος*, *τατη*, *τατον*), with the usual inflexion of adjectives (§ 180). These endings are affixed to the pure Stem of the Masc., as:

Positive.	Stem.	Comparative.	Superlative.
<i>κοῦφος</i> , <i>light</i> .	<i>κονφο</i>	<i>κονφότερος</i> , <i>α, ον</i>	<i>κονφότατος</i> , <i>η ον</i>
<i>γλυκύς</i> , <i>sweet</i> .	<i>γλυκυ</i>	<i>γλυκύτερος</i>	<i>γλυκύτατος</i>
<i>μέλας</i> , <i>black</i> .	<i>μελαν</i>	<i>μελάντερος</i>	<i>μελάντατος</i>
<i>χαρίεις</i> , <i>graceful</i> .	<i>χαριεντ</i>	<i>χαριέστερος</i> (from <i>χαριεντ-τερος</i> , according to §§ 46 and 49).	<i>χαριέστατος</i>
<i>σαφής</i> , <i>clear</i> .	<i>σαφες</i>	<i>σαφέστερος</i>	<i>σαφέστατος</i>
<i>μάκαρ</i> , <i>happy</i> .	<i>μακαρ</i>	<i>μακάρτερος</i>	<i>μακάρτατος</i>
<i>πένης</i> , <i>poor</i> .	<i>πενητ</i>	<i>πενέστερος</i>	<i>πενέστατος</i>
			(for <i>πενητ-τερος</i> , <i>τατος</i> , according to § 46, <i>η</i> being shortened).

§ 193. The following points are to be observed :

1 The Stems in *o* leave *o* unchanged only when the preceding syllable is long (§ 74, etc.), but lengthen it to *ω* when that is short : *πονηρό-τερος*, *worse*; *πικρό-τατον*, *most bitter*; *σοφώ-τερος*, *wiser*; *ἀξιω-τάτη*, *most worthy*. Every syllable with a vowel followed by two consonants or a double consonant is here considered long (§§ 76, 77).

§ 194. 2. The *o* is always rejected after *aι* in the adjective *γεραιός*, *senex*, sometimes in *παλαιός*, *antiquus*, and *σχολαιός*, *at leisure*: *γεράιτερος*, *παλαιάτατος*.

§ 195. 3. The *o* or *ω* is changed to *aι* in *μέσος*, *medius*; *ἴσος*, *like*; *εῦδιος*, *clear*; *πρώιος*, *early*; *ὄψιος*, *late*: *μεσαίτατος*, *πρωϊαίτερον*. *ἡσυχος*, *peaceful*, has *ἡσυχάιτερος*, and *ἡσυχώτερος*; *φίλος*, *dear*, besides *φιλώτερος*, *-τατος*, also *φίλτερος*, *-τατος*, and *φιλαίτερος*, *-τατος*; *πλησιαίτερος*, *πλησιαίτατος*, belong to *πλησίον*, *near*, and *παραπλησιαίτερος*, *more like*, to the same; *προύργιαίτερος* to *προύργον*, from *πρὸ ἔργον*, *advantageously*.

§ 196. 4. The endings *εστερο-ς*, *εστατο-ς*, are inorganically applied :

- a) to Stems in *ov*: *σωφρονέστερος* (St. *σωφρον*, Nom. *σώφρων*, *reasonable*), *εὐδαιμονέστερος* (St. *εὐδαιμον*, Nom. *εὐδαιμων*, *fortunate*). *πιότερος*, *-τατος*, from *πιών*, *fat*, and *πεπαίτερος*, *-τατος*, from *πέπων*, *ripe*, are exceptional.
- b) to the Stems of *ἄκρατος*, *unmixed*; *ἰρρωμένος*, *strong*; *ἄσμενος*, *willing*: *ἄκρατέστερος*, *ἴρρωμενέστερος*. More seldom to others.
- c) to some Stems in *oo* contracted : *εὐνούστερος* for *εὐνοέστερος*, from *εὖνονς*, *well-disposed*.

§ 197. 5. *ιστερος*, *ιστατος*, occur with *λάλος*, *talkative*; *πτωχός*, *beggarly*; *δψοφάγος*, *epicure*; *μονοφάγος*, *eating alone*; and some adjectives of one ending, as *κλέπτης*, *thievish*: *λαλίστερος*, *πτωχίστατος*, *κλεπτίστερος*.

Others of one gender in *η-ς* follow the rule of those in *o*: *ὑβριστότερος*, from *ὑβριστής*, *haughty*.

§ 193. **Dialects.**—The quantity of the O-sound in poets is rather doubtful: Hom. *οἰζῦρώτατος*, *the most wretched*.

Hom. has *ιθύντατα*, from *ιθύς*, *straight*; *φαάντατος*, from *φαεινός*, *glittering*; *ἀχαρίστερος* (for *ἀχαριτ-τερος*, according to § 46), from *ἀχαρις*, *graceless*.

The compounds of *χάρις*, *grace, favor*, form their Comparative and Superlative as if they ended in *χαριτο-**ς*: *ἐπιχαριτώτερος*, *more obliging*.

§ 198. The second and rarer termination of the Comparative is *ιον* (Nom., Masc., and Fem. *ιων*, Neut. *ιον*); of the Superlative, *ιστο* (Nom. *ιστος*, *ιστη*, *ιστον*). The Stem-vowel is rejected before *ι*. The accent is placed as far as possible from the end in the Comp. and Superl. Inflection of the Comp., § 170. So is formed from:

Positive.	Stem.	Comparative.	Superlative.
<i>ηδύς</i> , <i>agreeable</i> .	<i>ήδυ</i>	<i>ηδίων</i> , <i>-ον</i>	<i>ηδιστος</i> , <i>-η</i> , <i>-ον</i>
<i>ταχύς</i> , <i>swift</i> .	<i>ταχυ</i>	<i>θάσσων</i> , <i>-ον</i>	<i>τάχιστος</i> , <i>-η</i> , <i>-ον</i>
<i>μέγας</i> , <i>large</i> .	<i>μεγα</i>	(from <i>ταχιων</i> , according to §§ 54, 57). <i>μεῖζων</i> , <i>-ον</i>	(from <i>μεγιων</i> , according to § 58). <i>μέγιστος</i>

Obs.—The length of *a* in *θάσσων* (compare *μᾶλλον*, § 202), and the diphthong of *μεῖζων*, is explained from the *i* passing into the preceding syllable, as in *ἀμείνων* (compare § 55):

Farther with suppression of *ρ*:

<i>ἐχθρό</i> , <i>-ς</i> , <i>hostile</i> .	<i>ἐχθίων</i> , <i>-ον</i>	Superl. <i>ἐχθιστος</i> .
<i>αισχρό</i> , <i>-ς</i> , <i>shameful</i> .	<i>αισχίων</i> , <i>-ον</i>	" <i>αισχιστος</i> .
<i>οἰκτρό</i> , <i>-ς</i> , <i>pitiable</i> .		" <i>οἰκτιστος</i> .
<i>ἐχθρός</i> and <i>οἰκτρός</i> also have the forms in <i>τερο-</i> <i>ς</i> and <i>τατο-</i> <i>ς</i> .		

§ 199. This comparison occurs also in connection with

§ 198. **Dialects.**—The endings *ιων*, *ιστος*, are more frequent in the poets: Hom. *φιλίων* (*φιλος*, *dear*); *γλυκίων* (*γλυκύς*, *sweet*); *ῶκιστος* (*ώκυς*, *swift*); *βάθιστος* (*βαθύς*, *deep*); *βράσσων* = *βραχίων* (*βραχύς*, *short*), Sup. poet. *βράχιστος*, Hom. Superl. *βάρδιστος* (*βραδύς*, *slow*, § 59, D.); *πάσσων* = *παχίων* (*παχύς*, *thick*); *μάσσων* = *μάκιων* (*μάκρος*, *long*), Sup. *μήκιστος* (Dor. *μάκιστος*); *κνδίων* (*κνδρός*, *famous*); *μέζων*, New-Ion. for *μεῖζων*.

§ 199. **Dialects.**—1. Hom. Comp. *ἀρείων*, Positive *κρατύς*, Superl. *κάρτιστος*; Comp. *λωτερος*; New-Ion. *κρέσσων* = *κρείστων*; poet. *βέλτερος*, *βέλτατος*, *φέρτερος*, *φέρτατος*, or *φέριστος*; *more excellent, most excellent*.

2. Hom. *κακώτερος*; *χέρης*, *χερείων*, *χερειότερος*, *χειρότερος*; New-Ion. *ἔσσων* = *ἵσσων*. (Compare *κρέσσων*, *μέζων*, § 198, *Obs.*)

4. Hom. *ὑπολίζων*.

other peculiarities in the following adjectives, where the changes of sound of §§ 55–58 are often applied:

1. For the idea of *good*:

Positive	Comparative.	Superlative.
ἀγαθός		
[St. ἀ μεν]	ἀμείνων, ἀμεινον	
[St. ἀ ρεξ]	[ἀρείων, Hom.]	ἄριστος, η, ον
[St. βελτο]	βελτίων, βέλτιον	βέλτιστος, η, ον
[St. κρατο]	κρείσσων (κρείττων)	κράτιστος, η, ον
	N. κρείσσον (κρείττον)	
[St. λων]	λωτίων ορ λώφων	λῷστος, η, ον
	N. λώιον ορ λῷον	

Obs. — ἀμείνων and ἄριστος rather express *excellence, capacity*; κρείσσων, κράτιστος, *strength, preponderance* (Lat. *superior*); ἥσσων is opposed to κρείσσων.

2. For the idea of *bad*:

Positive.	Comparative.	Superlative.
κακός	κακίων	N. κάκιον
[St. χερ]	χείρων (<i>deterior</i>),	N. χείρον
[St. ἡκν]	ἥσσων (<i>inferior</i>),	N. ἥσσον
		N. Pl. ἥκιστα, <i>least of all</i> .
3. μικρός, <i>small</i> , besides μικρότερος	μείων, <i>smaller</i> ,	N. μεῖον
4. δλίγος, <i>little</i> ,	ελάσσων	N. ελασσον
[St. ἐλάχυ],		
5. πολύς, <i>much</i> ,	πλείων (<i>πλέων</i>)	N. πλέον (<i>also πλεῖν</i>)
6. καλός, <i>beautiful</i> , as if from κάλλος, <i>beauty</i>	καλλίων	N. κάλλιον
7. φάδιος, <i>easy</i> ,	φάων	N. φᾶον
[St. φα],		
8. ἀλγεινός, <i>painful</i> , as if from ἄλγος, <i>pain</i> ,	ἀλγίων	N. ἀλγιον

Dialects. — 5. Homer contracts πλέον to πλεῦν, πλέονες to πλεῦνες; Plur. also πλέες, πλέας, πλέα.

7. Ion. ρήδιος; Hom. ρήτερος, ρήστος, ρήτατος. Hom. forms single degrees from substantives: κύντερος, *more doggish* (κύων, *dog*); ρίγιον, *worse*; ρῆγος, *cold, shudder*.

Defectives: ἐνέρτεροι, also tragic νέρτεροι (*inferi*, for which Positive ἐνεροι); Hom. πύματος and λοισθος, λοισθιος, *last*; ὑστάτιος = ὕστατος, δεύτατος, in a like sense, πρώτιστος = πρῶτος, *the first*.

§ 200. Finally observe farther the Defectives:

<i>ὕστερος</i> , <i>later</i> ,	<i>ὕστατος</i> , <i>ultimus</i> .
(<i>νέος</i> , <i>new</i>),	<i>ἔσχατος</i> , <i>extremus</i> .
(<i>ὑπέρ</i> , <i>over</i>),	<i>νέατος</i> , <i>novissimus</i> .
(<i>πρό</i> , <i>before</i>),	<i>πρότερος</i> , <i>prior</i> ,
(<i>πέραν</i> , <i>on the other side</i>), <i>περάτερος</i> .	<i>πρῶτος</i> , <i>primus</i> .

C. Adverbs of Adjectives.

§ 201. Adverbs are derived from the Adjective Stem by affixing to it the syllable *ως*. The *o* of the Stem is entirely dropped: *φίλος*, adv. *φίλως*. The Stems of the Second Principal Declension have the same form as in the Genitive: *ταχύς*, *swift*, *ταχέως*; *σαφής*, *clear*, *σαφέως*, contr. *σαφῶς*; *σώφρων*, *reasonable*, *σωφρόνως*. Contraction occurs only where the Genitive also has it. The accent of the adverb is always the same as that of the Genitive Plural of the corresponding adjective: *ψυχρός*, *cold*, *ψυχρῶς*; *δίκαιος*, *just*, *δικαίως*; *πᾶς* (St. *παντ*), *πάντως*, *every way*.

The Neuter Accusative, both of the Singular and the Plural, is moreover very often used as an adverb.

§ 202. An older adverbial form is that in *ᾰ*, as: *τάχᾰ*, from *ταχύς*, *quick* (meaning, in Att. prose, *perhaps*); *ἄμα*, *at the same time*; *μάλα*, *very*. The Comp. of *μάλα* is *μᾶλλον* (*potius*)= *μάλιον* (§ 56); Superl. *μάλιστα* (*potissimum*). *εὖ*, *well*, as an adverb to *ἀγαθός*, *good*, stands alone.

§ 203. Adverbs in *ως* are also formed from Comparatives and Superlatives: *βεβαιοτέρως*, *more firmly*; *καλλιόνως*, *more beautifully*. But, as a rule, the comparative has the

§ 202. **Dialects.**—The adverbs in *α* are more numerous in Homer: *ώκα* (*quickly*, *ώκνες*); *λίγα*, *aloud*, *λιγύς*; *κάρτα*, *strongly*, *very*, to *κρατύς*, compare § 59, D.; *σάφα* (*clearly*, *σαφής*).

Homer has for *εὖ* or *ἴν* the adjective *ἴնες* or *ἴνες*, *good*.

§§ 203, 204. **Dialects.**—Homeric *ἐκαστέρω*, *ἐκαστάτω* (from *ἐκάς*, *far*); *ἄστον* (= *ἀγχιον*), *ἄστοτέρω* (*ἀγχι*, *near*), *ἄγχιστα*; New-Ion. *ἀγχοτάτω*, *ἀγχότατα*. In addition to this, there is the Hom. *ἐπασσύτεροι*, *crowded*, with *v* instead of *o*.

Neut. Acc. Sing., the superlative the *Neut. Acc. Plur.*, as an adverb: βεβαιότερον, κάλλιον; βεβαιότατα, κάλλιστα.

§ 204. Adverbs in *ω*, like *ἄνω*, *above*; *κάτω*, *below*; *ἔσω*, *inside*; *ἔξω*, *outside*, have no *ς* in Compar. and Superl.: *ἀνωτέρω*, *κατωτέρω*, likewise *ἀπωτέρω*, *farther* (from *ἀπό*); *ἐγγυτέρω* (or *ἐγγύτερον*), *ἐγγυτάτω* (or *ἐγγύτατα*), from *ἐγγύς*, *near*, and some others.

CHAP. VIII.—INFLEXION OF PRONOUNS.

§ 205. The *Personal Pronouns* are:

Singular.			
<i>Nom.</i>	ἐγώ, <i>I</i> [ego]	σύ, <i>thou</i> [tu]	
<i>Gen.</i>	ἐμοῦ, μοῦ	σοῦ	οὗ, <i>of him.</i>
<i>Dat.</i>	ἐμοί, μοί	σοί	οῖ
<i>Acc.</i>	ἐμέ, μέ [me]	σέ [te]	ὲ [se]
Dual.			
<i>N. A.</i>	(νῶι) νώ, <i>we.</i>	(σφῶι) σφώ, <i>ye.</i>	(σφωέ), <i>they.</i>
<i>G. D.</i>	(νῶιν) νῷν	(σφῶιν) σφῷν	(σφωῖν)
Plural.			
<i>Nom.</i>	ἡμεῖς, <i>we.</i>	ὑμεῖς, <i>you.</i>	σφεῖς, <i>they.</i> N. σφέα
<i>Gen.</i>	ἡμῶν	ὑμῶν	σφῶν
<i>Dat.</i>	ἡμῖν	ὑμῖν	σφί-σι(ν)
<i>Acc.</i>	ἡμᾶς	ὑμᾶς	σφᾶς N. σφέα

§ 205. **Dialects.**—The following are special additional forms of the Ion. Dialect. (Those in brackets are merely New-Ion.)

An isolated Ionic form for the Accusative Sing. of the third person is $\mu\acute{\imath}\nu$, trag. $\nu\acute{\imath}\nu$, both enclitic; in a like sense $\sigma\phi\acute{\imath}$ occurs in the poets. $\nu\acute{\imath}\nu$ seldom stands for the Plural.

§ 206. The Stems of the Sing. are: $\dot{\epsilon}\mu\epsilon$, for the first person; $\sigma\epsilon$, for the second; $\dot{\epsilon}$, for the third. The Nominate, however, is formed differently from them: $\dot{\epsilon}\gamma\acute{w}$, $\sigma\acute{v}$, and that of the third person is entirely wanting.

Obs.—The σ of the Stem $\sigma\epsilon$ has arisen from τ (§ 60, *a*) [te], which remains in many dialect-forms. The Stem $\dot{\epsilon}$ goes back to $\mathfrak{f}\epsilon$, and this to a still older form, $\sigma\mathfrak{f}\epsilon$ [Lat. *se* for *sve*]. (§ 60, *b*.) In the form $\sigma\phi\epsilon$, the \mathfrak{f} is hardened into ϕ .

The Stems of the Dual are: $\nu\omega$ [*no-s*], $\sigma\phi\omega$, $\sigma\phi\omega$. The Dual of the third person does not occur in prose.

The Stems of the Plural are: $\dot{\eta}\mu\epsilon$, $\dot{\nu}\mu\epsilon$, $\sigma\phi\epsilon$ (ϵ is generally contracted with the ending, hence the circumflex: see *Dialects*).

§ 207. When there is no emphasis on the Personal Pronouns, it becomes enclitic in the forms mentioned in § 92, 2; in that case the first person has the forms beginning with μ . But when emphatic, as well as generally after prepositions, it retains its accent, and the first person has the fuller forms: $\delta\omega\kappa\iota\mu\omega$, *it seems to me*; $\dot{\epsilon}\mu\omega\sigma\omega$, *this pleases me, not you*.

The Gen., Dat., and Acc. Plur. of the first and second persons, when not emphatic, sometimes have the accent on the first syllable: $\dot{\eta}\mu\omega\nu$, $\dot{\nu}\mu\omega\nu$, and in this case the final syllable of the Dat. and Acc. is usually shortened: $\dot{\eta}\mu\omega\nu$, $\dot{\eta}\mu\omega\sigma$ (Hom.). When emphatic, with the final syllable shortened, they are written $\dot{\eta}\mu\omega\nu$, $\dot{\nu}\mu\omega\nu$.

§ 208. The *Possessive Pronouns* are formed from the Stems of the Personal Pronouns:

St. $\dot{\epsilon}\mu\epsilon$, $\dot{\epsilon}\mu\omega\sigma$, *my*.

St. $\dot{\eta}\mu\epsilon$, $\dot{\eta}\mu\omega\sigma\omega$, *our*.

" $\sigma\epsilon$, $\sigma\omega\sigma$, *thy*.

" $\dot{\nu}\mu\epsilon$, $\dot{\nu}\mu\omega\sigma\omega$, *your*.

" $\dot{\epsilon}$, $\dot{\epsilon}\omega\sigma$, *his, her*.

" $\sigma\phi\epsilon$, $\sigma\phi\omega\sigma\omega$, *their*.

Obs.—The ending $\tau\epsilon\rho\omega\sigma$ is that of the comparative (§ 192).

§ 208. *Dialects*.—Hom. additional forms of the Possessives: $\tau\epsilon\acute{o}\sigma$ [*tuus*], $\dot{\epsilon}\acute{o}\sigma$ [*suus*], $\dot{\alpha}\mu\acute{o}\sigma$ (properly Dor.), $\dot{\nu}\mu\acute{o}\sigma$, $\sigma\phi\acute{o}\sigma$. From the Dual Stems $\nu\omega$, $\sigma\phi\omega$: $\nu\omega\acute{\iota}\tau\epsilon\rho\omega\sigma$, *no-s-ter*; $\sigma\phi\acute{\iota}\tau\epsilon\rho\omega\sigma$, *belonging to you two*; $\dot{\alpha}\mu\acute{o}\sigma$ (also $\dot{\alpha}\mu\acute{o}\sigma$) often means *my*, $\dot{\epsilon}\omega\sigma$ sometimes means *own*, without any reference to a particular person.

§ 209. *aὐτός*, *aὐτή*, *aὐτό*, *self*, is declined like a common adjective, except that the Neuter in the Nom. Acc. Voc. Sing. has no *v* (compare the article *τό*).

οἱ *αὐτός* (*αὐτός*), ηἱ *αὐτή* (*αὐτή*), τὸ *αὐτό* (*ταῦτό* or *ταῦτον*), *the same*, Lat. *idem*.

§ 210. The Stems of the Personal Pronouns, combined with *aὐτός*, produce the *Reflexive Pronouns*.

Singular.	Gen. M. N. F.	Dat. M. N. F.	Acc. M. F. N.
1st person,	ἐμαυτοῦ -ῆς	ἐμαυτῷ -ῷ	ἐμαυτόν -ήν, <i>myself</i> .
2d person,	σεαυτοῦ -ῆς or σωματοῦ -ῆς	σεαυτῷ -ῷ	σεαυτόν -ήν, <i>thyself</i> .
3d person,	ἴαυτοῦ -ῆς or αὐτοῦ -ῆς	ἴαυτῷ -ῷ	ἴαυτόν -ήν -ό, <i>himself, herself</i> . αὐτόν -ήν -ό, <i>self, itself</i> .

In the plural, both Stems are declined together :

Plural.	Gen. M. F. N.	Dat. M. N.	F.	Acc. M. F. N.
1st person,	ἡμῶν <i>αὐτῶν</i>	ἡμῖν <i>αὐτοῖς</i>	-αῖς	ἡμᾶς <i>αὐτούς</i> -άς, <i>ourselves</i> .
2d person,	ὑμῶν <i>αὐτῶν</i>	ὑμῖν <i>αὐτοῖς</i>	-αῖς	ὑμᾶς <i>αὐτούς</i> -άς, <i>yourselves</i> .
3d person,	σφῶν <i>αὐτῶν</i>	σφίσιν <i>αὐτοῖς</i>	-αῖς	σφᾶς <i>αὐτούς</i> -άς, <i>themselves</i> .
				Neut. σφέα <i>αὐτά</i>

Yet the 3d person plural has also the compound form :

ἴαυτῶν or αὐτῶν	ἴαυτοῖς -αῖς αὐτοῖς -αῖς	ἴαυτούς -άς -ά αὐτούς -άς -ά
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§ 211. *ἄλλος*, *ἄλλη*, *ἄλλο*, *another (alius)*, is declined like *αὐτός*.

The Stem *ἄλλο* combined with itself produces the *Reciprocal Pronoun* *ἄλλο-ηλλο* (for *ἄλλο-αλλο*), occurring only in the Dual and Plural.

§ 209. **Dialects.**—New-Ionic *ωντός*, *ωντή*, *τωντό*; Homeric *ωντός* = ὁ *αὐτός*.

§ 210. **Dialects.**—The Epic dialect declines both Stems together even in the sing.: ἐμὲ *αὐτόν* = *ἐμαυτόν*, οἱ *αὐτῷ* = *ἴαυτῷ*, etc.

New-Ionic *ἐμεωντοῦ*, *σεωντοῦ*, *ἴωντοῦ*, stand for the forms with *αν-*.

Dual. G. D. Acc.	Masc. ἀλλήλοιν ἀλλήλω	Fem. ἀλλήλαιν ἀλλήλα	Neut. ἀλλήλουν ἀλλήλω
Plural. Gen. Dat. Acc.	ἀλλήλων ἀλλήλοις ἀλλήλονς	ἀλλήλων ἀλλήλαις ἀλλήλας	ἀλλήλων ἀλλήλοις ἀλληλα

§ 212. The two most important *Demonstrative Pronouns* are :

ὅδε, ἥδε, τόδε, *that.*

οὗτος, αὕτη, τοῦτο, *this.*

ὅδε consists of the article ὁ and the demonstrative enclitic δέ, and is therefore declined entirely like the article with δέ affixed. οὗτος corresponds to the article with regard to the rough breathing and the τ at the beginning; it also has the diphthong *av* in the last syllable but one where the article has *a* or *η* (A-sound), and *ov* where the article has *o*, *ω*, or *ou* (O-sound).

Singular.			Plural.		
Nom.	ὁ	ἥ	οἱ	αἱ	τά
	ὅδε	ἥδε	τόδε	αἵδε	τάδε
	οὗτος	αὕτη	τοῦτο	αὕται	ταῦτα
Gen.	τοῦ	τῆς	τοῦ	τῶν	
	τοῦδε	τῆδε	τοῦδε	τῶνδε	
	τούτου	ταύτης	τούτου	τούτων	
Dat.	τῷ	τῷ	τοῖς	ταῖς	τοῖς
	τῷδε	τῷδε	τοῖδε	ταῖδε	τοῖδε
	τούτῳ	ταύτῃ	τούτῳ	ταύταις	τούτοις
Acc.	τόν	τήν	τούς	τάς	τά
	τόνδε	τήνδε	τόδε	τάσδε	τάδε
	τούτον	ταύτην	τοῦτο	ταύτας	ταῦτα

§ 212. *Dialects.*—In Homer, the article itself is a demonstrative pronoun, with these special forms: Nom. ὅ; Gen. τοῖο; Gen. Dat. Dual τοῖιν; Nom. Plur. τοί, ταί; Gen. Plur. Fem. τάων; Dat. Plur. τοῖσι(ν), τῆσι(ν), or τῆς.

From ὅδε we have Dat. Plur. τοῖσδεσι or τοῖσδεσσι(ν), and κεῖνος, poet. for ἔκεῖνος.

Dual.

<i>N. A. V.</i>	$\left\{ \begin{array}{lll} \tau\omega & \tau\acute{a} & \tau\omega \\ \tau\omega\delta\epsilon & \tau\acute{a}\delta\epsilon & \tau\omega\delta\epsilon \\ \tau\omega\tau\omega & \tau\acute{a}\tau\acute{a} & \tau\omega\tau\omega \end{array} \right.$	<i>G. D.</i>	$\left\{ \begin{array}{lll} \tau\omega\eta & \tau\acute{a}\eta & \tau\omega\eta \\ \tau\omega\eta\delta\epsilon & \tau\acute{a}\eta\delta\epsilon & \tau\omega\eta\delta\epsilon \\ \tau\omega\eta\tau\omega\eta & \tau\acute{a}\eta\tau\acute{a}\eta & \tau\omega\eta\tau\omega\eta \end{array} \right.$
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The adverb of ὥδε is ὡδε; that of οὗτος, οὕτως or οὕτω, *in this way*.

Like οὗτος are declined :

τοσοῦτος	τοσαύτη	τοσοῦτο	or τοσοῦτον, <i>so great (tantis)</i> ;
τοιοῦτος	τοιαύτη	τοιοῦτο	or τοιοῦτον, <i>such (talis)</i> ;
τηλικοῦτος	τηλικαύτη	τηλικοῦτο	or τηλικοῦτον, <i>so old</i> ;

in which, however, the τ of the forms beginning with τ is dropped; $\tau\alpha\tau\tau\alpha$, but $\tau\sigma\text{-}\alpha\tau\tau\alpha$; by affixing the enclitic $\delta\epsilon$, we have the forms $\tau\sigma\sigma\delta\epsilon$, *so large*; $\tau\omega\delta\epsilon$, *of such quality*; $\tau\eta\lambda\iota\kappa\delta\text{-}\delta\epsilon$, *of such an age*, with a regular adjective declension before the syllable $\delta\epsilon$.

ἐκεῖνο-ς, ἐκείνη, ἐκεῖνο, *that*, is declined like αὐτός.

A long accented ι is often affixed to the Demonstrative Pronouns to strengthen the meaning without affecting the declension, but the ϵ of $\delta\epsilon$ is lost : οὔτος, ὁδή, ἐκεινωνή, αὐτη̄, τοιδή. Compare the Lat. *ce* in *his-ce, has-ce*.

§ 213. The *Relative Pronoun* has the rough breathing in all cases, as :

Singular.			Plural.			Dual.		
Masc.	Fem.	Neut.	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
<i>Nom.</i> ὅς, <i>who.</i>	ἥ	ὅ	οἵ	αἱ	ἄ	<i>N. A.</i> ὡ	ἄ	ἄ
<i>Gen.</i> οὗ	ἥς	οὗ			ἄν	<i>G. D.</i> οἵν	αἵν	οἵν
<i>Dat.</i> ὧ	ἥ	ὧ	οἵ	αἵ	օίς			
<i>Acc.</i> ὅν	ἥν	ὅ	οἵν	αἵ	ἄ			

Obs.—In the phrases καὶ δεξ φη, *and he said*, and ἦ δε ὅς, *but he said*, ὅς is used as a Demonstrative (compare the Dialects).

§ 214. The *Interrogative Pronoun* has the same Stem as the *Indefinite Pronoun*, from which it is distinguished

§ 213. *Dialects*.—Hom. ὃ = ὅς, ὅν = οὗ, ἥς = ᥻ς, and signifies *he*. Ion. οἷο = οὗ, and the forms of the *Article* which begin with τ , are used instead of those of the *Relative*: τοῦ = οὗ, *cuius*; τῷ = ϕ, *cui*; τοῖς = οἷς, *quibus*.

§ 214. *Dialects*.—Hom., partly also New-Ion. forms are: Gen. τέο, τεῦ; Dat. τέῳ, τῷ; Gen. Plur. τέων; Dat. Plur. τέοισι(ν); Neut. Plur. ἄσσα. The

only by the accent. The Interrogative Pronoun has the accent always on the Stem syllable; the Indefinite is enclitic: hence *τίς*, *who?* *τίς*, enclitic, *some one*.

	Interrogative.	Indefinite.
	Singular.	Singular.
<i>Nom.</i>	<i>τίς</i>	<i>τί</i>
<i>Gen.</i>	<i>τίνος</i>	<i>τινός</i>
<i>Dat.</i>	<i>τίνι</i>	<i>τινί</i>
<i>Acc.</i>	<i>τίνα</i>	<i>τινά</i>
	Dual.	Dual.
<i>Nom. Acc.</i>	<i>τίνε</i>	<i>τινέ</i>
<i>Gen. Dat.</i>	<i>τίνοιν</i>	<i>τινοῖν</i>
	Plural.	Plural.
<i>Nom.</i>	<i>τίνες</i>	<i>τινά</i> (<i>ἄττα</i>)
<i>Gen.</i>	<i>τίνων</i>	<i>τινῶν</i>
<i>Dat.</i>	<i>τίσι(ν)</i>	<i>τισί(ν)</i>
<i>Acc.</i>	<i>τίνας</i>	<i>τινάς</i> (<i>ἄττα</i>)

Obs.—1. *τοῦ*, *τῷ*, which as indefinites are enclitic, are often used for *τίνος*, *τίνι*, and for *τινός*, *τινί*.

Obs.—2. The Relative and Indefinite combine to form *ὅστις*, *ἥτις*, *ὅ τι*, *who*. Both Stems are declined together: *οὐτίνος*, *ἥτινος*, *φτίνι*, *οἴντινοι* (§ 93, b). A space is left between *ο* and *τι* in *ὅ τι*, *which*, to distinguish it from the conjunction *ὅτι*, *that*.

The shorter forms of *τίς* are also used with *ὅς*; but the Stem *ὅ* is not declined: Gen. *ὅτον*; Dat. *ὅτῳ*; more rarely Gen. Plur. *ὅτων*, Dat. *ὅτοισι(ν)*. *ἄττα* is an additional form for *ἄτινα*, not to be confounded with *ἄττα* for *τινά*.

§ 215. Another Indefinite Pronoun is *δεῖνα*, of three genders, *quidam*, sometimes undeclined, sometimes declined as follows:

Sing. *ὅ*, *ἥ*, *τὸ δεῖνα*, *δεῖνος*, *δεῖνη*, *δεῖνα*.
 Plur. *οἱ*, *αι*, *δεῖνες*, *δεῖνων*, *δεῖνας*.

The following are special forms of the compound Relative in Hom. and also in New-Ion.:

Sing. *ὅτις*, N. *ὅττι*; *ὅτεν*, *ὅττεο*, *ὅττεν*; *ὅτεψ*; *ὅτινα*, N. *ὅττι*
 Plur. N. *ἄσσα*; *ὅτεων* *ὅτέοισι*; *ὅτινας*, N. *ἄσσα*
 (for *ἄτια*, according to § 57).

The Stem of the Relative thus often remains unchanged.

§ 216. The following are called *Correlative Pronouns*:

Interrogative.	Indefinite.	Demonstrative.	Relative.
<i>τίς, who?</i>	<i>τίς, some one.</i>	<i>όδε, οὗτος, this.</i>	<i>ὅς, ὅστις, who.</i>
<i>πότερος, uter?</i> <i>which of two?</i>	<i>πότερος, one of two (alteruter).</i>	<i>ἔτερος, the one of two (alter).</i>	<i>ὁπότερος, which of two.</i>
<i>πόσος, how great?</i> <i>how much?</i> <i>(quantus, quot).</i>	<i>ποσός, of some size or number.</i>	<i>τόσος, τόσοςδε, τοσοῦτος, so great, so much (tantus, tot).</i>	<i>ὅσος, ὁπόσος, how great, how much (quantus, quot).</i>
<i>ποῖος, of what quality?</i> <i>(qualis).</i>	<i>ποιός, of some quality.</i>	<i>τοῖος, τοιόςδε, τοιοῦτος, of such a quality (talis).</i>	<i>οῖος, ὁποῖος, of what quality (qualis).</i>
<i>πηλίκος, how old?</i>	<i>πηλίκος, of some age.</i>	<i>τηλίκος, τηλίκοςδε, τηλικοῦτος, of such age.</i>	<i>ἡλίκος, ὁπηλίκος, of what age.</i>

Obs.—On the ending *τερος*, see §§ 192, 208, *Obs.*

In Attic prose of the Demonstratives generally only those in *-δε* and *-ουτος* are used.

§ 217. *Correlative Adverbs* are formed from the same Pronominal Stems.

§ 216. *Dialects*.—*ὅσσος* (add. form *ὅσσάτιος*), *τόσσος*, are Epic for *ὅσος*, *τόσος*. For every Interrogative π the New-Ion. dialect has κ: *κόσος*, *κοῖος*, *κότε, κοῦ*.

§ 217. *Dialects*.—*πόθι* is Epic = *ποῦ*; *ποθι* = *πού*; dem. *τόθι, there*, rel. *ὅθι, where*. In poetry, *τόθεν* is dem. to *πόθεν*, New-Ion. *ἐνθαῦτα* for *ἐνταῦθα, ἐνθεῦτεν* for *ἐντεῦθεν*.

ω̄ς in the Poets, like *οὔτως*, means *so*, to be distinguished from ω̄ς (without accent), *how*; it is written also ω̄ς, with the meaning *yet: καὶ ω̄ς, and yet*. With the meaning *so*, τω̄ς also occurs. ώχι is an additional form of ώ. The π is doubled: *ὅππως, ὅπποτε* (§ 62, D.).

Interrogative.	Indefinite.	Demonstrative.	Relative.
<i>ποῦ, where?</i> <i>(ubi?)</i>	<i>πού</i> <i>(ali- cubi)</i>	<i>ἐνθα</i> <i>ἐνθάδε</i> <i>ἐνταῦθα</i>	<i>οὗ</i> <i>ὅπου</i>
<i>πόθεν, whence?</i> <i>(unde?)</i>	<i>ποθέν</i> <i>(ali- cunde)</i>	<i>ἐνθεν</i> <i>ἐνθένδε</i> <i>ἐντεῦθεν</i>	<i>ὅθεν</i> <i>ὅπόθεν</i>
<i>ποῖ, whither?</i> <i>(quo?)</i>	<i>ποί</i> <i>(ali- quo)</i>	<i>ἐνθα</i> <i>ἐνθάδε</i> <i>ἐνταῦθα</i>	<i>οἱ</i> <i>ὅποι</i>
<i>πότε, when?</i>	<i>ποτέ, sometime.</i>	<i>τότε, then.</i>	<i>ὅτε, ὅπότε, when.</i>
<i>πηνίκα</i> <i>{ at what time?</i>		<i>τηνίκα</i> <i>τηνικάδε</i> <i>τηνικαῦτα</i>	<i>ἡνίκα</i> <i>ὁπηνίκα</i>
<i>πῶς, how?</i>	<i>πώς, somehow.</i>	<i>ώς</i> <i>ώδε</i> <i>οὕτως</i>	<i>ώς, ὅπως, as.</i>
<i>πῇ</i> <i>{ whither? in what way?</i>	<i>πῇ</i> <i>{ some whither, in some way.</i>	<i>τῇδε</i> <i>ταῦτῃ</i>	<i>ἥ, ὅπῃ</i> <i>{ whither, in what way.</i>

Obs. — *ἐνθα* and *ἐνθεν*, in their original demonstrative sense, occur only in a few combinations in Attic prose (*ἐνθα δή, just then*; *ἐνθα καὶ ἐνθα, here and there*) ; but they are regularly used in a relative sense : *where, whence*.

To the Correlative Adverbs there belong also *ἔως, quamdiu* (Relative, *as long*) ; *τέως, tamdiu* (Demonstrative, *so long*), as well as the poetic *ὅφρα* (for *ὅφρα, § 53, c, Obs.*) used in the same meaning as *ἔως*, and *τόφρα* as *τέως*.

To the simple *ἐκεῖνος* (*that, § 212*) correspond among the Adverbs of place *ἐκεῖ, there* ; *ἐκεῖθεν, from there* ; *ἐκεῖσε, thither*. The Demonstrative *ώς* occurs in Attic prose only in *καὶ ώς, even thus*, and *οὐδὲ ώς, not even thus*. It is also written *ἄς* in these combinations.

§ 218. The conjunctions *δή, δήποτε*, and *οὖν* (meaning *ever, Latin cunque*), and the enclitic *περ*, may be joined to any relative pronoun or adverb to give prominence : *ὅστις δή ποτε, whosoever* ; *ὅπως οὖν (utcumque), ὡσπερ, just as*.

Sometimes *ἥ* is affixed to the interrog. *τι* in the sense of *why?* and to the corresponding indirect interrogative *ἥ τι* : *τιή, ὅτιη, why?*

§ 219. There are also negative pronouns and adverbs to be noticed : *οὐτις, μήτις, no one* ; *οὐδέτερος, μηδέτερος, neither, neuter* ; *οὐδαμοῦ, μηδαμοῦ, nowhere* ; *οὐδαμῶς, μηδαμῶς, in no way*.

CHAP. IX.—THE NUMERALS.

§ 220. The *Cardinal*, *Ordinal*, and *Adverbial* Numerals, with their value and signs, are :

1	ά	εἰς, μία, ἕν, ονε.	ὁ πρῶτος, <i>the first.</i>	ἄπαξ, once.
2	β'	δύο	δεύτερος	δις
3	γ'	τρεῖς, τρία	τρίτος	τρις
4	δ'	τέσσαρες, τέσσαρα, ογκότεττάρες, τέτταρα	τέταρτος	τετράκις
5	ε'	πέντε	πέμπτος	πεντάκις
6	ζ'	ἕξ	ἕκτος	έξακις
7	η'	έπτα	έβδομος	έπτακις
8	θ'	όκτω	ογδόος	δικτάκις
9	ι'	ἐννέα	ἐνατος (ἐννατος)	ἐνάκις (ἐννάκις)
10	ιά	δέκα	δέκατος	δεκάκις
11	ιά	ἐνδέκα	ἐνδέκατος	ἐνδεκάκις
12	ιβ'	δώδεκα	δωδέκατος	δωδεκάκις
13	ιγ'	τριγκαίδεκα	τριγκαιδέκατος	
14	ιδ'	τεσσαρεξκαίδεκα	τεσσαρακαιδέκατος	
15	ιέ	πεντεκαίδεκα	πεντεκαιδέκατος	
16	ις'	έκκαιδεκα	έκκαιδέκατος	
17	ιζ'	έπτακαίδεκα	έπτακαιδέκατος	
18	ιη'	δικτυκαίδεκα	δικτυκαιδέκατος	
19	ιθ'	ἐννεακαίδεκα	ἐννεακαιδέκατος	
20	κ'	εἴκοσι(ν)	είκοστός	είκοσάκις
30	λ'	τριάκοντα	τριάκοστός	τριάκοντάκις
40	μ'	τεσσαράκοντα	τεσσαράκοστός	τεσσαράκοντάκις
50	ν'	πεντήκοντα	πεντηκοστός	πεντηκοντάκις
60	ξ'	έξηκοντα	έξηκοστός	έξηκοντάκις
70	ό	έβδομήκοντα	έβδομηκοστός	έβδομηκοντάκις
80	π'	ογδοήκοντα	ογδοηκοστός	ογδοηκοντάκις
90	Ϟ	ἐνενήκοντα	ἐνενηκοστός	ἐνενηκοντάκις
100	ρ'	έκατόν	έκατοστός	έκατοντάκις
200	σ'	διακόσιοι, αι, α	διακοσιοστός	διακοσιάκις
300	τ'	τριακόσιοι, αι, α	τριακοσιοστός	
400	ν'	τετρακόσιοι, αι, α	τετρακοσιοστός	
500	φ'	πεντακόσιοι, αι, α	πεντακοσιοστός	
600	χ'	έξακόσιοι, αι, α	έξακοσιοστός	
700	ψ'	έπτακόσιοι, αι, α	έπτακοσιοστός	
800	ω'	δικτακόσιοι, αι, α	δικτακοσιοστός	
900	Ϟ	ἐννακόσιοι, αι, α	ἐννακοσιοστός ορ	
1000	α	χίλιοι, αι, α	χιλιοστός	χιλιάκις
2000	β	διεχίλιοι, αι, α	διεχιλιοστός	
3000	γ	τριεχίλιοι, αι, α	τριεχιλιοστός	
10000	ι	μυριοι, αι, α	μυριοστός	μυριάκις

Obs.—The letters of the alphabet are used in numbers also in uninterrupted succession. In the most frequent designation, given above, stigma (ς) is inserted after $\acute{\epsilon}$ for the number 6: $\acute{\alpha}$ to $\acute{\theta}$ are therefore units; \acute{i} is 10, κ' 20; after π' (=80), \acute{Q}' (koppa = 90) is inserted; and after ω (=800) $\acute{\exists}$ (sampi = 900). The alphabet begins again at 1000, but here each letter has the accent under it; hence $\beta\tau\mu\acute{o}$ =2344, $\alpha\omega\acute{\xi}\beta'$ =1862.

§ 221. The Cardinal Numbers 1 to 4 are declined:

1. <i>Nom.</i>	$\acute{\epsilon}\acute{\iota}\acute{\zeta}$	$\mu\acute{\iota}\acute{\alpha}$	$\acute{\epsilon}\nu$	2. <i>N. A.</i> $\delta\acute{\nu}\acute{o}$
<i>Gen.</i>	$\acute{\epsilon}\nu\acute{\o}\acute{\zeta}$	$\mu\acute{\iota}\acute{\alpha}\acute{\zeta}$	$\acute{\epsilon}\nu\acute{\o}\acute{\zeta}$	<i>G. D.</i> $\delta\acute{\nu}\acute{o}\acute{\iota}\acute{\nu}$
<i>Dat.</i>	$\acute{\epsilon}\acute{\nu}\acute{i}$	$\mu\acute{\iota}\acute{\alpha}\acute{\zeta}$	$\acute{\epsilon}\acute{\nu}\acute{i}$	
<i>Acc.</i>	$\acute{\epsilon}\acute{\nu}\acute{a}$	$\mu\acute{\iota}\acute{\alpha}\acute{a}$	$\acute{\epsilon}\acute{\nu}$	
3. <i>Nom.</i>	$\tau\rho\acute{\epsilon}\acute{\iota}\acute{\zeta}$	$N.$ $\tau\rho\acute{\iota}\acute{\alpha}$		4. $\tau\acute{\epsilon}\acute{\sigma}\acute{\sigma}\acute{\alpha}\acute{\rho}\acute{\epsilon}\acute{\zeta}$ $N.$ $\tau\acute{\epsilon}\acute{\sigma}\acute{\sigma}\acute{\alpha}$
<i>Gen.</i>	$\tau\rho\acute{\iota}\acute{\omega}\acute{\nu}$			$\tau\acute{\epsilon}\acute{\sigma}\acute{\sigma}\acute{\alpha}\acute{\rho}\acute{\omega}\acute{\nu}$
<i>Dat.</i>	$\tau\rho\acute{\iota}\acute{\sigma}\acute{i}(\nu)$			$\tau\acute{\epsilon}\acute{\sigma}\acute{\sigma}\acute{\alpha}\acute{\rho}\acute{\sigma}(\nu)$
<i>Acc.</i>	$\tau\rho\acute{\epsilon}\acute{\iota}\acute{\zeta}$	$N.$ $\tau\rho\acute{\iota}\acute{\alpha}$		$\tau\acute{\epsilon}\acute{\sigma}\acute{\sigma}\acute{\alpha}\acute{\rho}\acute{\epsilon}\acute{\zeta}$ $N.$ $\tau\acute{\epsilon}\acute{\sigma}\acute{\sigma}\acute{\alpha}$

οὐδείς, *οὐδεμία*, *οὐδέν*, and *μηδείς*, *no one*, are declined like *εἰς*. *δύο* is also used without inflexion. *δυξῖν* is another form for *δυοῖν*. *ττ* occurs for *σσ* in all forms and derivations of *τέσσαρες*. *ἀμφω* (*ambo, both*), Gen. Dat. *ἀμφοῖν*, is sometimes represented by the Plur. *ἀμφότεροι*, *αι*, *a*, of which the Singular *ἀμφότερον*, *both*, is also in use.

§§ 220–223. *Dialects.*—1, Homer has the fem. *ἴᾳ*, *ἴῃς*, *ἴῃ*: also Neut. *Dat. ἴῳ*.

2, *δύω* for all cases: *δοιώ*, *δοιοί*, *δοιαί*, *δοιά*; *Dat. δοιοῖς*; *Acc. δοιούς*, *άς*, *ά*.

3, *τρίταρος*=*τρίτος*.

4, Hom. *Æol.* *πίσυρες*, New-Ion. *τέσσερες*, Hom. *τέτρατος* (§ 59, D.).

7, *έβδόματος*. 8, *όγδότας*. 9, *εἶνατος*.

12, Hom. *δυώδεκα*, and *δύο καὶ δέκα*, *δυοδέκατος*.

20, Hom. *έκικοσι*, *έκικοστός*. 30, Hom. *τριήκοντα*. 80, *διγάλικοντα*. 90, *ἐννήκοντα*. 200, etc., also *διηκόσιοι*; Herod. *πεντηκόσιοι*, *εινακόσιοι*.

9000, Hom. *ἐνεάχιλοι*. 10,000, *δεκάχιλοι*.

δίχα, Hom. *διχθά*; likewise *τριχθά*, *τετραχθά*, *threefold*, *fourfold*; also *τριπλῆ*, *τετραπλῆ*.

§ 222. The numerals 5 to 199 are indeclinable.

We also find *τρεῖς*, *τρία καὶ δέκα*, *τέσσαρες*, *τέσσαρα καὶ δέκα*, for 13 and 14. The units and tens are united by *καὶ*, in any order: *εἴκοσι καὶ πέντε* and *πέντε καὶ εἴκοσι*; or without *καὶ* when the tens are first: *εἴκοσι πέντε*, 25; so also *έκατὸν δέκα*. For *twenty-first* we have *εἰς καὶ είκοστός*, or *πρῶτος καὶ είκοστός*, and *είκοστός πρῶτος*, etc.

The Cardinal numerals from 200 are, like the Ordinal, regular adjectives of three terminations: *διακόσιοι*, *αι*, *α*. The Ordinal numerals have the endings of the superlative, except *δεύτερος*, which has that of the comparative (compare § 192).

§ 223. By combination with *σύν*, the numeral Stems form Distributives: *σύνδυο*, *two and two*; *σύντρεις*, *three and three*; Multiplicatives, by the syllable *πλοῦς* (from *πλόος*, Lat. *plex*): *ἀπλοῦς*, *simple*; *διπλοῦς*, *triply*; *πενταπλοῦς*, etc. Observe also *δισσός*, *twofold*; *τρισσός*, *threefold*; *διπλάσιος*, *twice as much*; *τριπλάσιος*, etc., *πολλαπλάσιος*, *many times as much*. Adverbs: *μοναχῷ*, *simply* (*μόνος*, *alone*); *διχῇ* or *δίχα*, *doubly*. Substantives: *μονάς* (St. *μονα* *α* *δ*), *unity*; *δυάς*, *τριάς*, *τετράς*, *πεμπάς*, *εξάς*, *έβδομάς*, *όγδοάς*, *έννεάς*, *δεκάς*, *είκας*, *έκατοντάς*, *χιλιάς*, *μυριάς*; hence *τρεῖς μύριάδες* = 30,000.

§ 224. The most important general Adjectives of quantity are: *ἕκαστος*, *each*; *ἕκατερος*, *either*; *πᾶς*, *πᾶσα*, *πᾶν* (St. *παντ*), *all*; *ποστός*, *όπόστος* [quotus]; and the adverbs: *πολλάκις*, *many times, often*; *ἕκαστάκις*, *every time*; *όσάκις*, *as often as*; *τοσαυτάκις*, *so often*; *πλειστάκις*, *very often*; *όλιγάκις*, *seldom*.

B. INFLEXION OF VERBS.

General Remarks.

§ 225. The Greeks distinguish in the Verb—

1. *Three Numbers: Singular, Dual, and Plural.*
2. *Three Voices:*

Active : ἐλυσα, *I loosed* ;

Middle : ἐλυσάμην, *I loosed for myself* ;

Passive : ἐλύθην, *I was loosed*.

Verbs which occur only in the Middle or Passive are called *Deponents* : δέχομαι, *I receive*.

Obs.—Only the Aorist and the Future have special forms for the Passive; and only the Aorist special forms for the Middle: in all other tenses the Middle forms have *also* a Passive meaning.

3. *Two classes of Tenses:*

A. *Principal*, viz. :

1. *Present* : λύω, *I loose* ;
2. *Perfect* : λελυκα, *I have loosed* ;
3. *Future* : λύσω, *I shall loose*.

B. *Historical*, viz. :

1. *Imperfect* : ἐλυον, *I was loosing* ;
2. *Pluperfect* : ἐλελύκειν, *I had loosed* ;
3. *Aorist* : ἐλυσα, *I loosed*.

4. *Four Moods*, viz. :

- | | |
|-----------------|---|
| Finite
Verb. | 1. <i>Indicative</i> : λύω, <i>I loose</i> ; |
| | 2. <i>Subjunctive</i> : λύω, <i>I may loose</i> ; |
| | 3. <i>Optative</i> : λύομαι, <i>I would loose</i> ; |
| | 4. <i>Imperative</i> : λῦε, <i>loose</i> . |

5. *Three Verbal Nouns*, viz. :

1. *Infinitive* : λύειν, *loose* ;
2. *Participle* : λύων, *loosing* ;
3. *Verbal Adjective* : λυτέος, *to be loosed, sol-*
vendus.

§ 226. The *Personal Endings* had originally the following forms :

Active.		Middle.	
Principal Tenses.	Hist. Tenses.	Principal Tenses.	Hist. Tenses.
Sing. 1. -μι	-ν	-μαι	-μην
2. -σι	-ς	-σαι	-σο
3. -τι	—	-ται	-το
Dual 1. -μεν		-μεθον	
2. -τον		-σθον	
3. -την		-σθον	-σθην
Plur. 1. -μεν		-μεθα	
2. -τε		-σθε	
3. -ντι	-ν	-νται	-ντο

The Active personal endings of the principal tenses are most easily observed in the verb :

ει-μι, I am.	էσ-մին	էσ-մեն.
էσ-σι (contr. ει)	էσ-τόν	էσ-τέ.
էσ-τι(ν)	էσ-τόν	էլ-σι(ν) (σι=ντι, § 60).

The endings of the three persons in the Sing. are really the personal pronouns affixed, *I*, *thou*, *he*, and to be compared with the Stems of the Personal Pronouns : μι (St. μ ε), σι (σ ε), τι (the Stem of the article, τ ο). The 1 Dual in the Active is always identical with the 1 Plur. The ending of the 1 Sing. of the Historical Tenses was originally μ (Lat. *era-m*), which at the end of the word was changed into ν, according to § 67, *Obs.* The ending of the 3 Sing. was originally τ, which, however, could not continue at the end according to § 67 (compare § 233, 2); and that of the 3 Plur. ντ (Lat. *era-nt*); but the τ was dropped (§ 67).

§ 227. The tenses, moods, and verbal nouns are classified according to the *Stems (Tense-Stems)* from which they are formed. The Tense-Stems are the following :

1. The *Present Stem*, from which the Present and Imperfect are formed.

§ 226. **Dialects.**—Instead of νται, ντο, the Ion. (especially New-Ion.) often has αται, ατο, in 3 Plur. Mid. The vowel α is here properly a connecting vowel, as in the Acc. Sing. of the Second Principal Declens. (§ 173, 3, *Obs.*); and ν is dropped in both alike; hence α-ται, α-το, for α-νται, α-ντο (compare §§ 287, 302, 3).

2. The *Strong Aorist Stem*, from which the Second or Strong Aorist Act. and Mid. are formed.

3. The *Future Stem*, from which the Future Act. and Mid. are formed.

4. The *Weak Aorist Stem*, from which the First or Weak Aorist Act. and Mid. are formed.

5. The *Perfect Stem*, from which the Perfect, Pluperfect, and Future-Perfect are formed.

These five Stems belong to the Active and Middle. There are added to them, for the special forms of the Passive :

6. The *Strong Passive Stem*, from which the Second or Strong Aorist Passive and Second Future Passive are formed.

7. The *Weak Passive Stem*, from which the First or Weak Aorist Passive and First Future Passive are formed.

The form from which all the Tense-Stems of a verb may be derived is called the *Verbal Stem*.

§ 228. The *Subjunctive* is indicated between the Stem and the ending. Long vowels are peculiar to it: $\lambda\acute{u}\text{-}\omega\text{-}\mu\varepsilon\nu$, *solv-ā-mus*; $\lambda\acute{u}\text{-}\eta\text{-}\tau\varepsilon$, *solv-ā-tis*.

The vowel ι is characteristic of the *Optative*, which generally becomes a diphthong with other vowels: $\lambda\acute{u}\text{-}\text{o}\iota\text{-}\mu\varepsilon\nu$, *we would loose*. The *Subjunctive* has the endings of the ~~principal tenses~~; the *Optative* (except 1 Sing. Act.) those of the *historical tenses*.

The *Imperative* has the following peculiar endings :

	Active.	Middle.
Sing.	2. -θι 3. -τω	-σο -σθω
Dual	2. -τον 3. -των	-σθον -σθων
Plur.	2. -τε 3. -ντων or -τωσαν	-σθε -σθων or -σθωσαν

§ 229. The general law for the accentuation of the verb is that the accent is placed as far back as possible from

§ 228. *Dialects*.—The Hom. dialect often shortens the long vowel of the Subjunctive in the Dual and Plural.

the end, final *aι* not being considered long except in the optative: *λύω*, *λύετε*, *λύοματι*.

Obs.—An exception is formed by the *Participles*, which in declension (chap. vii.), if possible (§§ 79–87), always keep the accent on the *same* syllable as in the Nom. Sing. Masc.: Part. Pres. Act. *βασιλεύων*, *regnans*, Neut. *βασιλεῦον* (not *βασίλευον*, according to § 84), Part. Futt. Act. *βασιλεύσων*, *regnaturus*, Neut. *βασιλεῦσον*. (The special exceptions, see §§ 331–333.)

§ 230. We distinguish *Two Principal Conjugations*:

1. The *First*—the far more frequent—connects the personal endings with the first two Tense-Stems by a connecting vowel: *λύ-ο-μεν*. The verbs belonging to it are called verbs in *ω* because the first Person Sing. Pres. Act. ends in *ω*: *λύω*.

2. The *Second*—the less frequent, but older—affixes the personal endings to the first two Tense-Stems *without a connecting vowel*: *էσ-μέν*. They are called verbs in *μι* because the 1 Sing. Pres. Act. preserves the original ending *μι*: *էι-μι*.

The forms of the other five Tense-Stems are common to both Conjugations.

The Paradigms of the verbs are given first: the formation of each Tense-Stem is then explained in order.

LIST OF THE PARADIGMS.

<i>Eἰμί, I am.</i>	Table I.
Synopsis of <i>λύω</i> , <i>I loose</i> (exhibiting the meanings of the Tenses)	" II.

VERBS IN Ω.

A. Vowel Stems.

1. Uncontracted, <i>λύω</i>	" III.
2. Contracted, <i>τυμάω</i> , <i>ποιέω</i> , <i>δονλώ</i>	" IV.

B. Consonant Stems.

1. Guttural Stems, <i>πλέκω</i> , <i>φεύγω</i> , <i>τάσσω</i>	" V.
2. Dental Stems, <i>ψεύδομαι</i> , <i>πείθω</i> , <i>κομίζω</i>	" VI.
3. Labial Stems, <i>πέμπω</i> , <i>λείπω</i> , <i>καλύπτω</i>	" VII.
4. Liquid Stems, <i>δέρω</i> , <i>άγγέλλω</i> , <i>σπείρω</i>	" VIII.

VERBS IN MI.

First Class, <i>τίθημι</i> , <i>δίδωμι</i> , <i>ἴστημι</i>	" IX.
Second Class, <i>δείκνυμι</i>	" X.

PARADIGMS OF VERBS.

Eἰμί, I am. Stem *ἴ-*.

Moods.	Numbers.	Persons.	Present.	Imperfect.	Future.
Indicative.	S.	1	εἰμί	ἦν or ἦ	ἔσομαι
		2	εἰ	ῆσθα	ἔσῃ or ἔσει
		3	ἐστί(ν)	ῆν	ἔσται
	D.	1			ἔσόμεθον
		2	ἐστόν	ῆστον or ἦτον	ἔσεσθον
		3	ἐστόν	ῆστην or ἦτην	ἔσεσθον
	P.	1	ἐσμέν	ῆμεν	ἔσύμεθα
		2	ἐστέ	ῆστε or ἦτε	ἔσεσθε
		3	είσι	ῆσαν	ἔσονται
Subjunctive.	S.	1	ῶ		
		2	ψὲ		
		3	γ'		
	D.	2	ἡτον		
		3	ἡτον		
	P.	1	ῶμεν		
		2	ἡτε		
		3	ῶσι		
Optative.	S.	1	εἴην		ἔσοιμην
		2	εἴης		ἔσοιο
		3	εἴη		ἔσοιτο
	D.	1			ἔσοιμεθον
		2	εἴητον or εἴτον		ἔσοισθον
		3	εἴήτην or εἴτην		ἔσοισθη
	P.	1	εἴημεν or εἴμεν		ἔσοιμεθα
		2	εἴητε or εἴτε		ἔσοισθε
		3	εἴησαν or εἴεν		ἔσοιντο
Imperative.	S.	2	ἴσθι		
		3	ἔστω		
	D.	2	ἔστον		
		3	ἔστων		
	P.	2	ἔστε		
		3	ἔστωσαν or ἔστων		
Infinitive.			εἰναι		ἔσεσθαι
Participle.			ῶν οὖσα ὄν (Stem οντ)		ἔσόμενος ἔσομένη ἔσόμενον

NOTE.—The formation of the tenses of this verb is explained in § 315, but they are inserted in this place because some of them are required in conjugating the Middle and Passive Voices of ordinary verbs.

Synopsis of the Verb λύω, to loose (exhibiting the meanings of the Tenses).

Tense.	Mood.	Act. Voice.	Middle Voice.	Passive Voice.
Pres.	Ind.	λύω	I am loosing (or I loose).	I am loosed (continued).
	Subj.	λύω	I may or can be loosing.	I may, etc., be loosed “
	Opt.	λύομαι	I might, could, would, or should be loosing.	I might, etc., be loosed “
	Imp.	λύει	[be loosing.]	be thou loosed “
	Inf.	λύειν	to be loosing.	“
	Part.	λύων	loosing.	“
Imperf. Ind.				
Fut.	Ind.	ἔλανω	I was loosing.	I was loosed (continued).
	Opt.	λύσω	I shall loose.	I shall be loosed. [after]
	Inf.	λύσομαι	I might, etc., loose (hereafter).	I might, etc., be loosed (here-
	Part.	λύσειν	to loose (hereafter).	to be loosed (hereafter).
		about to loose.	about to be loosed.	
I Aor.	Ind.	ἔλυσα	I loosed.	I was loosed.
(Weak)	Subj.	λύσω	I may or can loose.	I may, etc., be loosed.
	Opt.	λύσαμαι	I might, could, would, or should loose thou.	I might, etc., be loosed.
	Imp.	λύσει	[Loose.]	be thou loosed.
	Inf.	λύσειν	to loose.	to be loosed.
	Part.	λύσας	loosing or having loosed.	loosed or having been loosed.
I Perf.	Ind.	λέλυκα	I have loosed.	I have been loosed.
(Weak)	Subj.	λελύκω	I may, etc., have loosed.	I may, etc., have been loosed.
	Opt.	λελύκομαι	I might, etc., have loosed.	I might, etc., have been loosed.
	Imp.	λέλυκει	do thou have loosed.	do thou have been loosed.
	Inf.	λελύκειν	to have loosed.	to have been loosed.
	Part.	λελύκως	having loosed.	having been loosed.
Plup.	Ind.	ἔλελύκεων	I had loosed.	I had been loosed.
Fut. Perf. Ind.		λελύσομαι	Mid. I shall have loosed for myself, Pass. I shall have been loosed.	
		Opt. λελύσομαι	Inf. λελύσθαι, Part. λελύσθην.	
		Verbal Adj.	λυτός, loosed or looseable; λυτέος, (requiring) to be loosed.	

A. VOWEL STEMS.
ACTIVE

Tenses.	Numbers. Persons.	Indicative.		Subjunctive.
Present.	S. 1	Present.	Imperfect.	
	2	λύω	ἔλνον	λύω
	3	λύεις	ἔλνες	λύγεις
	D. 2	λύει	ἔλνε(ν)	λύγ
	3	λύετον	ἔλνετον	λύητον
	P. 1	λύετον	ἔλνέτην	λύητον
	2	λύομεν	ἔλνόμεν	λύωμεν
	3	λύετε	ἔλνέτε	λύητε
		λύουσι(ν)	ἔλνον	λύωσι(ν)
Future.	S. 1	λύσω		
	2	λύσεις		
	3	λύσει		
	D. 2	λύσετον		
	3	λύσετον		
	P. 1	λύσομεν		
	2	λύσετε		
	3	λύσουσι(ν)		
1 Aorist (Weak).	S. 1	ἔλνσα		λύσω
	2	ἔλνσας		λύσγεις
	3	ἔλνσε(ν)		λύσηρ
	D. 2	ἔλνσατον		λύσητον
	3	ἔλνσάτην		λύσητον
	P. 1	ἔλνσαμεν		λύσωμεν
	2	ἔλνσατε		λύσητε
	3	ἔλνσαν		λύσωσι(ν)
1 Perfect (Weak).	S. 1	Perfect.	Pluperfect.	
	2	λέλυκα	ἔλελύκειν	λελύκω
	3	λέλυκας	ἔλελύκεις	λελύκης
	D. 2	λέλυκε(ν)	ἔλελύκει	λελύκηρ
	3	λελύκατον	ἔλελύκειτον	λελύκητον
	P. 1	λελύκατον	ἔλελυκείτην	λελύκητον
	2	λελύκαμεν	ἔλελύκειμεν	λελύκωμεν
	3	λελύκατε	ἔλελύκειτε	λελύκητε
		λελύκασι(ν)	ἔλελύκεσαν ΟΓ ἔλελύκεισαν	λελύκωσι(ν)
2 Aorist (Strong).		Wanting.		
2 Perfect and Pluperf.(Strong).		Wanting.		

Examples for

θύω, *I sacrifice*; θεραπεύω, *I serve*; βουλεύω, *I advise*; χορεύω, *I dance*;
ἴπαύσθην;

1. UNCONTRACTED.

VOICE.

Optative.	Imperative.	Infinitive.	Participle.
λύοιμι λύοις λύοι λύοιτον λυόιτην λύοιμεν λύοιτε λύοιεν	λῦε λυέτω λύετον λυέτων λύετε λυόντων ορ λυέτωσαν	λύειν	λύων λύουσα λύον
λύσοιμι λύσοις λύσοι λύσοιτον λυσόιτην λύσοιμεν λύσοιτε λύσοιεν		λύσειν	λύσων λύσονσα λύσον Gen. λύσοντος λυσόσης λύσοντος St. λυσοντ
λύσαιμι λύσαις ορ λύσειας	λῦσον	λύσαι	λύσας λύσασα λύσαν Gen. λύσαντος λυσάσης λύσαντος St. λυσαντ
λύσαι ορ λύσει(ν) λύσαιτον λυσάιτην λύσαιμεν λύσαιτε λύσαιεν ορ λύσειαν	λυσάτω λύσατον λυσάτων λύσατε [σαν λυσάντων ορ λυσάτω-		
λελύκοιμι λελύκοις λελύκοι λελύκοιτον λελυκόιτην λελύκοιμεν λελύκοιτε λελύκοιεν	λέλυκε λελυκέτω λελύκετον λελυκέτων λελύκετε λελυκόντων ορ λελυκέτωσαν	λελυκέναι	λελυκώς λελυκνία λελυκός Gen. λελυκότος λελυκνίας λελυκότος St. λελυκοτ

Conjugation.

δακρύω, *I weep*; παύω, *I make to cease* (Mid., *I cease*). [1 Aor. Pass. Verbal, πανστέος.]

A. VOWEL STEMS.
MIDDLE AND
Tenses common to

Tenses.	No ^s .	Per ^s sons.	Indicative.	Subjunctive.
Present.	S.	1	λύομαι	λύωμαι
		2	λύῃ or λύει	λύῃ
		3	λύεται	λύηται
	D.	1	λυόμεθον	λυώμεθον
		2	λύεσθον	λύησθον
		3	λύεσθον	λύησθον
	P.	1	λυόμεθα	λυώμεθα
		2	λύεσθε	λύησθε
		3	λύονται	λύωνται
Imperfect.	S.	1	ἐλυόμην	
		2	ἐλύον	
		3	ἐλύέτο	
	D.	1	ἐλυόμεθον	
		2	ἐλύεσθον	
		3	ἐλυέσθην	
	P.	1	ἐλυόμεθα	
		2	ἐλύεσθε	
		3	ἐλύοντο	
Future.	S.	1	λύσομαι [ομαι] etc., as in the Pres. λύ-	
Perfect.	S.	1	λέλυμαι	λελυμένος ὡ
		2	λέλυσαι	
		3	λέλυται	
	D.	1	λελύμεθον	
		2	λελυσθον	
		3	λελυσθον	
	P.	1	λελύμεθα	
		2	λελυσθε	
		3	λελυνται	
Pluperfect.	S.	1	ἐλελύμην	
		2	ἐλέλυσο	
		3	ἐλέλυτο	
	D.	1	ἐλελύμεθον	
		2	ἐλέλυσθον	
		3	ἐλελύσθην	
	P.	1	ἐλελύμεθα	
		2	ἐλέλυσθε	
		3	ἐλέλυντο	
Future Perfect.	S.	1	λελύσομαι [ομαι] etc., as in the Pres. λύ-	



I. UNCONTRACTED.

PASSIVE VOICES. (§ 225, Obs. 2.)

both Voices.

Optative.	Imperative.	Infinitive.	Participle.
λνοίμην λύοιο λύοιτο λνοίμεθον λύοισθον λνοίσθην λνοίμεθα λύοισθε λ्यοιντο	λύον λνέσθω λύεσθον λνέσθων λύεσθε λνέσθων ορ λνέσθωσαν	λύεσθαι	λνόμενος λνομένη λνόμενον
λυσοίμην [οίμην etc., as in the Pres. λν-		λύσεσθαι	λυσόμενος λυσομένη λυσόμενον
λελυμένος εῖην	λέλυστο λελύσθω λέλυσθον λελύσθων λέλυσθε λελύσθων ορ λελύσθωσαν	λελύσθαι	λελυμένος λελυμένη λελυμένον
λελυσοίμην [οίμην etc., as in the Pres. λν-		λελύσεσθαι	λελυσόμενος λελυσομένη λελυσόμενον

A. VOWEL STEMS.
MIDDLE AND
Tenses peculiar to

Tenses.	Numbers.	Persons.	Indicative.	Subjunctive.
1 Aorist (Weak).	S.	1	ἐλνσάμην	λύσωμαι
		2	ἐλύσω	λύσῃ
	D.	3	ἐλύσατο	λύσηται
		1	ἐλνσάμεθον	λύσώμεθον
		2	ἐλύσασθον	λύσησθον
		3	ἐλνσάσθην	λύσησθην
	P.	1	ἐλνσάμεθα	λύσώμεθα
		2	ἐλύσασθε	λύσησθε
		3	ἐλύσαντο	λύσωνται
2 Aorist (Strong).			Wanting.	
				<i>Tenses peculiar to</i>
1 Aorist (Weak).	S.	1	ἐλύθην	λυθῶ
		2	ἐλύθης	λυθῆς
	D.	3	ἐλύθη	λυθῆ
		2	ἐλύθητον	λυθῆτον
		3	ἐλυθήτην	λυθῆτην
	P.	1	ἐλύθημεν	λυθῶμεν
		2	ἐλύθητε	λυθῆτε
		3	ἐλύθησαν	λυθῶσι(ν)
1 Future (Weak).	S.	1	λυθήσομαι	
		2	λυθήσῃ or λυθήσει	
		3	λυθήσεται	
	D.	1	λυθησόμεθον	
		2	λυθήσεσθον	
		3	λυθήσεσθον	
	P.	1	λυθησόμεθα	
		2	λυθήσεσθε	
		3	λυθήσονται	
2 Aorist (Strong).			Wanting.	
2 Future (Strong).			Wanting.	
Verbal Adjectives : λυτός, ἡ, ὁν. 2. λυτέος, α, ον.				

I. UNCONTRACTED.

PASSIVE VOICE.

the Middle Voice.

Optative.	Imperative.	Infinitive.	Participle.
λυσαίμην λύσαιο	λῦσαι	λύσασθαι	λυσάμενος λυσαμένη λυσάμενον
λύσαιτο λυσαίμεθον λύσαισθον λυσαίσθην λυσαίμεθα λύσαισθε λύσαιντο	λυσάσθω λύσασθον λυσάσθων λύσασθε λυσάσθων ορ λυσάσθωσαν		

the Passive Voice.

λυθείην λυθείης λυθείη λυθείητον ορ λυθεῖτον λυθείητην ορ λυθείτην λυθείημεν ορ λυθεῖμεν λυθείητε ορ λυθεῖτε λυθείησαν ορ λυθεῖεν	λύθητι λυθήτω λύθητον λυθήτων λύθητε λυθήτωσαν ορ λυθείτων	λυθῆναι	λυθείς λυθεῖσα λυθέν Gen. λυθέντος λυθείσης λυθέντος St. λυθεῖντ
λυθησοίμην λυθήσοιο λυθήσοιτο λυθησοίμεθον λυθησοισθον λυθησοίσθην λυθησοίμεθα λυθησοισθε λυθησοιντο		λυθήσεσθαι	λυθησόμενος λυθησομένη λυθησόμενον

A. VOWEL STEMS.

Present and

		<i>τιμάω, I honor</i> [compare Lat. <i>am(a)o</i>].	<i>ποιέω, I make</i> [comp. Lat. <i>moneo</i>].	<i>δουλόω, I subjugate.</i>	
		Stems: <i>τιμα</i>	<i>ποιε</i>	<i>δουλο</i>	
Active.					
Pres. Indicative.	S. 1	<i>τιμάω</i>	<i>ποιέω</i>	<i>δουλόω</i>	<i>δουλῶ</i>
	2	<i>τιμάεις</i>	<i>ποιέις</i>	<i>δουλόεις</i>	<i>δουλοῖς</i>
	3	<i>τιμάει</i>	<i>ποιέι</i>	<i>δουλόει</i>	<i>δουλοῖ</i>
P. 1	2	<i>τιμάετον</i>	<i>ποιέετον</i>	<i>δουλόετον</i>	<i>δουλοῦτον</i>
	3	<i>τιμάετον</i>	<i>ποιέετον</i>	<i>δουλόετον</i>	<i>δουλοῦτον</i>
	τιμάομεν	<i>τιμῶμεν</i>	<i>ποιέομεν</i>	<i>δουλόμεν</i>	<i>δουλοῦμεν</i>
D. 1	2	<i>τιμάετε</i>	<i>ποιέετε</i>	<i>δουλόετε</i>	<i>δουλοῦτε</i>
	3	<i>τιμά-ον-</i> <i>σι(ν)</i>	<i>ποιέον-</i> <i>σι(ν)</i>	<i>δουλό-ον-</i> <i>σι(ν)</i>	<i>δουλοῦ-</i> <i>σι(ν)</i>
	τιμάρη	<i>τιμᾶ</i>	<i>ποιέω</i>	<i>δουλόω</i>	<i>δουλῶ</i>
Subjunctive.	S. 1	<i>τιμάω</i>	<i>ποιέω</i>	<i>δουλόγ</i>	<i>δουλοῖς</i>
	2	<i>τιμάγεις</i>	<i>ποιέγεις</i>	<i>δουλόγ</i>	<i>δουλοῖς</i>
	3	<i>τιμάρη</i>	<i>ποιέρη</i>	<i>δουλόγ</i>	<i>δουλοῖ</i>
P. 1	2	<i>τιμάητον</i>	<i>ποιέητον</i>	<i>δουλόητον</i>	<i>δουλῶτον</i>
	3	<i>τιμάητον</i>	<i>ποιέητον</i>	<i>δουλόητον</i>	<i>δουλῶτον</i>
	τιμάωμεν	<i>τιμῶμεν</i>	<i>ποιέωμεν</i>	<i>δουλώμεν</i>	<i>δουλῶμεν</i>
D. 1	2	<i>τιμάητε</i>	<i>ποιέητε</i>	<i>δουλόητε</i>	<i>δουλῶτε</i>
	3	<i>τιμά-ώ-</i> <i>σι(ν)</i>	<i>ποιέ-ώ-</i> <i>σι(ν)</i>	<i>δουλό-ώ-</i> <i>σι(ν)</i>	<i>δουλῶ-</i> <i>σι(ν)</i>
	τιμάοιμι	<i>τιμῷμι</i>	<i>ποιέοιμι</i>	<i>δουλόοιμι</i>	<i>δουλοῖμι</i>
Optative.	S. 1	(-αοίην -ψή ν)*	(εοίην -οίη ν)	(-οοίην -οίη ν)	(-οοίην -οίη ν)
	2	τιμάοις	τιμῷς	ποιέοις	ποιοῖς
	3	(-αοίης -ψή ζ)	(-εοίης -οίη ζ)	(-εοίης -οίη ζ)	(-δοίης -οίη ζ)
D. 1	2	τιμάοιτον	<i>τιμῷτον</i>	<i>ποιέοιτον</i>	<i>δουλόοιτον</i>
	3	τιμαοίτην	<i>τιμῷτην</i>	<i>ποιεοίτην</i>	<i>δουλοοίτην</i>
	τιμάοιμεν	<i>τιμῷμεν</i>	<i>ποιέοιμεν</i>	<i>δουλόοιμεν</i>	
P. 1	2	τιμάοιτε	<i>τιμῷτε</i>	<i>ποιέοιτε</i>	<i>δουλόοιτε</i>
	3	τιμάοιεν	<i>τιμῷεν</i>	<i>ποιέοιεν</i>	<i>δουλόοιεν</i>
	τιμάοιτε	<i>τιμῷτε</i>	(-εοίητε -οίητε)	(-εοίητε -οίητε)	(-οοίητε -οίητε)
	2	τιμάοιτην	<i>τιμῷτην</i>	(-εοίητην -οίητην)	(-οοίητην -οίητην)
	3	τιμάοιμεν	<i>τιμῷμεν</i>	(-εοίημεν -οίημεν)	(-οοίημεν -οίημεν)
	τιμάοιτε	<i>τιμῷτε</i>	(-εοίητε -οίητε)	(-εοίητε -οίητε)	(-οοίητε -οίητε)

* Obs.—The more usual forms are those printed in spaced type.

II. CONTRACTED.

Imperfect Tenses.

Middle and Passive.

τιμάομαι	τιμῶ μαί	ποιέομαι	ποιοῦ μαί	δουλόομαι	δουλοῦ μαί
τιμάγ, ει	τιμᾶ	ποιέγ, ει	ποιῆ, εῖ	δουλόγ, ει	δουλοῖ
τιμάεται	τιμᾶται	ποιέεται	ποιεῖται	δουλόεται	δουλοῦται
τιμάόμεθον	τιμῶ με-	ποιεόμεθον	ποιοῦ με-	δουλόόμε-	δουλοῦ με-
θον			θον	θον	θον
τιμάεσθον	τιμᾶσθον	ποιέεσθον	ποιεῖσθον	δουλόεσθον	δουλοῦσθον
τιμάεσθον	τιμᾶσθον	ποιέεσθον	ποιεῖσθον	δουλόεσθον	δουλοῦσθον
τιμάόμεθα	τιμῶ μεθα	ποιεόμεθα	ποιοῦ μεθα	δουλόόμεθα	δουλοῦ μεθα
τιμάεσθε	τιμᾶσθε	ποιέεσθε	ποιεῖσθε	δουλόεσθε	δουλοῦσθε
τιμάονται	τιμῶ νται	ποιέανται	ποιοῦνται	δουλόονται	δουλοῦνται
τιμάωμαι	τιμῶ μαί	ποιέωμαι	ποιῶ μαί	δουλώμαι	δουλῶ μαί
τιμάρ	τιμᾶ	ποιέγ	ποιῆ	δουλόγ	δουλοῖ
τιμάηται	τιμᾶται	ποιέηται	ποιηῆται	δουλόηται	δουλῶται
τιμάωμε-	τιμῶ με-	ποιεώμεθον	ποιώ με-	δουλώμε-	δουλῶ με-
θον	θον		θον	θον	θον
τιμάησθον	τιμᾶσθον	ποιέησθον	ποιηῆσθον	δουλόησθον	δουλῶσθον
τιμάησθον	τιμᾶσθον	ποιέησθον	ποιηῆσθον	δουλόησθον	δουλῶσθον
τιμάωμεθα	τιμῶ μεθα	ποιεώμεθα	ποιώ μεθα	δουλώμεθα	δουλῶ μεθα
τιμάησθε	τιμᾶσθε	ποιέησθε	ποιηῆσθε	δουλόησθε	δουλῶσθε
τιμάωνται	τιμῶ νται	ποιέανται	ποιωνται	δουλόωνται	δουλῶνται
τιμαίμην	τιμῷ μην	ποιείμην	ποιοῖ μην	δουλοίμην	δουλοῖμην
τιμάοιο	τιμῷο	ποιεοιο	ποιοῖο	δουλόοιο	δουλοῖο
τιμάοιτο	τιμῷτο	ποιέοιτο	ποιοῖτο	δουλόοιτο	δουλοῖτο
τιμαίμε-	τιμῷ με-	ποιείμεθον	ποιοῖ με-	δουλοίμε-	δουλοῖμε-
θον	θον		θον	θον	θον
τιμάοισθον	τιμῷσθον	ποιέοισθον	ποιοῖσθον	δουλόοι-	δουλοῖσθον
τιμαίσθον	τιμῷσθον	ποιείσθην	ποιοῖσθην	δουλοί-	δουλοῖσθην
τιμαίμεθα	τιμῷ μεθα	ποιείμεθα	ποιοῖ μεθα	δουλοίμε-	δουλοῖμεθα
τιμάοισθε	τιμῷσθε	ποιέοισθε	ποιοῖσθε	δουλόοισθε	δουλοῖσθε
τιμάοιντο	τιμῷντο	ποιέαντο	ποιωντο	δουλόοιντο	δουλοῖντο

A. VOWEL STEMS.
Present and Imperfect Tenses,

<i>τιμάω, I honor</i> [compare Lat. <i>am(a)o</i>].			<i>ποιέω, I make</i> [comp. Lat. <i>moneo</i>].	<i>δουλώω, I subjugate.</i>
Stems: <i>τιμα-</i>			<i>ποιε-</i>	<i>δουλο-</i>
Active.				
S. 2	τίμαιε	<i>τιμā</i>	ποίεε	<i>ποίει</i>
3	τιμαέτω	<i>τιμάτω</i>	ποιεέτω	<i>ποιείτω</i>
D. 2	τιμάετον	<i>τιμᾶτον</i>	ποιεέτον	<i>ποιεῖτον</i>
3	τιμαέτων	<i>τιμάτων</i>	ποιεέτων	<i>ποιείτων</i>
P. 2	τιμάετε	<i>τιμᾶτε</i>	ποιεέτε	<i>ποιεῖτε</i>
	τιμαόν-	<i>τιμῶν-</i>	ποιεόν-	<i>ποιούν-</i>
	των	<i>των</i>	των	<i>των</i>
	τιμαέτω-	<i>τιμάτω-</i>	ποιεέτω-	<i>ποιείτω-</i>
	σαν	<i>σαν</i>	σαν	<i>σαν</i>
Imperative.				
Infin.		<i>τιμάειν</i>	<i>ποιέειν</i>	<i>δουλέειν</i>
		<i>τιμᾶν</i>	<i>ποιεῖν</i>	<i>δουλοῦν</i>
Participle.		<i>τιμάων</i>	<i>ποιέων</i>	<i>δουλόων</i>
		<i>τιμάουσα</i>	<i>ποιέουσα</i>	<i>δουλόουσα</i>
		<i>τιμάον</i>	<i>ποιέον</i>	<i>δουλόον</i>
Imperfect.				
S. 1	ἐτίμαιον	<i>ἐτίμων</i>	ἐποίεον	<i>ἐπόίουν</i>
2	ἐτίμαιες	<i>ἐτίμᾶς</i>	ἐποίεες	<i>ἐποίεις</i>
3	ἐτίμαιε(ν)	<i>ἐτίμā</i>	ἐποίεε(ν)	<i>ἐποίει</i>
D. 1				
2	ἐτιμάε-	<i>ἐτιμᾶ-</i>	ἐποιέετον	<i>ἐποιεῖ-</i>
	τον	<i>τον</i>	τον	<i>τον</i>
3	ἐτιμάε-	<i>ἐτιμά-</i>	ἐποιεέ-	<i>ἐποιεῖ-</i>
	την	<i>την</i>	την	<i>την</i>
P. 1	ἐτιμάο-	<i>ἐτιμῶ-</i>	ἐποιέομεν	<i>ἐποιοῦ-</i>
	μεν	<i>μεν</i>	μεν	<i>μεν</i>
2	ἐτιμάετε	<i>ἐτιμᾶτε</i>	ἐποιέετε	<i>ἐποιεῖτε</i>
3	ἐτίμαιον	<i>ἐτίμων</i>	ἐποίεον	<i>ἐποίουν</i>

The other Tenses are conjugated like the same Tenses in λύω.

Examples for

τολμάω, I dare.

σιγάω, I am silent.

βοάω, I call out.

ἐάω, I let (§ 236).

ἀσκέω, I practise.

κοσμέω, I adorn.

II. CONTRACTED.

Indicative Mood.

Middle and Passive.

<i>τιμάον</i>	<i>τιμῶ</i>	<i>ποιέου</i>	<i>ποιοῦ</i>	<i>δουλόου</i>	<i>δουλοῦ</i>
<i>τιμάεσθω</i>	<i>τιμᾶσθω</i>	<i>ποιέεσθω</i>	<i>ποιείσθω</i>	<i>δουλοέσθω</i>	<i>δουλούσθω</i>
<i>τιμάεσθων</i>	<i>τιμᾶσθον</i>	<i>ποιέεσθων</i>	<i>ποιεῖσθον</i>	<i>δουλοέσθων</i>	<i>δουλούσθων</i>
<i>τιμάεσθων</i>	<i>τιμᾶσθων</i>	<i>ποιέεσθων</i>	<i>ποιείσθων</i>	<i>δουλοέσθων</i>	<i>δουλούσθων</i>
<i>τιμάεσθε</i>	<i>τιμᾶσθε</i>	<i>ποιέεσθε</i>	<i>ποιεῖσθε</i>	<i>δουλοέσθε</i>	<i>δουλούσθε</i>
<i>τιμάεσθων</i>	<i>τιμᾶσθων</i>	<i>ποιέεσθων</i>	<i>ποιείσθων</i>	<i>δουλοέσθων</i>	<i>δουλούσθων</i>
<i>τιμάεσθω-</i>	<i>τιμᾶσθω-</i>	<i>ποιέεσθω-</i>	<i>ποιείσθω-</i>	<i>δουλοέσθω-</i>	<i>δουλούσθω-</i>
<i>σαν</i>	<i>σαν</i>	<i>σαν</i>	<i>σαν</i>	<i>σαν</i>	<i>σαν</i>
<i>τιμάεσθαι</i>	<i>τιμᾶσθαι</i>	<i>ποιέεσθαι</i>	<i>ποιεῖσθαι</i>	<i>δουλοέσθαι</i>	<i>δουλούσθαι</i>
<i>τιμαόμε-</i>	<i>τιμώμε-</i>	<i>ποιεόμε-</i>	<i>ποιούμε-</i>	<i>δουλοόμε-</i>	<i>δουλούμε-</i>
<i>νος</i>	<i>νος</i>	<i>νος</i>	<i>νος</i>	<i>νος</i>	<i>νος</i>
<i>τιμαομένη</i>	<i>τιμωμένη</i>	<i>ποιεομένη</i>	<i>ποιουμένη</i>	<i>δουλοομένη</i>	<i>δουλουμένη</i>
<i>τιμαόμε-</i>	<i>τιμώμε-</i>	<i>ποιεόμε-</i>	<i>ποιούμε-</i>	<i>δουλοόμε-</i>	<i>δουλούμε-</i>
<i>νον</i>	<i>νον</i>	<i>νον</i>	<i>νον</i>	<i>νον</i>	<i>νον</i>
<i>ἐτιμάομην</i>	<i>ἐτιμώμην</i>	<i>ἐποιεόμην</i>	<i>ἐποιούμην</i>	<i>ἐδουλοόμην</i>	<i>ἐδουλούμην</i>
<i>ἐτιμάον</i>	<i>ἐτιμῶ</i>	<i>ἐποιέου</i>	<i>ἐποιοῦ</i>	<i>ἐδουλόου</i>	<i>ἐδουλοῦ</i>
<i>ἐτιμάετο</i>	<i>ἐτιμᾶτο</i>	<i>ἐποιέετο</i>	<i>ἐποιεῖτο</i>	<i>ἐδουλάετο</i>	<i>ἐδουλοῦτο</i>
<i>ἐτιμάομε-</i>	<i>ἐτιμώμε-</i>	<i>ἐποιεόμε-</i>	<i>ἐποιούμε-</i>	<i>ἐδουλοόμε-</i>	<i>ἐδουλούμε-</i>
<i>θον</i>	<i>θον</i>	<i>θον</i>	<i>θον</i>	<i>θον</i>	<i>θον</i>
<i>ἐτιμάε-</i>	<i>ἐτιμᾶ-</i>	<i>ἐποιέεσθον</i>	<i>ἐποιεῖ-</i>	<i>ἐδουλάε-</i>	<i>ἐδουλοῦ-</i>
<i>σθον</i>	<i>σθον</i>	<i>σθον</i>	<i>σθον</i>	<i>σθον</i>	<i>σθον</i>
<i>ἐτιμά-</i>	<i>ἐτιμά-</i>	<i>ἐποιεέσθην</i>	<i>ἐποιεῖ-</i>	<i>ἐδουλά-</i>	<i>ἐδουλο-</i>
<i>σθην</i>	<i>σθην</i>	<i>σθην</i>	<i>σθην</i>	<i>σθην</i>	<i>σθην</i>
<i>ἐτιμάομε-</i>	<i>ἐτιμώμε-</i>	<i>ἐποιεόμε-</i>	<i>ἐποιούμε-</i>	<i>ἐδουλοόμε-</i>	<i>ἐδουλούμε-</i>
<i>θα</i>	<i>θα</i>	<i>θα</i>	<i>θα</i>	<i>θα</i>	<i>θα</i>
<i>ἐτιμάεσθε</i>	<i>ἐτιμᾶσθε</i>	<i>ἐποιέεσθε</i>	<i>ἐποιεῖσθε</i>	<i>ἐδουλάεσθε</i>	<i>ἐδουλοῦσθε</i>
<i>ἐτιμάοντο</i>	<i>ἐτιμῶντο</i>	<i>ἐποιέοντο</i>	<i>ἐποιοῦντο</i>	<i>ἐδουλάοντο</i>	<i>ἐδουλοῦντο</i>

A Synopsis of these Tenses is given in the following Table:

Conjugation.

*ἀριθμέω, I count.**δηλώω, I make clear.**στεφανώω, I crown.**ζημίω, I punish.**χρυσόω, I gild.*

A. VOWEL STEMS.
(Uncontracted)

Tense.	Indicative.	Subjunctive.	Optative.
Active Voice.			
Future.	τιμήσω ποιήσω δονλάσω		τιμήσοιμι ποιήσοιμι δονλώσοιμι
1 Aorist (Weak).	έτιμησα έποιήσα έδούλωσα	τιμήσω ποιήσω δονλάσω	τιμήσαιμι ποιήσαιμι δονλώσαιμι
1 Perfect (Weak).	τετίμηκα πεποίηκα δεδούλωκα	τετιμήκω πεποιήκω δεδουλώκω	τετιμήκοιμι πεποιήκοιμι δεδουλώκοιμι
1 Pluperfect (Weak).	έτετιμήκειν έπεποιήκειν έδεδονλώκειν		
Middle and Passive Voices.			
Future.	τιμήσομαι ποιήσομαι δονλώσομαι		τιμησόμην ποιησόμην δονλωσόμην
Perfect.	τετίμημαι πεποίημαι δεδούλωμαι	τετιμημένος ὡ πεποιημένος ὡ δεδουλωμένος ὡ	τετιμημένος εἴην πεποιημένος εἴην δεδουλωμένος εἴην
Pluperfect.	έτετιμήμην έπεποιήμην έδεδονλώμην		
Future Perfect.	τετιμήσομαι πεποιήσομαι δεδουλώσομαι		τετιμησόμην πεποιησόμην δεδουλωσόμην
1 Aorist Pas- sive (Weak).	έτιμήθην έποιήθην έδονλώθην	τιμηθῶ ποιηθῶ δονλωθῶ	τιμηθείην ποιηθείην δονλωθείην
2 Future Pas- sive Weak).	τιμηθήσομαι ποιηθήσομαι δονλωθήσομαι		τιμηθησόμην ποιηθησόμην δονλωθησόμην
Verbal Adjectives : 1. τιμητός ποιητός δονλωτός 2. τιμητέος ποιητέος δονλωτέος			

1. UNCONTRACTED.

(Tenses.)

Imperative.	Infinitive.	Participle.
Active Voice.		
	τιμήσειν ποιήσειν δουλώσειν	τιμήσων ποιήσων δουλώσων
τίμησον ποίησον δούλωσον	τιμῆσαι ποιῆσαι δουλῶσαι	τιμήσας ποιήσας δουλώσας
τετίμηκε πεποίηκε δεδουλώκε	τετιμηκέναι πεποιηκέναι δεδουλωκέναι	τετιμηκώς πεποιηκώς δεδουλωκώς
Middle and Passive Voices.		
	τιμήσεσθαι ποιήσεσθαι δουλώσεσθαι	τιμησόμενος ποιησόμενος δουλωσόμενος
τετίμησο πεποίησο δεδουλώσο	τετιμῆσθαι πεποιῆσθαι δεδουλῶσθαι	τετιμημένος πεποιημένος δεδουλωμένος
	τετιμήσεσθαι πεποιήσεσθαι δεδουλώσεσθαι	τετιμησόμενος πεποιησόμενος δεδουλωσόμενος
τιμήθητι ποιήθητι δουλώθητι	τιμηθῆναι ποιηθῆναι δουλωθῆναι	τιμηθείς ποιηθείς δουλωθείς
	τιμηθήσεσθαι ποιηθήσεσθαι δουλωθήσεσθαι	τιμηθησόμενος ποιηθησόμενος δουλωθησόμενος

B. CONSONANT STEMS.

πλέκω, I plait (Class 1); *φεύγω, I flee* (Class 2);

Tenses.		Indicative.	Subjunctive.
Active.			
Present.	Present.	Imperfect.	
	πλέκω φεύγω τάσσω	ἐπλεκον ἐφευγον ἐτασσον	πλέκω φεύγω τάσσω
Future.	πλέξω φεύξομαι τάξω		
1 Aorist (Weak).	ἐπλεξα		πλέξω
2 Aorist (Strong).	ἐφυγον		φύγω
1 Aorist (Weak).	ἐταξα		τάξω
1 Perfect (Weak).	Perfect.	Pluperfect.	
2 Perfect (Strong).	πέπλεχα πέφευγα τέταχα	ἐπεπλέχειν ἐπεφεύγειν ἐτετάχειν	πεπλέχω πεφεύγω τετάχω
1 Perfect (Weak).			
Middle and Passive.			
Present.	Present.	Imperfect.	
	πλέκομαι τάσσομαι	ἐπλεκόμην ἐτασσόμην	πλέκωμαι τάσσωμαι
Future.	πλέξομαι τάξομαι		
1 Aorist Middle (Weak).	ἐπλεξάμην ἐταξάμην		πλέξωμαι τάξωμαι
Perfect.	Perfect.	Pluperfect.	
	πέπλεγμαι τέταγμαι	ἐπεπλέγμην ἐτετάγμην	πεπλεγμένος ὡς τεταγμένος ὡς
Future Perfect.	πεπλέξομαι τετάξομαι		
2 Aorist Pass. (Strong).	ἐπλάκην		πλακῶ
1 Aorist Pass. (Weak).	ἐτάχθην		ταχθῶ
2 Future Pass. (Strong).	πλακήσομαι		
1 Future Pass. (Weak).	ταχθήσομαι		

Verbal Adjectives: 1. πλεκτός, φευκτός, τακτός.

Examples for

ἄγω, I drive (Aor. ἤγαγον, Perf. Act. ἤχα); ἀρχω, I rule, both of Class (Pres. -σσω, rarely -ξω), see § 250. Nouns are formed from the Pure ἥ ἀρχ-ή, the government.

I. GUTTURAL STEMS.

τάσσω, *I arrange* (Class 4). Verbal Stems: πλέκ, φυγ, τάγ.

Optative.	Imperative.	Infinitive.	Participle.
Active.			
πλέκοιμι φεύγοιμι τάσσοιμι	πλέκε φεῦγε τάσσε	πλέκειν φεύγειν τάσσειν	πλέκων φεύγων τάσσων
πλέξοιμι φευξόιμην τάξοιμι		πλέξειν φεύξεσθαι τάξειν	πλέξων φευξόμενος τάξων
πλέξαιμι φύγοιμι τάξαιμι	πλέξον φύγε τάξον	πλέξαι φυγεῖν τάξαι	πλέξας φυγών τάξας
πεπλέχοιμι πεφεύγοιμι τετάχοιμι	πέπλεχε πέφευγε τέταχε	πεπλέχέναι πεφευγέναι τεταχέναι	πεπλέχώς πεφευγώς τεταχώς
Middle and Passive.			
πλεκοίμην τασσοίμην	πλέκουν τάσσουν	πλέκεσθαι τάσσεσθαι	πλεκόμενος τασσόμενος
πλεξοίμην ταξοίμην		πλέξεσθαι τάξεσθαι	πλεξόμενος ταξόμενος
πλεξαίμην ταξαίμην	πλέξαι τάξαι	πλέξασθαι τάξασθαι	πλεξάμενος ταξάμενος
πεπλεγμένος εἴην τεταγμένος εἴην	πέπλεξο τέταξο	πεπλέχθαι τετάχθαι	πεπλεγμένος τεταγμένος
πεπλεξοίμην τεταξοίμην		πεπλέξεσθαι τετάξεσθαι	πεπλεξόμενος τεταξόμενος
πλακείν ταχθείν	πλάκηθι τάχθητι	πλακῆναι ταχθῆναι	πλακείς ταχθείς
πλακησοίμην ταχθησοίμην		πλακήσεσθαι ταχθήσεσθαι	πλακησόμενος ταχθησόμενος
2. πλεκτέος, φευκτέος, τακτέος.			

Conjugation.

1; δρύσσω, *I dig*, Stem ὁρυχ, Class 4, *a*; for other guttural Stems Verbal Stems, as τὸ πλέγ-μα, *the wreath* (§ 47); ή τάξις, *arrangement*;

B. CONSONANT STEMS.

ψεύδομαι, *I lie* (Class 1); *πείθω*, *I persuade* (Class 2);

Tenses.	Indicative.		Subjunctive.
Active.			
Present.	Present.	Imperfect.	
	<i>πείθω</i> <i>κομίζω</i>	<i>ἐπειθον</i> <i>ἐκόμιζον</i>	<i>πείθω</i> <i>κομίζω</i>
Future.	<i>πείσω</i> <i>κομιῶ</i>		
1 Aorist (Weak).	<i>ἐπεισα</i> <i>ἐκόμισα</i>		<i>πείσω</i> <i>κομίσω</i>
2 Perfect (Strong). 1 Perfect (Weak).	Perfect.	Pluperfect.	
	<i>πέποιθα</i> <i>κεκόμικα</i>	<i>ἐπεποίθειν</i> <i>ἐκεκομίκειν</i>	<i>πεποίθω</i> <i>κεκομίκω</i>
Middle and Passive.			
Present.	Present.	Imperfect.	
	<i>ψεύδομαι</i> <i>πείθομαι</i> <i>κομίζομαι</i>	<i>ἐψευδόμην</i> <i>ἐπειθόμην</i> <i>ἐκομίζόμην</i>	<i>ψεύδωμαι</i> <i>πείθωμαι</i> <i>κομίζωμαι</i>
Future.	<i>ψεύσομαι</i> <i>πείσομαι</i> <i>κομιοῦμαι</i>		
1 Aorist Middle (Weak).	<i>ἐψευσάμην</i> <i>ἐπεισάμην</i> <i>ἐκομισάμην</i>		<i>ψεύσωμαι</i> <i>πείσωμαι</i> <i>κομίσωμαι</i>
Perfect.	Perfect.	Pluperfect.	
	<i>ἐψευσμαι</i> <i>πέπεισμαι</i> <i>κεκόμισμαι</i>	<i>ἐψεύσμην</i> <i>ἐπεπείσμην</i> <i>ἐκεκομίσμην</i>	<i>ἐψευσμένος ὡ</i> <i>πεπεισμένος ὡ</i> <i>κεκομισμένος ὡ</i>
1 Aorist Passive (Weak).	<i>ἐψεύσθην</i> <i>ἐπείσθην</i> <i>ἐκομίσθην</i>		<i>ψεύσθω</i> <i>πείσθω</i> <i>κομίσθω</i>
1 Future Passive (Weak).	<i>ψευσθήσομαι</i> <i>πεισθήσομαι</i> <i>κομισθήσομαι</i>		

Verbal Adjectives: 1. *ψευστός*, *πειστός*, *κομιστός*.

Examples for

σπένδω, *libo*, Fut. *σπείσω*, Perf. *ἐσπεικα*, Perf. Mid. *ἐσπεισμαι*, Aor. Pass. For verbs of a Dental Stem, with the Present ending in *-σσω*, see § 250, *the lie*; *ἡ πίστις*, *the faith*; *ἡ σπορᾶ*, *the libation*; *ὁ κλύδων*, Gen.

II. DENTAL STEMS.

κομίζω, *I carry* (Class 1, b). Verbal Stems: ψευδ-, πιθ-, κομιδ-.

Optative.	Imperative.	Infinitive.	Participle.
Active.			
πείθοιμι κομίζοιμι	πεῖθε κόμιζε	πείθειν κομίζειν	πείθων κομίζων
πείσοιμι κομοῖμι		πείσειν κομεῖν	πείσων κομῶν
πείσαιμι κομίσαιμι	πεῖσον κόμισον	πείσαι κομίσαι	πείσας κομίσας
πεποίθοιμι κεκομίκοιμι	πέποιθε κεκόμικε	πεποιθέναι κεκομικέναι	πεποιθώς κεκομικώς
Middle and Passive.			
ψευδοίμην πειθοίμην κομιζοίμην	ψεύδον πείθου κομίζουν	ψεύδεσθαι πείθεσθαι κομίζεσθαι	ψευδόμενος πειθόμενος κομιζόμενος
ψευσοίμην πεισοίμην κομοίμην		ψεύσεσθαι πείσεσθαι κομεῖσθαι	ψευσόμενος πεισόμενος κομιούμενος
ψευσταίμην πεισταίμην κομισταίμην	ψεῦσαι πεῖσαι κόμισαι	ψεύσασθαι πείσασθαι κομίσασθαι	ψευσάμενος πεισάμενος κομισάμενος
ἐψευσμένος εἴην πεπεισμένος εἴην κεκομισμένος εἴην	ἐψευσο πέπεισο κεκόμισο	ἐψεῦσθαι πεπεῖσθαι κεκομισθαι	ἐψευσμένος πεπεισμένος κεκομισμένος
ψευσθείην πεισθείην κομισθείην	ψεύσθητι πείσθητι κομίσθητι	ψευσθῆναι πεισθῆναι κομισθῆναι	ψευσθείς πεισθείς κομισθείς
ψευσθησοίμην πεισθησοίμην κομισθησοίμην		ψευσθήσεσθαι πεισθήσεσθαι κομισθήσεσθαι	ψευσθησόμενος πεισθησόμενος κομισθησόμενος
2. ψευστέος, πειστέος, κομιστέος.			

Conjugation.

ἐσπείσθην; κλύζω, *I wash against*; ἀρπάζω, *I snatch*; ἐλπίζω, *I hope*.
 Obs. Nouns are formed from the Pure Verbal Stem, as: τὸ ψεῦδ-ος, κλύδων-ος, *the wave*; ἡ ἀρπαγ-ή, *plunder*.

B. CONSONANT STEMS.

πέμπω, I send (Class 1); λείπω, I leave (Class 2);

Tenses.	Indicative.		Subjunctive.
Active.			
Present.	Present.	Imperfect.	
	πέμπω λείπω καλύπτω	ἐπεμπον ἔλειπον ἐκάλυπτον	πέμπω λείπω καλύπτω
Future.	πέμψω λείψω καλύψω		
Aorist 1 (Weak). 2 (Strong). 1 (Weak).	ἐπεμψα ἔλειπον ἐκάλυψα		πέμψω λίπω καλύψω
2 Perfect (Strong). 2 Perfect (Strong).	Perfect.	Pluperfect.	
	πέπομφα λέλοιπα	ἐπεπόμφειν ἔλελοίπειν	πεπόμφω λελοίπω
Middle and Passive.			
Present.	Present.	Imperfect.	
	πέμπομαι λείπομαι καλύπτομαι	ἐπεμπόμην ἔλειπόμην ἐκαλυπτόμην	πέμπωμαι λείπωμαι καλύπτωμαι
Future.	πέμψομαι λείψομαι καλύψομαι		
Aorist { 1 (Weak). Middle { 2 (Str'ng). 1 (Weak).	ἐπεμψάμην ἔλειπόμην ἐκαλυψάμην		πέμψωμαι λίπωμαι καλύψωμαι
Perfect.	Perfect.	Pluperfect.	
	πέπεμμαι λέλειμμαι κεκάλυμμαι	ἐπεπέμμην ἔλελείμμην ἐκεκαλύμμην	πεπεμένος ὡ λελειμένος ὡ κεκαλυμμένος ὡ
Future Perfect.	λελείψομαι κεκαλύψομαι		
1 Aorist Passive (Weak).	ἐπέμφθην ἔλειφθην ἐκαλύφθην		πεμφθῶ λειφθῶ καλυφθῶ
1 Future Passive (Weak).	πεμφθήσομαι λειφθήσομαι καλυφθήσομαι		
Verbal Adjectives: 1. πεμπτός, λειπτός, καλυπτός.			

Examples for

τρέπω, I turn (Class 1); ἀλείφω, I anoint (Class 2); τρίβω, I rub (§ 249). Nouns are formed from the Pure Verbal Stems, as ὁ πομπός, ing, manner; τὸ ἀλειφ-αρ, the ointment; ὁ τάφος, the tomb.

III. LABIAL STEMS.

καλύπτω, *I cover* (Class 3). Verbal Stems: πεμπ-, λιπ-, καλυψ-.

Optative.	Imperative.	Infinitive.	Participle.
Active.			
πέμποιμι λείποιμι καλύπτοιμι	πέμπε λείπε κάλυπτε	πέμπειν λείπειν καλύπτειν	πέμπων λείπων καλύπτων
πέμψοιμι λείψοιμι καλύψοιμι		πέμψειν λείψειν καλύψειν	πέμψων λείψων καλύψων
πέμψαιμι λιποῖμι καλύψαιμι	πέμψον λιπε κάλυψον	πέμψαι λιπεῖν καλύψαι	πέμψας λιπών καλύψας
πεπόμψοιμι λελοιποῖμι	πέπομφε λέλοιπε	πεπομφέναι λελοιπέναι	πεπομφώς λελοιπώς
Middle and Passive.			
πεμποίμην λειποίμην καλυπτοίμην	πέμπον λείπον καλύπτον	πέμπεσθαι λείπεσθαι καλύπτεσθαι	πεμπόμενος λειπόμενος καλυπτόμενος
πεμψοίμην λειψοίμην καλυψοίμην		πέμψεσθαι λείψεσθαι καλύψεσθαι	πεμψόμενος λειψόμενος καλυψόμενος
πεμψαίμην λιποίμην καλυψαίμην	πέμψαι λιποῦ κάλυψαι	πέμψασθαι λιπέσθαι καλύψασθαι	πεμψάμενος λιπόμενος καλυψάμενος
πεπεμμένος εἴην λελειμμένος εἴην κεκαλυμμένος εἴην	πέπεμψο λέλειψο κεκάλυψο	πεπέμφθαι λελείφθαι κεκαλύφθαι	πεπεμμένος λελειμμένος κεκαλυμμένος
λελειψοίμην κεκαλυψόμην		λελειψεσθαι κεκαλύψεσθαι	λελειψόμενος κεκαλυψόμενος
πεμφθείην λειφθείην καλυφθείην	πέμφθητι λείφθητι καλύφθητι	πεμφθῆναι λειφθῆναι καλυφθῆναι	πεμφθείς λειφθείς καλυφθείς
πεμφθησοίμην λειφθησοίμην καλυφθησοίμην		πεμφθήσεσθαι λειφθήσεσθαι καλυφθήσεσθαι	πεμφθησόμενος λειφθησόμενος καλυφθησόμενος
2. πεμπτέος, λειπτέος, καλυπτέος.			

Conjugation.

(Class 2), as to its Perf., see § 279; θάπτω, *I bury* (Class 3), Stem ταφ- the escort; λοιπ-ό-ς, remaining; ή καλύβ-η, the hut; ὁ τρόπ-ο-ς, the turn-

B. CONSONANT STEMS.

δέρω, *I skin* (Class 1); *ἀγγέλλω*, *I announce* (Class 4, c); *σπείρω*, *I sow* (Class

Tenses.	Indicative.		Subjunctive.
Active. Present.	Present. <i>δέρω</i> <i>ἀγγέλλω</i> <i>σπείρω</i> <i>μαίνω</i>	Imperfect. <i>ἔδερον</i> <i>ἡγγέλλον</i> <i>ἔσπειρον</i> <i>ἔμιανον</i>	<i>δέρω</i> <i>ἀγγέλλω</i> <i>σπείρω</i> <i>μαίνω</i>
Future.	<i>δερῶ</i> <i>ἀγγελῶ</i> <i>σπερῶ</i> <i>μιανῶ</i>		
1 Aorist (Weak).	<i>ἔδειρα</i> <i>ἡγγειλα</i> <i>ἔσπειρα</i> <i>ἔμιανα</i>		<i>δείρω</i> <i>ἀγγείλω</i> <i>σπείρω</i> <i>μιάνω</i>
1 Perfect (Weak).	Perfect. <i>ἡγγελκα</i> <i>ἔσπαρκα</i> <i>μεμιάγκα</i>	Pluperfect. <i>ἡγγέλκειν</i> <i>ἔσπαρκειν</i> <i>κεμειάγκειν</i>	<i>ἡγγέλκω</i> <i>ἔσπαρκω</i> <i>μεμιάγκω</i>
Mid. and Passive. Present.	Present. <i>δέρομαι</i> <i>ἀγγέλλομαι</i> <i>σπείρομαι</i> <i>μαίνομαι</i>	Imperfect. <i>ἔδερόμην</i> <i>ἡγγέλλόμην</i> <i>ἔσπειρόμην</i> <i>ἔμιανόμην</i>	<i>δέρωμαι</i> <i>ἀγγέλλωμαι</i> <i>σπείρωμαι</i> <i>μαίνωμαι</i>
Future.	<i>δεροῦμαι</i> <i>ἀγγελοῦμαι</i> <i>σπεροῦμαι</i> <i>μιανοῦμαι</i>		
1 Aorist Middle (Weak).	<i>ἔδειράμην</i> <i>ἡγγειλάμην</i> <i>ἔσπειράμην</i> <i>ἔμιανάμην</i>		<i>δείρωμαι</i> <i>ἀγγείλωμαι</i> <i>σπείρωμαι</i> <i>μιάνωμαι</i>
Perfect.	Perfect. <i>δέδαρμαι</i> <i>ἡγγέλμαι</i> <i>ἔσπαρμαι</i> <i>μεμιάσμαι</i>	Pluperfect. <i>ἔδεδάρμην</i> <i>ἡγγέλμην</i> <i>ἔσπαρμην</i> <i>κεμειάσμην</i>	<i>δεδαρμένος ὡ</i> <i>ἡγγελμένος ὡ</i> <i>ἔσπαρμένος ὡ</i> <i>μεμιάσμένος ὡ</i>
Aorist { 2 Strong. 1 Weak. Passive { 2 Strong. 1 Weak.	<i>ἔδάρην</i> <i>ἡγγέλθην</i> <i>ἔσπάρην</i> <i>ἔμιάνθην</i>		<i>δαρῶ</i> <i>ἀγγελθῶ</i> <i>σπαρῶ</i> <i>μιανθῶ</i>
Future { 2 Strong. 1 Weak. Passive { 2 Strong. 1 Weak.	<i>δαρήσομαι</i> <i>ἀγγελθήσομαι</i> <i>σπαρήσομαι</i> <i>μιανθήσομαι</i>		

Verbal Adjectives: 1. *δαρτός*, *ἀγγελτός*, *σπαρτός*, *μιαντός*.

IV. LIQUID STEMS (λ , μ , ν , ρ).4, d); *μιαίνω*, *I soil* (Class 4, d). Verbal Stems: $\delta\epsilon\rho$, $\acute{\alpha}\gamma\gamma\epsilon\lambda$, $\sigma\pi\epsilon\rho$, *μιαν*.

Optative.	Imperative.	Infinitive.	Participle.
$\delta\acute{e}roim$ $\acute{a}\gamma\gamma\acute{e}llouim$ $\sigma pei\acute{r}ouim$ $\muia\acute{n}ouim$	$\delta\acute{e}re$ $\acute{a}\gamma\gamma\acute{e}lle$ $\sigma pei\acute{r}e$ $\muia\acute{n}e$	$\delta\acute{e}reiv$ $\acute{a}\gamma\gamma\acute{e}llei$ $\sigma pei\acute{r}ev$ $\muia\acute{n}ein$	$\delta\acute{e}rwan$ $\acute{a}\gamma\gamma\acute{e}llaw$ $\sigma pei\acute{r}aw$ $\muia\acute{n}aw$
$\delta e\acute{r}oim$ $\acute{a}\gamma\gamma\acute{e}loim$ $\sigma pe\acute{r}oim$ $\muia\acute{n}oim$		$\delta e\acute{r}eiv$ $\acute{a}\gamma\gamma\acute{e}leiv$ $\sigma pe\acute{r}eiv$ $\muia\acute{n}eiv$	$\delta e\acute{r}aw$ $\acute{a}\gamma\gamma\acute{e}llaw$ $\sigma pe\acute{r}aw$ $\muia\acute{n}aw$
$\delta e\acute{r}iaim$ $\acute{a}\gamma\gamma\acute{e}laiim$ $\sigma pe\acute{r}aim$ $\muia\acute{n}aim$	$\delta e\acute{r}ion$ $\acute{a}\gamma\gamma\acute{e}liou$ $\sigma pe\acute{r}ion$ $\muia\acute{n}ou$	$\delta e\acute{r}rai$ $\acute{a}\gamma\gamma\acute{e}lai$ $\sigma pe\acute{r}rai$ $\muia\acute{n}ai$	$\delta e\acute{r}ias$ $\acute{a}\gamma\gamma\acute{e}laias$ $\sigma pe\acute{r}ias$ $\muia\acute{n}as$
$\acute{h}\gamma\gamma\acute{e}lkoim$ $\acute{e}\sigma pa\acute{r}koim$ $\muemia\acute{g}koim$	$\acute{h}\gamma\gamma\acute{e}lke$ $\acute{e}\sigma pa\acute{r}ke$ $\muemia\acute{g}ke$	$\acute{h}\gamma\gamma\acute{e}lkénav$ $\acute{e}\sigma pa\acute{r}kénav$ $\muemia\acute{g}kénav$	$\acute{h}\gamma\gamma\acute{e}lkós$ $\acute{e}\sigma pa\acute{r}kós$ $\muemia\acute{g}kós$
$\delta e\acute{r}oi\acute{m}en$ $\acute{a}\gamma\gamma\acute{e}lloi\acute{m}en$ $\sigma pei\acute{r}oi\acute{m}en$ $\muia\acute{n}oi\acute{m}en$	$\delta e\acute{r}on$ $\acute{a}\gamma\gamma\acute{e}llou$ $\sigma pei\acute{r}on$ $\muia\acute{n}ou$	$\delta e\acute{r}eo\acute{s}thai$ $\acute{a}\gamma\gamma\acute{e}lles\acute{t}hai$ $\sigma pei\acute{r}eo\acute{s}thai$ $\muia\acute{n}eo\acute{s}thai$	$\delta e\acute{r}oméne\acute{s}$ $\acute{a}\gamma\gamma\acute{e}llómene\acute{s}$ $\sigma pei\acute{r}oméne\acute{s}$ $\muia\acute{n}oméne\acute{s}$
$\delta e\acute{r}oi\acute{m}en$ $\acute{a}\gamma\gamma\acute{e}lo\acute{m}en$ $\sigma pe\acute{r}oi\acute{m}en$ $\muia\acute{n}oi\acute{m}en$		$\delta e\acute{r}eis\acute{t}hai$ $\acute{a}\gamma\gamma\acute{e}leis\acute{t}hai$ $\sigma pe\acute{r}eis\acute{t}hai$ $\muia\acute{n}eis\acute{t}hai$	$\delta e\acute{r}oméne\acute{s}$ $\acute{a}\gamma\gamma\acute{e}loméne\acute{s}$ $\sigma pei\acute{r}oméne\acute{s}$ $\muia\acute{n}oméne\acute{s}$
$\delta e\acute{r}iai\acute{m}en$ $\acute{a}\gamma\gamma\acute{e}lai\acute{m}en$ $\sigma pei\acute{r}iai\acute{m}en$ $\muia\acute{n}ai\acute{m}en$	$\delta e\acute{r}ai$ $\acute{a}\gamma\gamma\acute{e}lai$ $\sigma pei\acute{r}ai$ $\muia\acute{n}ai$	$\delta e\acute{r}ias\acute{t}hai$ $\acute{a}\gamma\gamma\acute{e}lasi\acute{t}hai$ $\sigma pei\acute{r}ias\acute{t}hai$ $\muia\acute{n}asi\acute{t}hai$	$\delta e\acute{r}améne\acute{s}$ $\acute{a}\gamma\gamma\acute{e}laméne\acute{s}$ $\sigma pei\acute{r}améne\acute{s}$ $\muia\acute{n}améne\acute{s}$
$\delta e\acute{d}ar\acute{m}énos$ $\acute{h}\gamma\gamma\acute{e}léménos$ $\acute{e}\sigma pa\acute{r}ménos$ $\muemia\acute{sm}énos$	$\delta e\acute{d}arso$ $\acute{h}\gamma\gamma\acute{e}lso$ $\acute{e}\sigma pa\acute{r}so$ $\muemia\acute{sm}so$	$\delta e\acute{d}árho\acute{s}thai$ $\acute{h}\gamma\gamma\acute{e}lthai$ $\acute{e}\sigma pa\acute{r}thai$ $\muemia\acute{sm}thai$	$\delta e\acute{d}ar\acute{m}énos$ $\acute{h}\gamma\gamma\acute{e}léménos$ $\acute{e}\sigma pa\acute{r}ménos$ $\muemia\acute{sm}énos$
$\delta a\acute{r}eí\acute{m}en$ $\acute{a}\gamma\gamma\acute{e}ltheí\acute{m}en$ $\sigma pa\acute{r}eí\acute{m}en$ $\muia\acute{n}theí\acute{m}en$	$\delta a\acute{r}othi$ $\acute{a}\gamma\gamma\acute{e}lth\acute{t}ri$ $\sigma pa\acute{r}othi$ $\muia\acute{n}th\acute{t}ri$	$\delta a\acute{r}hnai$ $\acute{a}\gamma\gamma\acute{e}lth\acute{h}nai$ $\sigma pa\acute{r}h\acute{t}nai$ $\muia\acute{n}th\acute{h}nai$	$\delta a\acute{r}eís$ $\acute{a}\gamma\gamma\acute{e}lthéís$ $\sigma pa\acute{r}eís$ $\muia\acute{n}théís$
$\delta a\acute{r}hos\acute{i}\acute{m}en$ $\acute{a}\gamma\gamma\acute{e}lth\acute{o}\acute{m}en$ $\sigma pa\acute{r}hos\acute{i}\acute{m}en$ $\muia\acute{n}th\acute{o}\acute{m}en$		$\delta a\acute{r}hos\acute{e}\acute{s}thai$ $\acute{a}\gamma\gamma\acute{e}lth\acute{h}s\acute{e}\acute{s}thai$ $\sigma pa\acute{r}h\acute{t}s\acute{e}\acute{s}thai$ $\muia\acute{n}th\acute{h}s\acute{e}\acute{s}thai$	$\delta a\acute{r}hos\acute{m}énos$ $\acute{a}\gamma\gamma\acute{e}lth\acute{o}\acute{m}énos$ $\sigma pa\acute{r}hos\acute{o}\acute{m}énos$ $\muia\acute{n}th\acute{o}\acute{m}énos$
2. <i>δa\acute{r}teíos</i> , <i>áγγe\acute{l}teíos</i> , <i>σpa\acute{r}teíos</i> , <i>μia\acute{n}teíos</i> .			

VERBS IN *μι*.

<i>τι-θη-μι, I put.</i>			<i>δι-δω-μι, I give.</i>	<i>ι-στη-μι, I place.</i>
Pure Stems <i>θε</i>		Present Stems <i>τι-θε</i>	<i>δο</i>	<i>στα</i>
Present Stems <i>τι-θε</i>			<i>δι-δο-ο</i>	<i>ι-στα</i>
Present. Active.				
Indicative.	S. 1	<i>τι-θη-μι</i>	<i>δι-δω-μι</i>	<i>ι-στη-μι</i>
	2	<i>τι-θη-ξ</i>	<i>δι-δω-ξ</i>	<i>ι-στη-ξ</i>
	3	<i>τι-θη-σι(ν)</i>	<i>δι-δω-σι(ν)</i>	<i>ι-στη-σι(ν)</i>
	D. 1			
	2	<i>τι-θε-τον</i>	<i>δι-δο-τον</i>	<i>ι-στά-τον</i>
	3	<i>τι-θε-τον</i>	<i>δι-δο-τον</i>	<i>ι-στά-τον</i>
Subjunctive.	P. 1	<i>τι-θε-μεν</i>	<i>δι-δο-μεν</i>	<i>ι-στά-μεν</i>
	2	<i>τι-θε-τε</i>	<i>δι-δο-τε</i>	<i>ι-στά-τε</i>
	3	<i>τι-θέ-ā-σι(ν)</i>	<i>δι-δό-ā-σι(ν)</i>	<i>ι-στά-σι(ν)</i>
	S. 1	<i>τι-θῶ</i>	<i>δι-δῶ</i>	<i>ι-στῶ</i>
	2	<i>τι-θῆ-ξ</i>	<i>δι-δῆ-ξ</i>	<i>ι-στῆ-ξ</i>
	3	<i>τι-θῆ</i>	<i>δι-δῆ</i>	<i>ι-στῆ</i>
Optative.	D. 1			
	2	<i>τι-θῆ-τον</i>	<i>δι-δῶ-τον</i>	<i>ι-στῆ-τον</i>
	3	<i>τι-θῆ-τον</i>	<i>δι-δῶ-τον</i>	<i>ι-στῆ-τον</i>
	P. 1	<i>τι-θῶ-μεν</i>	<i>δι-δῶ-μεν</i>	<i>ι-στῶ-μεν</i>
	2	<i>τι-θῆ-τε</i>	<i>δι-δῶ-τε</i>	<i>ι-στῆ-τε</i>
	3	<i>τι-θῶ-σι(ν)</i>	<i>δι-δῶ-σι(ν)</i>	<i>ι-στῶ-σι(ν)</i>
Imperative.	S. 2	<i>τι-θει</i>	<i>δι-δοι</i>	<i>ι-στη</i>
	3	<i>τι-θέ-τω</i>	<i>δι-δό-τω</i>	<i>ι-στά-τω</i>
	D. 2	<i>τι-θε-τον</i>	<i>δι-δο-τον</i>	<i>ι-στά-τον</i>
	3	<i>τι-θέ-των</i>	<i>δι-δό-των</i>	<i>ι-στά-των</i>
	P. 2	<i>τι-θε-τε</i>	<i>δι-δο-τε</i>	<i>ι-στα-τε</i>
	3	<i>τι-θέ-ντων</i> or <i>τιθεῖν</i>	<i>δι-δό-ντων</i> or <i>διδοῖν</i>	<i>ι-στά-ντων</i> or <i>ιστᾶιν</i>
Infin.		<i>τι-θέ-ναι</i>	<i>δι-δό-ναι</i>	<i>ι-στά-ναι</i>
Part.		<i>τι-θε-ί-ς, τι-θε-ί-σα,</i> <i>τιθέν G. τιθέντ-ος</i>	<i>δι-δού-ξ, δι-δοῦ-σα,</i> <i>διδόν G. δι-δόντ-ος</i>	<i>ι-στά-ξ, ι-στά-σα,</i> <i>ιστάν G. ι-στάντ-ος</i>

FIRST CLASS.

This First Class consists of Verbs which affix their terminations directly to the Stem.

Present. Middle and Passive.

<i>τι-θε-μαι</i>	<i>δί-δο-μαι</i>	<i>ἱ-στᾶ-μαι</i>
<i>τι-θε-σαι</i>	<i>δί-δο-σαι</i>	<i>ἱ-στᾶ-σαι</i>
<i>τι-θε-ται</i>	<i>δί-δο-ται</i>	<i>ἱ-στᾶ-ται</i>
<i>τι-θέ-μεθον</i>	<i>δι-δό-μεθον</i>	<i>ἱ-στά-μεθον</i>
<i>τι-θε-σθον</i>	<i>δί-δο-σθον</i>	<i>ἱ-στα-σθον</i>
<i>τι-θε-σθον</i>	<i>δί-δο-σθον</i>	<i>ἱ-στα-σθον</i>
<i>τι-θέ-μεθα</i>	<i>δι-δό-μεθα</i>	<i>ἱ-στά-μεθα</i>
<i>τι-θε-σθε</i>	<i>δί-δο-σθε</i>	<i>ἱ-στα-σθε</i>
<i>τι-θε-νται</i>	<i>δί-δο-νται</i>	<i>ἱ-στα-νται</i>
<i>τι-θῶ-μαι</i>	<i>δι-δῶ-μαι</i>	<i>ἱ-στῶ-μαι</i>
<i>τι-θῆ</i>	<i>δι-δῷ</i>	<i>ἱ-στῆ</i>
<i>τι-θῆ-ται</i>	<i>δι-δῶ-ται</i>	<i>ἱ-στῆ-ται</i>
<i>τι-θώ-μεθον</i>	<i>δι-δῶ-μεθον</i>	<i>ἱ-στώ-μεθον</i>
<i>τι-θῆ-σθον</i>	<i>δι-δῶ-σθον</i>	<i>ἱ-στῆ-σθον</i>
<i>τι-θῆ-σθον</i>	<i>δι-δῶ-σθον</i>	<i>ἱ-στῆ-σθον</i>
<i>τι-θώ-μεθα</i>	<i>δι-δῶ-μεθα</i>	<i>ἱ-στώ-μεθα</i>
<i>τι-θῆ-σθε</i>	<i>δι-δῶ-σθε</i>	<i>ἱ-στῆ-σθε</i>
<i>τι-θῶ-νται</i>	<i>δι-δῶ-νται</i>	<i>ἱ-στῶ-νται</i>
<i>τι-θεῖ-μην</i>	<i>δι-δοῖ-μην</i>	<i>ἱ-σταί-μην</i>
<i>τι-θεῖ-ο</i>	<i>δι-δοῖ-ο</i>	<i>ἱ-σταῖ-ο</i>
<i>τι-θεῖ-το</i>	<i>δι-δοῖ-το</i>	<i>ἱ-σταῖ-το</i>
<i>τι-θεῖ-μεθον</i>	<i>δι-δοῖ-μεθον</i>	<i>ἱ-σταῖ-μεθον</i>
<i>τι-θεῖ-σθον</i>	<i>δι-δοῖ-σθον</i>	<i>ἱ-σταῖ-σθον</i>
<i>τι-θεῖ-σθην</i>	<i>δι-δοῖ-σθην</i>	<i>ἱ-σταῖ-σθην</i>
<i>τι-θεῖ-σθην</i>	<i>δι-δοῖ-σθην</i>	<i>ἱ-σταῖ-σθην</i>
<i>τι-θεῖ-μεθα</i>	<i>δι-δοῖ-μεθα</i>	<i>ἱ-σταῖ-μεθα</i>
<i>τι-θεῖ-σθε</i>	<i>δι-δοῖ-σθε</i>	<i>ἱ-σταῖ-σθε</i>
<i>τι-θεῖ-ντο</i>	<i>δι-δοῖ-ντο</i>	<i>ἱ-σταῖ-ντο</i>
<i>τι-θεῖ-σθω</i>	<i>δι-δοῖ-σθω</i>	<i>ἱ-σταῖ-σθω</i>
<i>τι-θεῖ-σθον</i>	<i>δι-δοῖ-σθον</i>	<i>ἱ-σταῖ-σθον</i>
<i>τι-θεῖ-σθων</i>	<i>δι-δοῖ-σθων</i>	<i>ἱ-σταῖ-σθων</i>
<i>τι-θεῖ-σθε</i>	<i>δι-δοῖ-σθε</i>	<i>ἱ-σταῖ-σθε</i>
<i>τι-θεῖ-σθων ορ</i>	<i>δι-δοῖ-σθων ορ</i>	<i>ἱ-σταῖ-σθων ορ</i>
<i>τι-θεῖ-σθωσαν</i>	<i>δι-δοῖ-σθωσαν</i>	<i>ἱ-σταῖ-σθωσαν</i>
<i>τι-θεῖ-σθαι</i>	<i>δι-δοῖ-σθαι</i>	<i>ἱ-σταῖ-σθαι</i>
<i>τι-θεῖ-μενο-ς, η, ο-ν</i>	<i>δι-δό-μενο-ς, η, ο-ν</i>	<i>ἱ-στᾶ-μενο-ς, η, ο-ν</i>

VERBS IN *μι*.

<i>τι-θη-μι</i> , <i>I put.</i>			<i>δι-δω-μι</i> , <i>I give.</i>	<i>ἱ-στη-μι</i> , <i>I place.</i>
Pure Stems θε		δο	στα	
Present Stems τι-θε		δι-δο	ἱ-στη	
Imperfect.	S. 1	ἐ-τι-θη-ν	ἐ-δι-δω-ν	ἱ-στη-ν
	2	ἐ-τι-θη-ς	ἐ-δι-δω-ς	ἱ-στη-ς
	3	ἐ-τι-θη	ἐ-δι-δω	ἱ-στη
	D. 1			
	2	ἐ-τι-θε-τον	ἐ-δι-δο-τον	ἱ-στά-τον
	3	ἐ-τι-θε-την	ἐ-δι-δο-την	ἱ-στά-την
	P. 1	ἐ-τι-θε-μεν	ἐ-δι-δο-μεν	ἱ-στά-μεν
	2	ἐ-τι-θε-τε	ἐ-δι-δο-τε	ἱ-στά-τε
	3	ἐ-τι-θε-σαν	ἐ-δι-δο-σαν	ἱ-στά-σαν
Second or Strong Aorist. Active.				
Indicative.	S. 1	[ἐ-θη-ν]	[ἐ-δω-ν]	ἱ-στη-ν
	2	[ἐ-θη-ς]	[ἐ-δω-ς]	ἱ-στη-ς
	3	[ἐ-θη]	[ἐ-δω]	ἱ-στη
	D. 1			
	2	ἐ-θε-τον	ἐ-δο-τον	ἱ-στη-τον
	3	ἐ-θε-την	ἐ-δο-την	ἱ-στη-την
	P. 1	ἐ-θε-μεν	ἐ-δο-μεν	ἱ-στη-μεν
	2	ἐ-θε-τε	ἐ-δο-τε	ἱ-στη-τε
	3	ἐ-θε-σαν	ἐ-δο-σαν	ἱ-στη-σαν
Subj.		θῶ θῆ-ς	δῶ δῆ-ς	στῶ στῆ-ς
				etc., as in the
Opt.		θείη-ν	δοίη-ν	σταίη-ν
				etc., as in the
Imperative.	S. 2	θέ-ς	δό-ς	στῆ-θι
	3	θέ-τω	δό-τω	στῆ-τω
	D. 2	θέ-τον	δό-τον	στῆ-τον
	3	θέ-των	δό-των	στῆ-των
	P. 2	θέ-τε	δό-τε	στῆ-τε
	3	θέ-ντων or θέ-τωσαν	δό-ντων or δό-τωσαν	στά-ντων or στή-τωσαν
Infin.		θεῖ-ναι	δοῦ-ναι	στῆ-ναι
Part.		θεῖ-ς, θεῖ-σα, θέ-ν G. θέντ-ος	δού-ς, δοῦ-σα, δό-ν G. δόντ-ος	στά-ς, στᾶ-σα, στάν G. στάντ-ος

The following Tenses are formed

Active.

Future.	θήσω	δώσω	στήσω
First or Weak Aorist.	ἐθηκα	ἐδωκα	ἐστησα
Perfect.	τέθεικα	δέδωκα	ἐστηκα
Pluperfect.	ἐτεθείκειν	ἐδεδώκειν	ἐστήκειν or εἰστήκειν
Verbals.			

FIRST CLASS.

This First Class consists of Verbs which affix their terminations directly to the Stem.

<i>ἐ-τι-θέ-μην</i>	<i>ἐ-δι-δό-μην</i>	<i>ἰ-στά-μην</i>
<i>ἐ-τί-θε-σο</i>	<i>ἐ-δί-δο-σο</i>	<i>ἴ-στα-σο</i>
<i>ἐ-τι-θε-το</i>	<i>ἐ-δί-δο-το</i>	<i>ἴ-στα-το</i>
<i>ἐ-τι-θέ-μεθον</i>	<i>ἐ-δι-δό-μεθον</i>	<i>ἰ-στά-μεθον</i>
<i>ἐ-τί-θε-σθον</i>	<i>ἐ-δί-δο-σθον</i>	<i>ἴ-στα-σθον</i>
<i>ἐ-τι-θέ-σθην</i>	<i>ἐ-δι-δό-σθην</i>	<i>ἰ-στά-σθην</i>
<i>ἐ-τι-θέ-μεθα</i>	<i>ἐ-δι-δό-μεθα</i>	<i>ἰ-στά-μεθα</i>
<i>ἐ-τί-θε-σθε</i>	<i>ἐ-δί-δο-σθε</i>	<i>ἴ-στα-σθε</i>
<i>ἐ-τί-θε-ντο</i>	<i>ἐ-δι-δο-ντο</i>	<i>ἴ-στα-ντο</i>

Second or Strong Aorist. Middle and Passive.

<i>ἐ-θέ-μην</i>	<i>ἐ-δό-μην</i>	Wanting.
<i>ἐ-θον</i>	<i>ἐ-δον</i>	
<i>ἐ-θε-το</i>	<i>ἐ-δο-το</i>	
<i>ἐ-θέ-μεθον</i>	<i>ἐ-δό-μεθον</i>	
<i>ἐ-θε-σθον</i>	<i>ἐ-δο-σθον</i>	
<i>ἐ-θέ-σθην</i>	<i>ἐ-δό-σθην</i>	
<i>ἐ-θέ-μεθα</i>	<i>ἐ-δό-μεθα</i>	
<i>ἐ-θε-σθε</i>	<i>ἐ-δο-σθε</i>	
<i>ἐ-θε-ντο</i>	<i>ἐ-δο-ντο</i>	

θῶ-μαι

δῶ-μαι

Wanting.

θῷ

δῷ

Pres. Subjunctive.

<i>θεῖ-μην</i>	<i>δοῖ-μην</i>	Wanting.
Pres. Optative.		
<i>θοῦ</i>	<i>δοῦ</i>	Wanting.
<i>θέ-σθω</i>	<i>δό-σθω</i>	
<i>θέ-σθον</i>	<i>δό-σθον</i>	
<i>θέ-σθων</i>	<i>δό-σθων</i>	
<i>θέ-σθε</i>	<i>δό-σθε</i>	
<i>θέ-σθων</i> or <i>θέ-σθωσαν</i>	<i>δό-σθων</i> or <i>δό-σθωσαν</i>	
<i>θέ-σθαι</i>	<i>δό-σθαι</i>	Wanting.
<i>θέ-μενο-ς, η, ο-ν</i>	<i>δό-μενο-ς, η, ο-ν</i>	Wanting.

on the analogy of Verbs in *Ω.*

Middle and Passive.

<i>θήσομαι</i>	<i>δώσομαι</i>	<i>στήσομαι</i>
PASSIVE. <i>τεθήσομαι</i>	<i>δοθήσομαι</i>	<i>σταθήσομαι</i>
MIDDLE. Wanting	Wanting	<i>ἴστήσαμην</i>
PASSIVE. <i>ἐτέθην</i>	<i>ἐδόθην</i>	<i>ἴσταθην</i>
<i>τέθειμαι</i>	<i>δέδομαι</i>	<i>ἴσταμαι</i>
<i>ἐτεθείμην</i>	<i>ἐδεδόμην</i>	<i>ἴστάμην</i>
<i>θετός</i>	<i>δοτός</i>	<i>στατός</i>
<i>θετέος</i>	<i>δοτέος</i>	<i>στατέος</i>

VERBS IN *μι*. SECOND CLASS.

This Second Class consists of Verbs which form the Present-Stem by adding *νν* to the Pure Stem.

		δείκνυμι, <i>I show.</i>	Pure Stem δείκ.	Present Stem δείκ-νν-
		Present Active.		Middle and Passive.
Indicative.	S. 1	δείκ-νν-μι		δείκ-νν-μαι
	2	δείκ-νν-ς		δείκ-νν-σαι
	3	δείκ-νν-σι(ν)		δείκ-νν-ται
	D. 1			δείκ-νν-μεθον
	2	δείκ-νν-τον		δείκ-νν-σθον
	3	δείκ-νν-τον		δείκ-νν-σθον
	Pl. 1	δείκ-νν-μεν		δείκ-νν-μεθα
	2	δείκ-νν-τε		δείκ-νν-σθε
	3	δείκ-νν-τσι(ν)		δείκ-νν-νται
Subjunctive.		δεικνύω, γε, γ, etc.		δεικνύωμαι, γ, γται, etc.
Optative.		δεικνύομι, οιε, οι, etc.		δεικνυόμην, οιο, οιτο, etc.
Imperative.	S. 2	δείκ-νν		δείκ-νν-σο
	3	δείκ-νν-τω		δείκ-νν-σθω
	D. 2	δείκ-νν-τον		δείκ-νν-σθον
	3	δείκ-νν-των		δείκ-νν-σθων
	Pl. 2	δείκ-νν-τε		δείκ-νν-σθε
	3	δείκ-νν-των ορ δείκ-νν-τωσαν		δείκ-νν-σθων ορ δείκ-νν-σθωσαν
Infinitive.		δεικ-νν-νται		δείκ-νν-σθαι
Participle.		δεικ-νν-ς, δεικ-νν-σα, δεικ-νν-ν Stem δείκ-νν-ντ		δεικ-νν-μενος, η, ον
Imperfect Indicative.	S. 1	ἐ-δείκ-νν-ν		ἐ-δεικ-νν-μην
	2	ἐ-δείκ-νν-ς		ἐ-δεικ-νν-σο
	3	ἐ-δείκ-νν		ἐ-δείκ-νν-το
	D. 1			ἐ-δεικ-νν-μεθον
	2	ἐ-δείκ-νν-τον		ἐ-δεικ-νν-σθον
	3	ἐ-δεικ-νν-την		ἐ-δεικ-νν-σθην
	Pl. 1	ἐ-δείκ-νν-μεν		ἐ-δεικ-νν-μεθα
	2	ἐ-δείκ-νν-τε		ἐ-δεικ-νν-σθε
	3	ἐ-δείκ-νν-σαν		ἐ-δεικ-νν-ντο
Future.		δείξω		δείξομαι PASSIVE. δειχθήσομαι
First or Weak Aorist.		ἔδειξα		MIDDLE. ἔδειξάμην PASSIVE. ἔδειχθην
Perfect.		δέδειχα		δέδειγμαι
Pluperfect.		ἔδεδείχειν		ἔδεδείγμην

CHAP. X.—FIRST PRINCIPAL CONJUGATION,
or Verbs in ω .

I. THE PRESENT-STEM.

A. *Inflexion of the Present-Stem.*

§ 231. The Present-Stem is the form which remains after rejecting ω in the 1 Sing. Pres. Act.

On the distinction of the Present-Stem from the Verbal-Stem, see § 245, etc.

The following Table exhibits the way in which the Personal Endings are affixed to the Present-Stem by means of the connecting vowels.

§ 232.		Active.		Middle and Passive.
Present Indicative.	1 Sing.	$\lambda\acute{v}\text{-}\omega$	[solv-o]	$\lambda\acute{v}\text{-}\omega\text{-}\mu\alpha i$
	2 "	$\lambda\acute{v}\text{-}\epsilon\iota\text{-}\varsigma$	[solv-i-s]	$\lambda\acute{v}\text{-}\gamma$ or $\lambda\acute{v}\text{-}\epsilon i$
	3 "	$\lambda\acute{v}\text{-}\epsilon i$	[solv-i-t]	$\lambda\acute{v}\text{-}\epsilon\text{-}\tau\alpha i$
	1 Dual			$\lambda v\text{-}\dot{\omega}\text{-}\mu\epsilon\theta\sigma v$
	2 "	$\lambda\acute{v}\text{-}\epsilon\text{-}\tau\sigma v$		$\lambda\acute{v}\text{-}\epsilon\text{-}\sigma\theta\sigma v$
	3 "	$\lambda\acute{v}\text{-}\epsilon\text{-}\tau\sigma v$		$\lambda\acute{v}\text{-}\epsilon\text{-}\sigma\theta\sigma v$
	1 Plur.	$\lambda\acute{v}\text{-}\omega\text{-}\mu\epsilon\nu$	[solv-i-mus]	$\lambda v\text{-}\dot{\omega}\text{-}\mu\epsilon\theta\alpha$
	2 "	$\lambda\acute{v}\text{-}\epsilon\text{-}\tau\epsilon$	[solv-i-tis]	$\lambda\acute{v}\text{-}\epsilon\text{-}\sigma\theta\epsilon$
	3 "	$\lambda\acute{v}\text{-}\omega\text{-}\sigma i(\nu)$	[solv-u-nt]	$\lambda\acute{v}\text{-}\omega\text{-}\nu\tau\alpha i$
Present Subjunctive.	1 Sing.	$\lambda\acute{v}\text{-}\omega$	[solv-a-m]	$\lambda\acute{v}\text{-}\omega\text{-}\mu\alpha i$
	2 "	$\lambda\acute{v}\text{-}\gamma\text{-}\varsigma$	[solv-a-s]	$\lambda\acute{v}\text{-}\gamma$
	3 "	$\lambda\acute{v}\text{-}\gamma$	[solv-a-t]	$\lambda\acute{v}\text{-}\gamma\text{-}\tau\alpha i$
	1 Dual			$\lambda v\text{-}\dot{\omega}\text{-}\mu\epsilon\theta\sigma v$
	2 "	$\lambda\acute{v}\text{-}\eta\text{-}\tau\sigma v$		$\lambda\acute{v}\text{-}\eta\text{-}\sigma\theta\sigma v$
	3 "	$\lambda\acute{v}\text{-}\eta\text{-}\tau\sigma v$		$\lambda\acute{v}\text{-}\eta\text{-}\sigma\theta\sigma v$
	1 Plur.	$\lambda\acute{v}\text{-}\omega\text{-}\mu\epsilon\nu$	[solv-a-mus]	$\lambda v\text{-}\dot{\omega}\text{-}\mu\epsilon\theta\alpha$
	2 "	$\lambda\acute{v}\text{-}\eta\text{-}\tau\epsilon$	[solv-a-tis]	$\lambda\acute{v}\text{-}\eta\text{-}\sigma\theta\epsilon$
	3 "	$\lambda\acute{v}\text{-}\omega\text{-}\sigma i(\nu)$	[solv-a-nt]	$\lambda\acute{v}\text{-}\omega\text{-}\nu\tau\alpha i$

		Active.	Middle and Passive.
Present Optative.	1 Sing.	λύ-οι-μι	λυ-οί-μην
	2 "	λύ-οι-ς	λύ-οι-ο
	3 "	λύ-οι	λύ-οι-το
	1 Dual		λυ-οί-μεθον
	2 "	λύ-οι-τον	λύ-οι-σθον
	3 "	λυ-οί-την	λυ-οί-σθην
	1 Plur.	λύ-οι-μεν	λυ-οί-μεθα
	2 "	λύ-οι-τε	λύ-οι-σθε
	3 "	λύ-οι-εν	λύ-οι-ντο
Present Imperative.	2 Sing.	λῦ-ε [solv-e]	λύ-ον
	3 "	λυ-έ-τω [solv-i-to]	λυ-έ-σθω
	2 Dual	λύ-ε-τον	λύ-ε-σθον
	3 "	λυ-έ-των	λυ-έ-σθων
	2 Plur.	λύ-ε-τε [solv-i-te]	λύ-ε-σθε
	3 "	λυ-ό-ντων [solv-u-nto] or λυ-έ-τωσαν	λυ-έ-σθων or λυ-έ-σθωσαν
Present Infinitive.		λύ-ειν	λύ-ε-σθαι
Present Participle.		Stem λυ-ο-ντ [solv-e-nt] λύ-ων λύ-ονσα λῦ-ον Gen. λύ-ο-ντος [solv-e-nt-is]	λυ-ό-μενος λυ-ο-μένη λυ-ό-μενον
Imperfect.	1 Sing.	ἐ-λυ-ο-ν	ἐ-λυ-ό-μην
	2 "	ἐ-λυ-ε-ς	ἐ-λύ-ον
	3 "	ἐ-λυ-ε(ν)	ἐ-λύ-ε-το
	1 Dual		ἐ-λυ-ό-μεθον
	2 "	ἐ-λύ-ε-τον	ἐ-λύ-ε-σθον
	3 "	ἐ-λυ-έ-την	ἐ-λυ-έ-σθην
	1 Plur.	ἐ-λύ-ο-μεν	ἐ-λυ-ό-μεθα
	2 "	ἐ-λύ-ε-τε	ἐ-λύ-ε-σθε
	3 "	ἐ-λυ-ο-ν	ἐ-λύ-ο-ντο

§ 233. Obs.—1. The E-sound (ϵ , η , $\epsilon\iota$) is used as a connecting vowel except before nasals, where the O-sound (\circ , ω , $\circ\upsilon$) is used.

2. In 1 Sing. Ind. Act. ω is the connecting vowel lengthened, the ending μ being dropped. In the 2 Sing. $\epsilon\iota\zeta$ is for $\epsilon\tau\iota$. In the 3 Sing. $\epsilon\iota$ for $\epsilon\tau\iota$: $\lambda\nu\text{-}\epsilon\iota\zeta$ for $\lambda\nu\text{-}\epsilon\sigma\iota$, $\lambda\nu\text{-}\epsilon\iota$ for $\lambda\nu\text{-}\epsilon\tau\iota$ [compare *solv-i-t*]. The $\circ\upsilon$ of the 3 Plur. has arisen out of \circ by compensative lengthening (§ 42): $\lambda\nu\text{-}\circ\upsilon\sigma\iota$, from $\lambda\nu\text{-}\circ\text{-}\nu\sigma\iota$, for the original and Doric $\lambda\nu\text{-}\circ\text{-}\nu\tau\iota$ [compare *solv-u-nt*]. In the 3 Sing. Imperf. $\epsilon(\nu)$ stands for original $\epsilon\text{-}\tau$ —compare *solveba-t*—as τ at the end could not maintain its ground (§ 67).

3. In the 2 Sing. Indic. Pres. Mid. γ or $\epsilon\iota$ arose from $\epsilon(\sigma)\alpha\iota$ (§§ 61, 38): $\lambda\nu\gamma$, from $\lambda\nu\epsilon(\sigma)\alpha\iota$; the ending $\epsilon\iota$ is the Old Attic one exclusively used in $\circ\epsilon\iota$, *thou thinkest*; $\beta\circ\lambda\epsilon\iota$, *thou wishest*; γ is the one later in general use. Compare the Fut. $\delta\psi\epsilon\iota$ (§ 259).

4. The Subjunctive has always $\bar{\omega}$, η , $\bar{\gamma}$, for \circ ($\circ\upsilon$), ϵ , $\epsilon\iota$; the γ of the 2 Sing. Mid. is contracted from $\eta(\sigma)\alpha\iota$ (compare § 228).

5. In the 2 Sing. Imperat. Act. the termination after the connecting vowel is quite lost. $\circ\upsilon$ in the 2 Sing. Imperat. and Imperf. Mid. has arisen from $\epsilon(\sigma)\circ$, $\epsilon\circ$: $\lambda\nu\circ\upsilon = \lambda\nu\epsilon(\sigma)\circ$, $\iota\lambda\nu\circ\upsilon = \iota\lambda\nu\epsilon(\sigma)\circ$ (§§ 61, 37); $\circ\iota\circ$ in the 2 Sing. Opt. Mid. arose from $\circ\iota(\sigma)\circ$.

§ 233. Dialects.—1. The Epic dialect sometimes has the original ending $\mu\iota$ of the 1 Sing. in the subjunctive: $\iota\theta\acute{\epsilon}\lambda\omega\text{-}\mu\iota$, *velim*; the 2 Sing. Subj. and Opt. often has the fuller ending $\sigma\theta\alpha$ (for ζ): $\iota\theta\acute{\epsilon}\lambda\eta\text{-}\sigma\theta\alpha = \iota\theta\acute{\epsilon}\lambda\gamma\zeta$, $\kappa\lambda\alpha\iota\circ\text{-}\sigma\theta\alpha = \kappa\lambda\alpha\iota\circ\zeta$ (*κλαίω, I weep*); the 3 Sing. Subj. has the old ending $\sigma\iota(\nu)$, from $\tau\iota$: $\iota\theta\acute{\epsilon}\lambda\eta\text{-}\sigma\iota(\nu) = \iota\theta\acute{\epsilon}\lambda\gamma\circ$.

2. The long vowels of the subjunctive are often shortened in Homer: $\iota\theta\acute{\epsilon}\nu\eta\tau\epsilon$ for $\iota\theta\acute{\epsilon}\nu\eta\tau\epsilon$ (*ιθύνω, I put straight*) (compare § 228, D.).

3. The Epic dialect often has $\mu\epsilon\nu\alpha\iota$ or $\mu\epsilon\nu$ in the Inf. Act. connected with the Stem by an accented ϵ : $\acute{\alpha}μ\bar{\nu}\text{-}\acute{\epsilon}\text{-}\mu\epsilon\nu\alpha\iota$ or $\acute{\alpha}μ\bar{\nu}\text{-}\acute{\epsilon}\text{-}\mu\epsilon\nu = \acute{\alpha}μ\bar{\nu}\nu\epsilon\iota$, *to defend*.

4. The 2 Sing. Mid. often remains uncontracted in the Ion. dialect: $\lambda\iota\lambda\alpha\iota\epsilon\alpha\iota$, *thou wishest*; Subj. $\acute{\epsilon}\chi\eta\alpha\iota$ (*habearis*), also shortened, $\mu\circ\gamma\epsilon\alpha\iota$ (*miscearis*); Imperat. $\acute{\epsilon}\pi\epsilon\alpha\iota$, *follow*; Imperf. $\acute{\epsilon}\delta\epsilon\ne\alpha\iota$, *thou wast in want of*. $\epsilon\circ$ is also contracted to $\epsilon\upsilon$ (§ 37, D.): $\acute{\epsilon}\pi\epsilon\upsilon$.

5. The 1 Dual and 1 Plur. Mid. in poetry often has $\sigma\theta$ for θ : $\beta\circ\omega\text{-}\lambda\circ\mu\epsilon\sigma\theta\circ\alpha\iota$, *-μεσθα, we wish*.

6. $\alpha\tau\circ$ (§ 226, D.) occurs in the Ion. dialect regularly for $\nu\tau\circ$ in 3 Plur. Opt.: $\mu\alpha\chi\circ\alpha\iota\circ$ (= $\mu\acute{\alpha}\chi\circ\alpha\iota\circ$), *they may fight*. In New-Ion. $\alpha\tau\alpha\iota$, $\alpha\tau\circ$, are also sometimes found in other forms where ϵ is the connecting vowel instead of \circ : $\kappa\eta\delta\text{-}\acute{\epsilon}\text{-}\alpha\tau\alpha\iota = \kappa\eta\delta\text{-}\circ\text{-}\nu\tau\alpha\iota$, *they care*: $\acute{\epsilon}\beta\circ\omega\text{-}\acute{\epsilon}\text{-}\alpha\tau\circ = \acute{\epsilon}\beta\circ\omega\text{-}\nu\tau\alpha\iota$.

B. *The Augment.*

§ 234. The Augment (*Augmentum, increase*) is the sign of the *past* in the Indicative of all the historical tenses (§ 225, 3. B.). It has two forms; that is, it appears either—

- a) As a *Syllabic Augment*, in the syllable ε prefixed, or
- b) As a *Temporal Augment*, in the lengthening of the initial vowel.

All verbs beginning with a *consonant* have the *Syllabic Augment*: ἔ-λυ-ο-ν, ἔ-τυπτ-ό-μην, *I was struck*. ρ is doubled after ε: ἔρριπτον, from ρίπτω, *I hurl*.

Obs.—The Syllabic Augment appears in the stronger form of η instead of ε in ἦ-μελλ-ο-ν, *I was about to*, from μέλλω; ἥ-βοντ-ό-μην, *I wished*, from βούλομαι; ἥ-δυνά-μην, *I could*, from δύναμαι.

§ 235. The *Temporal Augment* is used in all verbs which begin with a *vowel*, whether aspirated or not. The Temporal Augment changes

a to η:	ἄγω, <i>I lead</i> .	Imperfect	ἥγ-ο-ν
ε “ η:	ἔλαίνω, <i>I drive</i> .	“	ἥλανν-ο-ν
ο “ ω:	ὄνειδίζω, <i>I reproach</i> .	“	ὥνειδιζ-ο-ν
ἱ “ ι:	ἴκετεύω, <i>I beseech</i> .	“	ἴκέτευ-ο-ν

7. Homer, quite peculiarly, has in the 3 Dual Imperf. τον, σθον, for την, σθην: ἵτευχετον, *the two made*; and Attic writers have την for the 2 Dual of an historic sense: εἰχέτην, *ye two had*; εὑρέτην, *ye two found*.

§ 234. **Dialects.**—In Homer, and also in other poets, the Augment may be entirely omitted: τεῦχε, *he made*; ἔχεν, *he had*. λ, μ, ν, σ are also sometimes doubled after the Syllabic Augment: ἔλλισσετο (from λίσσομαι, *I beseech*); δ only in the Stem δι: ἔδδεισα (*I feared*, § 317, 5). On the contrary, ρ is sometimes left single: ἔράπτομεν (φάπτω, *I sew, spin*).

§ 235. **Dialects.**—By the Temporal Augment ἄ becomes ἄ in Doric: ἄγον. The Temporal Augment is very often wanting in Herodotus, especially in the case of diphthongs.

ν to ίν :	ὑβρίζω, <i>I insult.</i>	Imperfect	ὑβριζ-ο-ν
αι “ η :	αἰσθάνομαι, <i>I perceive.</i>	“	γόσθαν-ό-μην
αν “ ην :	ανέξανω, <i>I increase.</i>	“	ηνέξαν-ο-ν
οι “ φ :	οἰκτείρω, <i>I pity.</i>	“	φκτειρ-ο-ν

Before vowels, α becomes ἄ, not η : ἄινω, *I hear*, ἄιον.

The long vowels η, ω, ι, ί, and usually the diphthongs ει, ευ, ου, remain without Augment.

εικάζω, *I conjecture*, εικαζ-ο-ν (also γκαζον) ;
εύρισκω, *I find*, εύρισκ-ο-ν (seldom Aorist ηνρον) ;

also αν and οι immediately before a vowel : ανάινω, *I dry*, ανάινον ; οιακίζω, *I steer*, οιάκιζον ; and other diphthongs in isolated instances.

Obs.—The rough breathing precedes the augmented form when the verb in its unaugmented form had it.

§ 236. ε becomes ει (instead of η) in some verbs, viz., in ξάω, *I leave* ; ξθίζω, *I accustom* ; ξλίσσω, *I roll* ; ξλκω or ξλκύω, *I draw* ; ξπομαι, *I follow* ; ξργάζομαι, *I work* ; ξρπω or ξρπύζω, *I creep* ; ξστιάω, *I entertain hospitably* ; ξχω, *I have*. Compare below the Aorists : ειμην (§ 313), ειλον (αιρέω, *I take*, § 327, 1), εισα, *I placed* (§ 269, D., and § 275).

Obs.—These verbs originally began with a consonant, and therefore had the Syllabic Augment : ξεργαζ-ο-μαι (§ 34, D.), ξ-ξεργαζ-ο-μην ; σεχ-ω (§ 327, 6), ξ-σεχ-ο-ν. Then the consonant was dropped : ξ-εργαζ-ο-μην, ξ-εχ-ο-ν ; finally εε was regularly contracted to ει (§ 36) : ειργαζ-ο-μην, ειχ-ο-ν.

§ 237. ξορτάζω, *I celebrate*, has the Augment in the second vowel : ξώρταζον for ξήρταζον (compare § 37, D. 2). Verbs which originally began with a digamma (§ 34, D.), consequently with a consonant, have the Syllabic Augment in spite of their initial vowel : ἀνδάνω, *I please*, ξ-άνδανον ; ούρέω, *I make water* ; ωθέω, *I push* ; ωνέομαι, *I buy* (§ 275). Both Augments, Syllabic and Temporal, are combined in οράω, *I see*, ξώραον (ξώρων) ; ἀν-οιγ-ω, *I open*, ἀν-ξφγ-ο-ν.

§ 238. Verbs compounded with a preposition have the

§ 237. **Dialects.**—Homer forms ξφνοχόει from οίνοχοέω, *I pour out wine* ; ξήνδανον (Herod. ξάνδανον) and ηνδανον from ἀνδάνω, *I please*. Compare § 34, D., 1 and 4.

Augment immediately after the preposition : εἰς-φέρ-ω, I carry in, εἰς-έ-φερ-ο-ν ; προς-άγ-ω, I lead to, προς-ῆγ-ο-ν ; ἐκ, out of, becomes ἐξ before the Augment : ἐξ-ῆγ-ο-ν, I led out. The true forms of ἐν, in, and σύν, with, altered by assimilation (§ 51) in the Present, appear again before ε : συλ-λέγ-ω, I collect, συν-έ-λεγ-ο-ν ; ἐμ-βάλλ-ω, I invade, ἐν-έ-βαλλ-ο-ν.

The final vowel of a preposition is elided : ἀπ-έ-φερ-ο-ν, I carried away, from ἀπο-φέρ-ω ; only περί and πρό never lose their final vowel ; but πρό is often contracted with ε : πρού-βαινον, from προ-έ-βαιν-ο-ν, I marched on.

§ 239. EXCEPTIONS.—Some verbs, which are not merely compounded with prepositions, but derived from already compound nouns (Decomposita), have the Augment at the beginning : ἐναντιόμαι (from ἐναντίος, against), ἡναντιούμην (from οομην), I was against ; poet. ἡναρον, from ἐναίρω, I slay ; παρόησιαζομαι (from παρόησία, freedom of speech), ἐπαρόησιαζόμην, I spoke freely ; but the majority nevertheless have it in the middle : ἐκκλησάζω, I assemble, from ἐκκλησία, assembly, ἐξεκλησίαζον ; ὑποπτεύω, I suspect, from ὑποπτος, suspicious, ὑπώπτευον ; κατηγορέω, I accuse, κατηγόρουν (from εον). παρανομέω, I act contrary to law (from παρά-νομος, contrary to law), has irregularly παρηνόμουν (εον).

§ 240. Many prepositions have in some compounds so far lost their distinctive meanings that the verbs are treated as simple : καθεύδω, I sleep, ἐκάθευδον, yet καθηῦδον also ; καθίζω, I sit, ἐκάθιζον. Compare the verbs ἵημι (ἀφίημι, § 313), ἔννυμι (ἀμφιέννυμι, § 319, 5), ἥμαι (κάθημαι, § 315, 2). Some verbs also have a double Augment : ἀνέχομαι, I endure, ἥνειχόμην ; ἀνορθώω, I raise up, ἥνώρθονν (οον) ; ἐνοχλέω, I encumber, ἥνώχλουν (εον) ; παροινέω, I act as a drunkard, ἐπαρφύνονν. So also διαιτάω, I live (from διαιτα, mode of life), ἐδιγήτων (αον) ; διāκονέω, I serve, ἐδιηκόνονν (εον).

§ 241. δύς, bad, ill, in composition is preceded by the Augment when the second word begins with a consonant or long vowel : δυστυχέω, I am unfortunate, ἐδυστύχονν (εον) ; δυσωπέω, I make a sour face, ἐδυσώπονν (εον) ; but short vowels receive the Temporal Augment after δύς : δυσαρεστέω, I displease, δυσηρέστονν (εον).

Compounds with εῦ generally have no Augment : εὐτύχονν (εον), I was fortunate ; but short vowels occasionally receive the Temporal Augment after εῦ : εὐηργέτονν (εον), together with εὐεργέτονν, from εὐεργετέω, I do good.

§ 242. All other compounds have the Augment at the beginning : ἥθυμονν, from ἀθυμέω, *I am without courage.*

C. Contracted Verbs

§ 243. Verbs whose Present-Stem ends in *a*, *e*, or *o*, regularly contract these vowels in all forms of the Present-Stem with the connecting vowel, and hence are called *Contracted Verbs*. The laws of contraction given in §§ 36–38

§ 243. **Dialects.**—The Ion. dialect *very often* does not contract; but the three kinds of contracted verbs are treated differently.

A. Homer inflects the *a*-Stems in three ways :

1. The syllables regularly contracted by the Attic writers remain *open* and unchanged : ἀσιδία-ει, *he sings*; ναιετά-ονσι, *they dwell*; and the Fem. Part. ναιετάωσα for ναιετάονσα, with a remarkable change of *ov* to *ω*.

2. *Contraction* takes place : ἀρετᾶ = ἀρετά-ει, *he thrives*, from ἀρετάω; προς-γῆδα = προς-γήδα-ει; from προς-ανδάω, *I address*. Sometimes *a ε* becomes *η* (not *ā*) : προς-ανδήτην (3 Dual Imperf.), ὅρηαι—also with regular accent—(from ὁρά-εαι) = Att. ὁρᾶ (2 Sing. Pres. Ind. Mid.).

3. *Extension* instead of contraction takes place when a vowel of the same kind is inserted before the long one which results from contraction : ὁράω, *I see*, contracted ὁρῶ, extended ὁρώ.

a) This inserted vowel is usually *short*. Hence ὁράω is thus inflected :

Act. Pr. Ind.	ὁρά-ω	Att.	ὁρῶ	Hom.	ὁρόω
	ὁρά-εις	"	ὁρᾶς	"	ὁράεις
	ὁρά-ει	"	ὁρᾶ	"	ὁράει
	ὁρά-ονσι	"	ὁρῶσι	"	ὁρόωσι
Subj.	ὁρά-ω	"	ὁρῶ	"	ὁρόω
	ὁρά-γε	"	ὁρᾶς	"	ὁράεις, etc.
Opt.	ὁρά-οιμι	"	ὁρῶμι	"	ὁρόωμι
Inf.	ὁρά-ειν	"	ὁρᾶν	"	ὁράειν
Part.	ὁρά-ων	"	ὁρῶν	"	ὁρόων
	ὁρά-ονσα	"	ὁρῶσα	"	ὁρόωσα
Gen.	ὁρά-οντος	"	ὁρῶντος	"	ὁρόωντος
Mid. 2. Sing. Ind.	ὁρά-γ	"	ὁρᾶ	"	ὁράει
3. Plur.	ὁρά-ονται	"	ὁρῶνται	"	ὁρόωνται
Opt. 3. Plur.	ὁρά-οιντο	"	ὁρῶντο	"	ὁρόωντο
Inf.	ὁρά-εσθαι	"	ὁρᾶσθαι	"	ὁράεσθαι
3. Plur. Impf.	ἐωρά-οντο	"	ἐωρῶντο	"	ἐωρόωντο

are observed. Paradigms of the three verbs *τιμάω*, *ποιέω*, *δουλόω*, are given on p. 110–113.

Obs.—As the *ει* in the Infinitive *ειν* is not original, *αειν*, *οειν* do not become *ᾳν*, *οιν*, but *ᾳν*, *οιν* (§ 37, *Obs.*).

Dialects.

b) sometimes *long*, e.g.,

ἡβά-ονσα Att. *ἡβῶσα* Hom. *ἡβώωσα*
from *ἡβάω*, *I am youthful*; so also from *δράω*, *I do*;
δρά-ονσι Att. *δρῶσι* Hom. *δρώωσι*
and from *μνάομαι*, *I remember*;
μνά-εσθαι Att. *μνᾶσθαι* Hom. *μνάασθαι*.

After *long vowels*, the one following is sometimes shortened:

<i>μνα-όμενος</i>	Att. <i>μνώμενος</i>	Hom. <i>μνωόμενος</i>
<i>ἡβά-οντες</i>	“ <i>ἡβῶντες</i>	“ <i>ἡβώντες</i>

The metre chiefly determines which of the vowels should be long or short. Such forms, for instance, as *ἀρετάῃ* (˘ ˘ ˘), *ἡβώντες* (˘ ˘ ˘), are inadmissible.

In Herod., the Stems in *α* often pass over into the conjugation of the Stems in *ε*: *όρέω* (but *όρᾶς*, *όρᾶ*), *όρέομεν*, *όρέονσι*, *όρέοντες*. Instead of *εο* we also find *εω*: *όρέωντες*. Homer also has *ηντεον* = Att. *ηντων* (from *ἀντά-ω*, *I meet*); *χρεώμενος* = Att. *χρώμενος*, *making use of*.

B. *Stems in ε* fluctuate between the open and contracted forms. *εο* is often monosyllabic by synizesis (§ 39): *ἐθρήνεον*, *I complained*; often also in Ionic contracted to *εν*: Hom. *νεῦμαι* = Att. *νέομαι*, *I return home*. *εον* rarely becomes *εν*: *νεικεῦσι* = *νεικοῦσι*, *they quarrel*. *εε* becomes *η* irregularly in Hom.: *όμαρτήτην* (*όμαρτέω*, *I meet with*), *ἀπειλήτην* (*ἀπειλέω*, *I threaten*), *δορπήτην* (*δορπέω*, *I sup*), Inf. *φορήμεναι* = Att. *φορεῖν*, *to carry*. An utterly anomalous Infinitive is *φορῆναι*.

The second *ε* in the 2 Sing. Mid. is sometimes dropped: *μνθέαι* for *μνθέεαι* (Att. *μνθῆ*, *μνθεῖ*, *thou sayest*); *πωλέο* = Att. *ἐπωλοῦ*, *thou hadst intercourse*; sometimes *εε* are contracted to *ει*: *μνθεῖαι*. The first way is usual in Herod. Homer also prolongs *ε* to *ει* without contraction: *νεικείω* = Att. *νεικῶ*; *ἐτελείετο* = Att. *ἐτελεῖτο* (*τελῶ*, *I complete*).

C. *Stems in ο* are mostly contracted: *γοννοῦμαι*, *I supplicate*. Some have an extension like those in *α*: *ἀρώσι(ν)* = Att. *ἀροῦσι(ν)*, *they plow*; *δηιόψεν* = Att. *δηιοῖεν*, *they would destroy*; *ὑπνώντας* = Att. *ὑπνοῦντας*, *the sleepers*.

In Herod. *ο* sometimes changes to *ε*, and with *ο* is contracted to *εν*: *ἐδικαίενν* = Att. *ἐδικαίονν*, *deemed right*.

§ 244. *Obs.*—1. Monosyllabic Stems in ϵ admit only the contraction $\varepsilon\iota$. All syllables which, contracted, would produce another sound, remain uncontracted.

Stem $\pi\lambda\epsilon$ (Pres. $\pi\lambda\epsilon\omega$, *I sail*, Inf. $\pi\lambda\epsilon\nu$)

$\pi\lambda\epsilon\epsilon\iota\varsigma$	$\pi\lambda\epsilon\iota\varsigma$,	but	$\pi\lambda\epsilon\omega$
$\pi\lambda\epsilon\iota\varsigma$	$\pi\lambda\epsilon\iota$,	"	$\pi\lambda\epsilon\omega\sigma\iota$
$\xi\pi\lambda\epsilon\epsilon\iota\varsigma$	$\xi\pi\lambda\epsilon\iota\varsigma$,	"	$\xi\pi\lambda\epsilon\omega\sigma\iota$

$\delta\acute{\epsilon}\omega$, *I bind*, forms an exception, having $\tau\grave{\theta}\delta\acute{o}\nu$ ($\delta\acute{\epsilon}\sigma\sigma\sigma$), $\delta\acute{o}\nu\mu\alpha\iota$, etc., to distinguish them from forms of $\delta\acute{\epsilon}\omega$, *I am in want of*; $\delta\acute{\epsilon}\iota$, *it is necessary*; $\tau\grave{\theta}\delta\acute{\epsilon}\sigma\sigma\sigma$, *duty*.

2. Some Stems in α have a preference for η , which they admit in the place of $\bar{\alpha}$: $\zeta\acute{\alpha}\omega$, *I live*, $\zeta\tilde{\eta}\varsigma$, $\zeta\tilde{\eta}$, $\zeta\tilde{\eta}\tau\epsilon$, $\zeta\tilde{\eta}\nu$; $\pi\epsilon\iota\omega\acute{\alpha}\omega$, *I am hungry*, $\pi\epsilon\iota\tilde{\eta}\nu$; $\delta\acute{\psi}\acute{\alpha}\omega$, *I thirst*, $\delta\acute{\psi}\tilde{\eta}\nu$; so also $\kappa\acute{\alpha}\omega$, *I scratch*; $\sigma\acute{\alpha}\omega$, *I stroke*; $\psi\acute{\alpha}\omega$, *I scrape*; and $\chi\rho\acute{\alpha}\omega\mu\alpha\iota$, *I make use of*.
3. $\rho\acute{\iota}\gamma\acute{\omega}\omega$, *I freeze*, has ω and φ for $\sigma\upsilon$ and $\sigma\iota$: Inf. $\rho\acute{\iota}\gamma\tilde{\omega}\nu$, Opt. $\rho\acute{\iota}\gamma\tilde{\varphi}\nu$.
4. $\lambda\acute{o}\nu\omega$, *I wash*, *lav-o*, has a peculiar contraction; that is, the connecting vowel after $\sigma\upsilon$ disappears: $\xi\text{-}\lambda\acute{o}\nu$ for $\xi\text{-}\lambda\acute{o}\nu\text{-}\epsilon$; $\lambda\acute{o}\nu\text{-}\mu\alpha\iota$ for $\lambda\acute{o}\nu\text{-}\sigma\iota\omega\mu\alpha\iota$, etc. In like manner, $\sigma\tilde{\iota}\text{-}\sigma\iota\omega\mu\alpha\iota$ is often contracted to $\sigma\tilde{\iota}\omega\mu\alpha\iota$, *I think*, and the Imperf. $\varphi\acute{\omega}\text{-}\mu\eta\nu$ to $\varphi\acute{\omega}\mu\eta\nu$.

D. Distinction of the Present-Stem from the Verbal-Stem.

§ 245. We call that part of a verb the Verbal Stem from the combination of which with the terminations of persons, tenses, moods, infinitives, and participles, consistently with the laws of euphony, all the forms of the verb may be explained: $\lambda\upsilon$, Pres. $\lambda\acute{\nu}\omega$, Perf. $\lambda\acute{\epsilon}\lambda\upsilon\kappa\alpha$, Fut. $\lambda\acute{\nu}\sigma\omega$; $\tau\iota\mu\alpha$, Pres. $\tau\iota\mu\acute{\omega}$, Perf. $\tau\iota\tau\acute{\iota}\mu\eta\kappa\alpha$, Fut. $\tau\iota\mu\acute{\eta}\sigma\omega$.

Obs.—From the Verbal-Stem also nouns are formed by means of the nominal suffixes: $\lambda\acute{\nu}\text{-}\sigma\iota\varsigma$, *loosing*; $\lambda\upsilon\text{-}\tau\acute{\eta}\sigma$, *looser*; $\lambda\acute{\nu}\text{-}\tau\acute{\rho}\sigma\text{-}\nu$, *redemption fee*; $\tau\iota\text{-}\mu\eta\text{-}\sigma\iota\varsigma$, *valuation*; $\tau\iota\mu\eta\text{-}\tau\acute{\eta}\varsigma$, *censor*.

When the Verbal-Stem can not be traced farther back, it is called a *Root*: $\lambda\upsilon$, and a verb formed from it, a *Root-Verb*: $\lambda\acute{\nu}\omega$. But when the Verbal-Stem is itself a Nom-

§ 244. **Dialects.**—2. For $\chi\rho\tilde{\eta}\tau\alpha\iota$ Herod. has $\chi\rho\tilde{\alpha}\tau\alpha\iota$.

4. Hom. 3 Sing. Imperf. $\lambda\acute{o}\epsilon$ (for $\lambda\sigma\acute{F}\epsilon$, § 35, *Obs.*) = $\lambda\acute{o}\nu\epsilon$, $\xi\lambda\upsilon\sigma\epsilon$.

inal-Stem formed by means of a nominal suffix, it is said to be *derived*: $\tau\imath\mu\alpha$ is at once the Nominal-Stem of $\tau\imath\mu\eta$, *honor*, formed by the nominal suffix $\mu\bar{a}$ from the root $\tau\imath$, and the verb formed from it is a *derivative one*: $\tau\imath\mu\acute{a}\omega$.

Obs.—*Roots* are almost all of one syllable; derived Stems are of two or more syllables.

§ 246. The *Verbal-Stem* is not always like the *Present-Stem*, but the Present-Stem is frequently an *extension* of the Verbal-Stem: Pres. $\lambda\varepsilon\iota\pi\text{-}\omega$, *I leave*, Present-Stem $\lambda\varepsilon\iota\pi$, Verbal-Stem $\lambda\dot{\iota}\pi$ (*Aorist* $\xi\lambda\iota\pi\text{o}\nu$).

Such additions are called *enlargements of the Present*; the Verbal-Stem divested of them is the *pure Verbal-Stem*.

Obs.—Where the Verbal-Stem differs from the Present-Stem, nouns are usually formed from the former, not from the latter: Verbal-Stem $\phi\nu\gamma$, Present-Stem $\phi\varepsilon\nu\gamma$, substantive $\phi\nu\gamma\text{-}\dot{\eta}$ (*fug-a*), adj. $\phi\nu\gamma\text{-}\acute{a}(\delta)\text{-}\zeta$, *fugitive*.

§ 247. The relation of the Present-Stem to the Verbal-Stem produces four classes of verbs with some subdivisions.

1. FIRST CLASS (unenlarged).

The Present-Stem is like the Verbal-Stem.

This comprises, first of all, the *pure verbs*, *i. e.*, verbs whose stem ends in a vowel (with the exception of a small number in $\varepsilon\omega$, § 248, and many others besides: $\tau\imath\mu\acute{a}\text{-}\omega$, $\delta\omega\lambda\acute{o}\text{-}\omega$, $\pi\alpha\iota\delta\acute{e}\nu\text{-}\omega$, *I educate*; $\lambda\acute{u}\text{-}\omega$, *I loose*; $\tau\acute{i}\text{-}\omega$, *I honor*; $\ddot{\alpha}\rho\chi\text{-}\omega$, *I rule*; $\ddot{\alpha}\gamma\text{-}\omega$, *I lead*; $\lambda\acute{e}\gamma\text{-}\omega$, *I say*).

§ 248. 2. SECOND CLASS (lengthened class).

The Stem vowel is lengthened in the Present-Stem.

This comprises several verbs whose Stem ends in a *mute*, and which in the Present have a diphthong or a long vowel, as:

§ 248. **Dialects.**—To these belongs the Hom. $\sigma\acute{e}\nu\omega$, *I hurry*, from the Stem $\sigma\nu$.

$\phi\epsilon\gamma\omega$, <i>I flee,</i>	Pure Stem	$\phi v \gamma$ ($\phi\ddot{\gamma}\dot{\gamma}$, <i>flight</i> , Lat. <i>fuga</i>).
$\lambda\epsilon\pi\omega$, <i>I leave,</i>	" "	$\lambda i \pi$
$\pi\epsilon\theta\omega$, <i>I persuade,</i>	" "	$\pi i \theta$ ($\pi\iota\theta\text{-}\alpha\nu\omega$, <i>persuasive</i>).
$\tau\dot{\eta}\kappa\omega$, <i>I melt,</i>	" "	$\tau \ddot{\alpha} \kappa$
$\tau\rho\dot{\iota}\beta\omega$, <i>I rub,</i>	" "	$\tau\rho\ddot{\iota}\beta$

But, besides these, there are also six verbs in $\epsilon\omega$, viz. :

$\pi\lambda\acute{e}\omega$, <i>I sail,</i>	Pure Stem	$\pi\lambda v$
$\pi\nu\acute{e}\omega$, <i>I blow,</i>	" "	$\pi\nu v$
$\nu\acute{e}\omega$, <i>I sail,</i>	" "	νv
$\dot{\rho}\acute{e}\omega$, <i>I flow,</i>	" "	$\dot{\rho} v$
$\theta\acute{e}\omega$, <i>I run,</i>	" "	θv
$\chi\acute{e}\omega$, <i>I pour,</i>	" "	χv

Obs.—The v of these Stems was lengthened to ϵv , but resolved to $\epsilon\mathfrak{f}$ before vowels (compare § 35, D. 2); finally the \mathfrak{f} was dropped : $\pi\lambda v\text{-}\pi\lambda\epsilon v\omega\text{-}\pi\lambda\epsilon\mathfrak{f}\omega\text{-}\pi\lambda\acute{e}\omega$. The diphthong appears in the substantives unresolved : $\pi\nu\epsilon\tilde{v}\text{-}\mu\alpha$, *breath*; $\dot{\rho}\epsilon\tilde{v}\text{-}\mu\alpha$, *stream*. Compare § 260, 2.

§ 249. 3. THIRD CLASS (T-class).

The Present-Stem affixes τ to the Verbal-Stem.

This comprises only verbs whose Pure Stems end in *Labials*, as :

$\tau\acute{u}\pi\tau\omega$, <i>I strike,</i>	Pure Stem	$\tau v \pi$ ($\tau\acute{u}\pi\omega$, <i>stroke</i>).
$\beta\lambda\acute{a}\pi\tau\omega$, <i>I injure,</i>	" "	$\beta\lambda a \beta$ ($\beta\lambda\dot{a}\beta\dot{\eta}$, <i>injury</i>).
$\beta\acute{a}\pi\tau\omega$, <i>I dip,</i>	" "	$\beta a \phi$ ($\beta\ddot{a}\phi\dot{\eta}$, <i>a dip</i>).

and, besides—

$\tau\acute{e}\kappa\tau\omega$, <i>I bring forth,</i>	" "	$\tau \epsilon \kappa$ ($\tau\acute{e}\kappa\omega$, <i>child</i>).
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The final consonant of the Pure Stem is called here, as in the verbs of the following class, the *character*. On the changes of sound, see § 45.

Other Examples.

$\kappa\acute{o}\pi\tau\omega$, <i>I cut,</i>	Stem	$\kappa o \pi$
$\kappa\acute{e}\pi\tau\omega$, <i>I steal,</i>	" "	$\kappa \lambda e \pi$
$\kappa\acute{u}\pi\tau\omega$, <i>I hide,</i>	" "	$\kappa \rho v \phi$ OR $\kappa \rho v \beta$
$\theta\acute{a}\pi\tau\omega$, <i>I bury,</i>	" "	$\tau a \phi$ (§ 54, c).

§ 249. *Dialects.*—The Stem $\beta\lambda a \beta$ in Hom. has a Pres. $\beta\lambda\dot{a}\beta\epsilon\tau\omega$, like class 1.

§ 250. 4. FOURTH CLASS (I-class).

The Present-Stem adds ι to the Verbal-Stem [Latin *fug-i-o*, Pure Stem *fug*]. The ι is here subject to the various changes and transpositions discussed in §§ 55–58, viz. :

a) The *Gutturals* κ , γ , χ form, with ι , the group $\sigma\sigma$ (New-Att. $\tau\tau$) (§ 57):

$\phi\nu\lambda\sigma\sigma\omega$, *I guard*, instead of $\phi\nu\lambda\kappa\omega$, Pure Stem $\phi\nu\lambda\alpha\kappa$ ($\phi\nu\lambda\alpha\kappa\eta$, a guard).

$\tau\alpha\sigma\sigma\omega$, *I arrange*, “ $\tau\alpha\gamma\iota\omega$, “ “ $\tau\alpha\gamma$ ($\tau\alpha\gamma\zeta$, arranger).

$\tau\alpha\rho\alpha\sigma\sigma\omega$, *I confuse*, “ $\tau\alpha\rho\alpha\chi\iota\omega$, “ “ $\tau\alpha\rho\alpha\chi$ ($\tau\alpha\rho\alpha\chi\eta$, confusion).

Other Examples.

$\dot{\epsilon}\lambda\iota\sigma\sigma\omega(\kappa)$, <i>I roll</i> .	$\pi\rho\acute{\alpha}\sigma\sigma\omega(\gamma)$, <i>I do</i> .	$\delta\rho\acute{u}\sigma\sigma\omega(\chi)$, <i>I dig</i> .
$\kappa\eta\rho\acute{u}\sigma\sigma\omega(\kappa)$, <i>I proclaim</i> .	$\sigma\phi\acute{\alpha}\tau\tau\omega(\gamma)$, <i>I slay</i> .	

Obs.—The character of the Presents $\acute{\alpha}\rho\mu\acute{o}\tau\tau\omega$, *I fit*; $\pi\acute{a}\sigma\sigma\omega$, *I scatter*; $\pi\lambda\acute{a}\sigma\sigma\omega$, *I shape*; $\beta\rho\acute{a}\sigma\sigma\omega$, *I seethe*; $\acute{\epsilon}\rho\acute{e}\sigma\sigma\omega$, *I row*; $\pi\pi\acute{e}\sigma\sigma\omega$, *I stamp*; $\beta\lambda\acute{i}\tau\tau\omega$, *I abstract honey*, is a dental; $\pi\acute{e}\sigma\sigma\omega$, *I boil*, has Stem $\pi\acute{e}\pi$ irregularly.

§ 251. b) δ , and more rarely γ , with ι , form ζ (§ 58): $\xi\zeta\omega\muai$, *I sit*, instead of $\acute{\epsilon}\delta\acute{e}\omega\muai$, Pure Stem $\acute{\epsilon}\delta$ ($\acute{\epsilon}\delta\text{-o}\zeta$, seat, Latin *sedes*); $\kappa\rho\acute{\zeta}\omega$, *I cry*, instead of $\kappa\rho\gamma\iota\omega$, Pure Stem $\kappa\rho\alpha\gamma$.

Other Examples.

$\phi\rho\acute{\zeta}\omega(\delta)$, <i>I say</i> .	$\ddot{\omega}\zeta\omega(\delta)$, <i>I smell</i> .	$\sigma\chi\acute{i}\zeta\omega(\delta)$, <i>I split</i> .
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Obs.—Present-Stems in ζ which express a sound have the Verbal-Stem in γ : $\sigma\tau\acute{e}\nu\acute{\zeta}\omega$, *I sigh*; $\sigma\acute{e}\mu\acute{\zeta}\omega$, *I wail*; $\sigma\acute{e}\mu\omega\gamma\acute{\eta}$, a wailing; moreover, $\sigma\tau\acute{\zeta}\omega$, *I trickle*; $\sigma\acute{e}\iota\zeta\omega$, *I prick*; Lat. *in-stig-o*; $\mu\alpha\sigma\acute{e}\iota\zeta\omega$,

§ 250. Dialects.—The Stems of the Presents $\iota\mu\acute{a}\sigma\sigma\omega$, *I whip*; $\lambda\acute{i}\sigma\sigma\omega\muai$, *I beseech*; $\kappa\sigma\acute{u}\sigma\sigma\omega$, *I arm*; Herod. $\acute{\alpha}\phi\acute{a}\sigma\sigma\omega$, *I touch*, end in Dentals ($\lambda\iota\tau$, $\kappa\sigma\acute{u}\nu\theta$); Hom. $\iota\nu\acute{e}\sigma\sigma\omega$, *I blame*, has irregularly the Stem $\acute{\epsilon}\nu\iota\pi$.

§ 251. Dialects.—In all dialects, Presents in $-\zeta\omega$ much more frequently have a Guttural for their character, in Hom. especially in $\acute{\alpha}\lambda\alpha\pi\acute{\zeta}\omega$, *I conquer*; $\delta\acute{a}\iota\zeta\omega$, *I divide*; $\mu\acute{e}\rho\mu\eta\rho\acute{\zeta}\omega$, *I ponder*; $\pi\acute{o}\lambda\mu\acute{\zeta}\omega$, *I war*; $\sigma\tau\acute{u}\phi\acute{e}\lambda\acute{\zeta}\omega$, *I strike*, etc.

I whip, and some others. *κλάζω*, *I call*, Stem *κλαγγ-* (with *γγ*), *κλαγγ-ή*, a *call*; *πλάζω*, *I mislead*; *σαλπίζω*, *I blow a trumpet*, have a Pure Stem in *γγ*; *νιζω*, *I wash*, has irregularly the Stem *νιβ*.

§ 252. c) λ with *i* forms λλ (§ 56):

βάλλω, *I throw*, for *βαλιω*, Pure Stem *βαλ* (*βέλ-ος*, a *shot*).
ἄλλομαι, *I leap*, “ *άλιομαι*, “ “ *άλ* [*sal-i-o*].
τίλλω, *I pluck*, “ *τιλιω*, “ “ *τιλ*

Other Examples.

θάλλω, *I bloom*. *σφάλλω*, *I cause to stagger*. *στέλλω*, *I send*.
πάλλω, *I wield*. *ἀγγέλλω*, *I announce*. *ψάλλω*, *I play on the lyre*.

§ 253. d) ν and ρ throw the *i* into the preceding syllable of the Stem (§ 55):

τείνω, *I stretch*, for *τενιω*, Pure Stem *τεν* (*τόν-ο-ς*, a *stretching*, Latin *tendo*).
φθείρω, *I corrupt*, “ *φθεριω*, “ “ *φθερ* (*φθορ-ά*, *corruption*).
φαίνω, *I show*, “ *φανιω*, “ “ *φαν* (*ἀ-φάν-ής*, *invisible*).

Other Examples.

<i>μαίνομαι</i> , <i>I rage</i> .	<i>σπείρω</i> , <i>I sow</i> .	<i>ἰγείρω</i> , <i>I awaken</i> .
<i>αἴρω</i> , <i>I raise</i> .	<i>ἀγείρω</i> , <i>I collect</i> .	<i>ὑφαίνω</i> , <i>I weave</i> .

Obs.—If the Stem syllable has *i* or *v* for its vowel, this is lengthened by the retreating *i*: *κρίνω*, *I sever, judge*, from *κρίν-ιω*; *σύρω*, *I drag*, from *σύρ-ιω*.

A single Stem in λ also follows this formation, viz.: *δόφελλω*, Pres. *δόφελω*, *I owe*, for *δόφελιω*, to distinguish it from *δόφελλω*, *I increase*, with the same Stem.

The *i* unites immediately with the final vowels of the Stems *καν* and *κλαν*, which then sacrifice their *v* (*F*): *κα-ιω*, *I burn*; *κλα-ιω*, *I weep*. Additional forms in Attic are *κάω*, *κλάω* (§ 35, *Obs.*).

N.B.—The other less usual classes of verbs are given below.

§ 253. Dialects.—Homer joins *i* immediately with Vowel Stems: *δα-ιω*, *I burn*, Stem *δα*: *μα-ίομαι*, *I seek*, Stem *μα*; *να-ιω*, *I dwell*, Stem *να*; and he uses *δόφελλω* in the sense of the Att. *δόφελω*; but, on the other hand, he has *εῖλω*, *I press*, from the Stem *ειλ* for which one might expect *ελλω* (Class 4, c).

II. THE STRONG OR SECOND AORIST-STEM.

§ 254. The Strong or Second Aorist Active and Middle is formed from the Strong Aorist-Stem, which is like the Pure Verbal-Stem, except the few cases named in § 257.

Pres. Stem	$\lambda\epsilon\pi\omega$, <i>I leave.</i> $\lambda\dot{\epsilon}\pi$	$\tau\upsilon\pi\tau\omega$, <i>I strike.</i> $\tau\dot{\upsilon}\pi$	$\beta\alpha\lambda\lambda\omega$, <i>I throw.</i> $\beta\ddot{\alpha}\lambda$
Active.			
Aorist	$\varepsilon\lambda\dot{\iota}\pi\text{-o-}\nu$, <i>I left.</i>	$\varepsilon\tau\dot{\upsilon}\pi\text{-o-}\nu$, <i>I struck.</i>	$\varepsilon\beta\ddot{\alpha}\lambda\text{-o-}\nu$, <i>I threw.</i>
Ind.	$\varepsilon\lambda\dot{\iota}\pi\text{-e-}\varsigma$ etc., like the Imperfcts $\varepsilon\lambda\dot{\iota}\epsilon\pi\tau\omega$, $\varepsilon\tau\dot{\upsilon}\pi\tau\omega$, $\varepsilon\beta\ddot{\alpha}\lambda\lambda\omega$	$\varepsilon\tau\dot{\upsilon}\pi\text{-e-}\varsigma$	$\varepsilon\beta\ddot{\alpha}\lambda\text{-e-}\varsigma$
Subj.	$\{\lambda\dot{\iota}\pi\omega$ $\{\lambda\dot{\iota}\pi\text{-y-}\varsigma$ etc., like the Pres. Subjunctive $\lambda\epsilon\pi\omega$, $\tau\upsilon\pi\tau\omega$, $\beta\alpha\lambda\lambda\omega$	$\tau\upsilon\pi\omega$ $\tau\upsilon\pi\text{-y-}\varsigma$	$\beta\alpha\lambda\omega$ $\beta\alpha\lambda\text{-y-}\varsigma$
Opt.	$\{\lambda\dot{\iota}\pi\text{-oi-}\mu$ $\{\lambda\dot{\iota}\pi\text{-oi-}\varsigma$ etc., like the Pres. Optative $\lambda\epsilon\pi\text{ou}\mu$, $\tau\upsilon\pi\text{ou}\mu$, $\beta\alpha\lambda\text{oi}\mu$	$\tau\upsilon\pi\text{-oi-}\mu$ $\tau\upsilon\pi\text{-oi-}\varsigma$	$\beta\alpha\lambda\text{-oi-}\mu$ $\beta\alpha\lambda\text{-oi-}\varsigma$
Imper.	$\{\lambda\dot{\iota}\pi\text{-e}$ $\{\lambda\dot{\iota}\pi\text{-e-}\tau\omega$ etc., like the Pres. Imper. $\lambda\epsilon\pi\text{e}$, $\tau\upsilon\pi\text{e}$, $\beta\alpha\lambda\text{e}$	$\tau\upsilon\pi\text{-e}$ $\tau\upsilon\pi\text{-e-}\tau\omega$	$\beta\alpha\lambda\text{-e}$ $\beta\alpha\lambda\text{-e-}\tau\omega$
Infin.	$\lambda\dot{\iota}\pi\text{-e}\tilde{\iota}\nu$	$\tau\upsilon\pi\text{-e}\tilde{\iota}\nu$	$\beta\alpha\lambda\text{-e}\tilde{\iota}\nu$
Part.	$\lambda\dot{\iota}\pi\text{-}\omega\nu$, $\lambda\dot{\iota}\pi\text{-o}\tilde{\iota}\sigma\alpha$, $\lambda\dot{\iota}\pi\text{-}\dot{\omega}\nu$, Gen. $\lambda\dot{\iota}\pi\text{-}\dot{\omega}\nu\tau\omega\varsigma$	$\tau\upsilon\pi\text{-}\omega\nu$, $\tau\upsilon\pi\text{-o}\tilde{\iota}\sigma\alpha$, $\tau\upsilon\pi\text{-}\dot{\omega}\nu$, Gen. $\tau\upsilon\pi\text{-}\dot{\omega}\nu\tau\omega\varsigma$	$\beta\alpha\lambda\text{-}\omega\nu$, $\beta\alpha\lambda\text{-o}\tilde{\iota}\sigma\alpha$, $\beta\alpha\lambda\text{-}\dot{\omega}\nu$, Gen. $\beta\alpha\lambda\text{-}\dot{\omega}\nu\tau\omega\varsigma$
Middle.			
Indic.	$\{\varepsilon\lambda\dot{\iota}\pi\text{-o-}\mu\eta\nu$ $\{\varepsilon\lambda\dot{\iota}\pi\text{-o-}\nu$ etc., like the Imperf. $\varepsilon\lambda\dot{\iota}\epsilon\pi\text{om}\mu\eta\nu$, $\varepsilon\tau\dot{\upsilon}\pi\text{om}\mu\eta\nu$, $\varepsilon\beta\ddot{\alpha}\lambda\text{om}\mu\eta\nu$	$\varepsilon\tau\dot{\upsilon}\pi\text{-o-}\mu\eta\nu$ $\varepsilon\tau\dot{\upsilon}\pi\text{-o-}\nu$	$\varepsilon\beta\ddot{\alpha}\lambda\text{-o-}\mu\eta\nu$ $\varepsilon\beta\ddot{\alpha}\lambda\text{-o-}\nu$
Subj.	$\{\lambda\dot{\iota}\pi\text{-w-}\mu\mu\iota$ $\{\lambda\dot{\iota}\pi\text{-y-}$ etc., like the Pres. Subj. $\lambda\epsilon\pi\text{w}\mu\mu\iota$, $\tau\upsilon\pi\text{w}\mu\mu\iota$, $\beta\alpha\lambda\text{w}\mu\mu\iota$	$\tau\upsilon\pi\text{-w-}\mu\mu\iota$ $\tau\upsilon\pi\text{-y-}$	$\beta\alpha\lambda\text{-w-}\mu\mu\iota$ $\beta\alpha\lambda\text{-y-}$
Opt.	$\{\lambda\dot{\iota}\pi\text{-oi-}\mu\eta\nu$ $\{\lambda\dot{\iota}\pi\text{-oi-}\varsigma$ etc., like the Pres. Opt. $\lambda\epsilon\pi\text{oi}\mu\eta\nu$, $\tau\upsilon\pi\text{oi}\mu\eta\nu$, $\beta\alpha\lambda\text{oi}\mu\eta\nu$	$\tau\upsilon\pi\text{-oi-}\mu\eta\nu$ $\tau\upsilon\pi\text{-oi-}\varsigma$	$\beta\alpha\lambda\text{-oi-}\mu\eta\nu$ $\beta\alpha\lambda\text{-oi-}\varsigma$
Imper.	$\{\lambda\dot{\iota}\pi\text{-o-}\nu$ $\{\lambda\dot{\iota}\pi\text{-e-}\sigma\theta\omega$ etc., like the Pres. Imper. $\lambda\epsilon\pi\text{o-}\nu$, $\tau\upsilon\pi\text{e-}\sigma\theta\omega$, $\beta\alpha\lambda\text{o-}\nu$	$\tau\upsilon\pi\text{-o-}\nu$ $\tau\upsilon\pi\text{-e-}\sigma\theta\omega$	$\beta\alpha\lambda\text{-o-}\nu$ $\beta\alpha\lambda\text{-e-}\sigma\theta\omega$
Infin.	$\lambda\dot{\iota}\pi\text{-e-}\sigma\theta\mu\iota$	$\tau\upsilon\pi\text{-e-}\sigma\theta\mu\iota$	$\beta\alpha\lambda\text{-e-}\sigma\theta\mu\iota$
Part.	$\lambda\dot{\iota}\pi\text{-}\omega\mu\eta\nu\varsigma$, η , $\text{o-}\nu$	$\tau\upsilon\pi\text{-}\omega\mu\eta\nu\varsigma$, η , $\text{o-}\nu$	$\beta\alpha\lambda\text{-}\omega\mu\eta\nu\varsigma$, η , $\text{o-}\nu$

§ 255. 1. The *Inflexion* of the Strong Aorist-Stem differs from that of the Present-Stem (Imperfect and Present tenses) only in the accent of the following forms: the Infin. Act. is *perispome* ($\lambda\iota\pi\varepsilon\tilde{\iota}\nu$), the Infin. Mid. *paroxytone* ($\lambda\iota\pi\acute{\epsilon}\sigma\theta\alpha\iota$), the Part. Act. accents the O-sound ($\lambda\iota\pi\acute{\omega}\nu$, $\lambda\iota\pi\acute{\omega}\sigma\alpha$), the 2 Sing. Imper. Mid. is *perispome* ($\lambda\iota\pi\acute{o}\tilde{\iota}\nu$).

2. The Aorist Middle has not, like the Present Middle, the meaning also of the Passive: thus $\dot{\iota}\beta\alpha\lambda\acute{o}\mu\eta\nu$ means only *I threw for myself*, but not *I was thrown*.

On the Augment of the Indicative, §§ 234-242.

§ 256. The Strong Aorist can be formed only from such verbs as have a Present-Stem *different* from the Pure Verbal-Stem, therefore *not* from the verbs of the *First* (unenlarged) *Class* (§ 247). Also it is not usually formed from many verbs of other classes, and scarcely occurs at all from any but *Root-Verbs* (§ 245).

Obs.—On the Aorists of the verbs $\delta\acute{u}\text{-}\omega$ and $\phi\acute{u}\text{-}\omega$ (class 1), see §§ 316, 16, 17.

§ 257. In a few verbs the Strong Aorist Stem is distinguished from the Pure Verbal Stem; viz., instead of ϵ of the latter, the Strong Aor. sometimes has \ddot{a} , by which $\tau\rho\acute{\epsilon}\pi\text{-}\omega$, *I turn*, though belonging to the first class, has a Strong Aor.: $\ddot{\iota}\text{-}\tau\rho\ddot{a}\pi\text{-}\omega\text{-}\nu$ (Impf. $\ddot{\iota}\text{-}\tau\rho\acute{\epsilon}\pi\text{-}\omega\text{-}\nu$), $\ddot{\iota}\text{-}\tau\rho\pi\text{-}\acute{o}\text{-}\mu\eta\nu$. An isolated formation is Pres. $\tau\rho\acute{\gamma}\text{-}\omega$, *I gnaw*, Aor. $\ddot{\iota}\text{-}\tau\rho\ddot{a}\gamma\text{-}\omega\text{-}\nu$. $\ddot{a}\gamma\text{-}\omega$, *I drive*, likewise belonging to the first class, by doubling the Verbal-Stem forms the Aorist-Stem $\acute{a}\gamma\text{-}\acute{a}\gamma$, whence Ind.: $\dot{\eta}\gamma\text{-}\acute{a}\gamma\text{-}\omega\text{-}\nu$, Subj. $\acute{a}\gamma\text{-}\acute{a}\gamma\text{-}\omega$, Inf. $\acute{a}\gamma\text{-}\acute{a}\gamma\text{-}\varepsilon\tilde{\iota}\nu$.

§ 255. **Dialects.**—1. All the peculiarities enumerated § 233, D., extend likewise to the Strong Aorist: 2 Sing. Subj. $\beta\acute{a}\lambda\eta\sigma\theta\alpha$, 3 Sing. $\beta\acute{a}\lambda\eta\sigma\iota$, etc. The Inf. Aor. Act. ends in Hom. also in $\acute{\epsilon}\epsilon\iota\nu$ instead of $\acute{\epsilon}\tilde{\iota}\nu$ ($\beta\acute{a}\lambda\acute{\epsilon}\epsilon\iota\nu$).

2. The Middle Aorist forms of the Stems $\kappa\tau\alpha$ (§ 316, 4), $\beta\lambda\eta$ (§ 316, 19), $\sigma\acute{u}\tau\alpha$ (§ 316, 20), exceptionally have a *Passive* meaning.

III. THE FUTURE-STEM.

§ 258. From the Future-Stem are formed the*Fut. Active and Middle.

First Future (The σ Future).		Second Future (Contracted Future).
Pres.	λύω, Stem λύ Fut. Stem λῦσ-	Pres. φαίνω, I show, Stem φᾶν Fut. Stem φᾶνε

Active.

Indic.	λύσ-ω, I shall loose. λύσ-εις, etc. like the Pres. λύω	φανέω, ḡ, I shall show. φανέ-εις, εῖς, etc. like the Present ποιῶ
Opt.	λύσ-οι-μι	φανε-οίην, οίην
Infin.	λύσ-ειν	φανέ-ειν, εῖν
Part.	Masc. λύσ-ων Fem. λύσ-ονσα Neut. λῦσ-ον Gen. λύσ-οντος	φανέ-ων, ḡν φανέ-ονσα, οῦσα φανέ-ον, οῦν φανέ-οντος, οῦντος

Middle.

Indic.	λύσ-ο-μαι, I shall loose for myself. like the Present λύομαι	φανέ-ο-μαι, οῦμαι, I shall appear. like the Present ποιοῦμαι
Opt.	λυσ-οί-μην	φανε-οί-μην, οίμην
Infin.	λύσ-ε-σθαι	φανέ-ε-σθαι, εῖσθαι
Part.	λυσ-ό-μενος, η, ον	φανε-ο-μενος, οῦμενος, η, ον

§ 257. **Dialects.**—Hom., in the case of several Stems with ρ, forms the Strong Aorist by metathesis (§ 59), and by changing ε into α: δέρκ-ο-μαι, I see, ἔ-δρακ-ον; πέρθ-ω, I destroy, ἔ-πραθ-ο-ν; in others by the syncope of ε (§ 61, c): ἔ-πτ-ό-μην (πέτ-ομαι, I fly), ἔ-γρ-ε-το (Stem ἔ γε ρ, Pres. class 4, d, ἔγειρω, I awake); Part. ἀγρ-ό-μενοι, assembled; Inf. ἀγερ-έσθαι (Pres. class 4, d, ἀγείρω).

Reduplication occurs in Homer in a great many Aorists: ἔ-πέ-φραδ-ο-ν (Stem φράδ, Pres. class 4, b, φράζω, I indicate); πέ-πιθ-ο-ν (Stem πιθ, Pres. class 2, πειθω, I persuade); πε-πάλ-ών (Pres. class 4, c, πάλλω, I brandish); Aor. Mid. 3 Sing.: τέ-τάρπ-ε-το (τέρπ-ο-μαι, I rejoice);

§ 259. 1. The Inflection of the Future-Stem is the same as that of the Present-Stem, *i. e.*, that of the σ Future is the ordinary Inflection, that of the contracted future is the Inflection of the contracted Present of ϵ Stems (§§ 231, 232, and 243).

§ 260. The σ Future forms the Future-Stem by adding σ to the Verbal-Stem: λv , $\lambda \bar{v} \sigma$. All Stems ending in a vowel or a mute have the σ Future. The σ , according to § 48, with gutturals makes ξ , with labials ψ , and admits of no dentals before it (§ 49): $\ddot{\alpha} \gamma-\omega$, *I drive*, Fut. $\ddot{\alpha} \xi-\omega$; $\gamma \rho \acute{\alpha} \phi-\omega$, *I write*, Fut. $\gamma \rho \acute{\alpha} \psi-\omega$; $\ddot{\alpha} \delta-\omega$, *I sing*, Fut. $\ddot{\alpha} \sigma-\omega$; $\sigma \pi \acute{\epsilon} \nu \delta-\omega$, *libo*, Fut. $\sigma \pi \acute{\epsilon} \sigma-\omega$ for $\sigma \pi \acute{\epsilon} \nu \delta-\sigma\omega$ (§ 50). About $\theta \rho \acute{\epsilon} \psi \omega$, Stem $\tau \rho \epsilon \phi$, $\theta \bar{u} \psi \omega$, Stem $\tau v \phi$, and others, see § 54.

2. Verbs of the second or extended class (§ 248) retain the extended Stem also in the Future: $\lambda \acute{\epsilon} i \pi-\omega$, $\lambda \acute{\epsilon} i \psi-\omega$; the six verbs in $\epsilon \omega$ mentioned in § 248 show their strengthened form in the Fut., though it is not seen in the Present: $\pi \lambda \acute{\epsilon} \omega$, $\pi \lambda \acute{\epsilon} \nu \sigma \omega \mu \alpha i$; in like manner, $\kappa \lambda \acute{a} i \omega$ brings out its Pure Stem $\kappa \lambda a v$ in $\kappa \lambda \acute{a} \nu \sigma \omega$, and $\kappa a i \omega$ in $\kappa a \nu \sigma \omega$ (§ 253). About $\chi \acute{\epsilon} \omega$, see § 265.

3. Of verbs of the third or T class, and of those of the fourth or I class (§ 249, etc.), the Pure Stem must be found in order to form the Future: $\tau \acute{\nu} \pi \tau \omega$ (class 4), Pure Stem $\tau v \pi$, Fut. $\tau \acute{\nu} \psi \omega$; $\phi \nu \lambda \acute{a} \sigma \omega$, Pure Stem $\phi v \lambda a \kappa$, Fut.

Stem $\phi i \delta$ (class 2), $\phi e \acute{i} \delta \omega \mu \alpha i$, Inf. Aor. $\pi \epsilon-\phi i \delta-\acute{\epsilon}-\sigma \theta \omega \mu \alpha i$, also Fut. $\pi \epsilon-\phi i \delta-\acute{\eta}-\sigma \omega \mu \alpha i$. Isolated Aorists are: $\acute{\epsilon}-\kappa \acute{e}-\kappa(\epsilon)\lambda-\epsilon-\tau \omega$, *he called*, from $\kappa \acute{e} l o \mu \alpha i$; $\pi \acute{\epsilon}-\phi \nu-\sigma-\nu$, *I killed* (Stem $\phi \epsilon \nu$); $\tau \acute{\epsilon}-\tau \mu-\sigma-\nu$ (*I hit*, Stem $\tau \epsilon \mu$); $\tau \epsilon-\tau \alpha \gamma-\acute{\omega}\nu$ (*seizing*, Stem $\tau a \gamma$, Lat. *tango*). $\acute{\eta} \nu-i \pi-\acute{\alpha} \pi-\sigma-\nu$ (*I scolded*, Pres. $\acute{\epsilon} n i \pi \tau \omega$), along with $\acute{\epsilon} \nu-\acute{\epsilon} n i \pi-\sigma-\nu$, and $\acute{\eta} \nu \acute{\kappa}-\acute{\alpha} \kappa-\sigma-\nu$ (*I kept back*, Pres. $\acute{\epsilon} r \acute{\nu} \acute{\kappa} \omega$), have the reduplication in the middle of the word. The reduplication in this case every where belongs to the Tense-Stem, and, as in the Perfect-Stem (§ 273), is preserved in all the moods, in the Infin., and the Participle. The Indic. may add the Augment or omit it before the reduplication. (§ 234, D.)

§ 259. **Dialects.**—About the contraction, see § 243, D.

φυλάξω; **φράζω**, Pure Stem **φραδ**, Fut. **φράσω**. Accordingly, verbs ending in the Present in **-σσω** or **-ττω** generally make the Fut. in **-ξω**, and those having the Present in **ζω** generally have their Future in **-σω**.

According to this rule, let the Future be formed of **ξλίσσω**, *I roll*; **κηρύσσω**, *I proclaim*; **πράσσω**, *I do*; **σχίζω**, *I split*; **δικάζω**, *I judge*; **δπλίζω**, *I arm*; and let the Presents be found to the Futures **όρύξω**, **σφάξω**, **βιάσσομαι**, **λογίσσομαι**.

Verbs with a dental character ending in the Present in **-σσω** or **-ττω**, naturally (§ 250, *Obs.*) make the Future in **-σω**: **πλάσσω** (Pres. **πλάσσω**, *I shape*), **ἀρμόσσω** (Pres. **ἀρμόττω**, *I fit*); and, on the other hand, those with the character **γ**, which have the Present in **-ζω** (§ 251, *Obs.*), make their Future in **-ξω**: **στενάξω** (Pres. **στενάζω**, *I sigh*); **στίξω** (Pres. **στίζω**, *I prick*).

§ 261. Vowel-Stems have their vowels *long* before **σ**; **α** becomes **ā** if preceded by **ε**, **ι**, or **ρ** (§ 41), in all other cases it becomes **η**. Every other short vowel is changed into the corresponding long one: **έά-ω**, *I leave*, **έάσ-ω**; **ἰά-ομαι**, *I heal*, **ἰάσ-ομαι**; **δρά-ω**, *I do*, **δράσ-ω**; but **τιμά-ω**, **τιμήσ-ω**; **βοά-ω**, *I cry out*, **βοήσ-ομαι**; **έγγυά-ω**, *I hand over*, **έγγυήσ-ω**; **ποιέ-ω**, **ποιήσ-ω**, **δουλόω**, **δουλώσ-ω**.

The Stem **χρά** (**χράω**, *I give an oracle*; **χράομαι**, *I use*) exceptionally has **η** in the Future: **χρήσω**, **χρήσομαι**; whereas **ἀκροάομαι**, *I listen*, has **ἀκροάσομαι**.

Respecting the Future with a short vowel, see § 301.

§ 262. The contracted Future forms the Future-Stem

§ 261. **Dialects.**—The Ion. dialect has **η** even after **ε**, **ι**, **ρ**: **πειρήσομαι**, *I shall endeavor*. The Ep. dialect sometimes doubles the **σ** when the vowel is short: **αιδέσσομαι** (**αιδέομαι**, *I feel shame*). The Hom. Futures **ἀλαπάξω**, **πολεμίξω**, **στυφελίξω**, and others, with their Presents in **-ζω**, are explained in § 251, D.

§ 262. **Dialects.**—Stem **θέρ** has in Hom. the Fut. **θέρσομαι**, Pres. **θέρομαι**, *I grow warm*; Stem **κέρ** (Pres. class 4, **d**, **κείρω**, *I shave*), Fut. **κέρσω**; Stem **φέρ**, Pres. **φέρω**, *I mix*, Fut. **φύρσω**.

by adding ε to the Verbal-Stem: φᾶν, φᾶνε. This form of the Future occurs in Stems ending in λ, μ, ν, ρ; and the Stem vowel is short: νέμω, *I distribute*, Fut. νεμῶ; ἀμύνω, *I defend*, ἀμύνω. Verbs of the seventh class here show their Pure Stem (§§ 252, 253): βάλλω, *I throw*, βᾶλω; φάίνω, φᾶνω; κτείνω, *I kill*, κτενῶ; φθείρω, φθερῶ; ἀγγέλλω, ἀγγελῶ.

According to this rule, let the Future be formed of σφάλλω, *I cause to fall*; στέλλω, *I send*; μαίνομαι, *I rave*; αἴρω, *I lift*; and the Present (class 4) of σπερῶ, ποικιλῶ, σημανῶ, ἥδυνῶ.

Exceptions.—The Stems κελ (κέλλω, class 4, c, *I knock against*) and κυρ (κυρέω, *I meet*) have the σ form of the Future: κέλσω, κύρσω.

Obs.—The contracted Future is properly a peculiar form of the σ Future, for φανέ-ω has arisen from φαν-έ-σ-ω (§ 61, b), in which ε is the connecting vowel.

§ 263. Several Stems in ε (Pres. εω), αδ (Pres. αζω), and ιδ (Pres. ιζω), throw out the σ in the Future. Those in ε and αδ then contract the vowels ε and α with the connecting vowel: τελέ-ω, *I complete*, τελέσ-ω, τελέω, τελῶ; 1 Plur. τελέομεν, τελεόμεν (as in the Present); βιβάζω, *I bring*, βιβάσ-ω, βιβάω, βιβῶ; 1 Plur. βιβάομεν, βιβῶμεν. To these also belongs ἐλάω, ἐλῶ, 2 Sing. ἐλάς, 3 Sing. ἐλῆ, from the irregular Present ἐλαύνω, *I drive*; compare § 321, 2.

Stems in ιδ after dropping the σ insert ε, which is contracted with the connecting vowel: κομίζω, *I carry*, Fut. Act. κομίσ-ω, κομί-έ-ω, κομι-έ-ω, 1 Plur. κομέομεν, κομοῦμεν; Fut. Mid. κομιοῦμεν.

This form of the Future is called the *Attic*.

§ 264. Some verbs take an ε after the σ of the Future, which is contracted with the connecting vowel: πνέω, *I breathe*, Stem πνυ, πνευσοῦμαι; πλέω, *I sail*, Stem πλυ,

§ 263. **Dialects.**—The Futures in αω in the Hom. dialect are treated exactly like the Presents (§ 243, D. A.), hence ἐλώ, ἐλάς, ἐλῆ.

$\pi\lambda\varepsilon\nu\sigma\bar{\omega}\mu\alpha i$ along with $\pi\lambda\varepsilon\bar{\nu}\sigma\mu\alpha i$; $\phi\varepsilon\bar{\nu}\gamma\omega$, *I flee*, Stem $\phi\upsilon\gamma$, $\phi\varepsilon\bar{\nu}\xi\bar{\omega}\mu\alpha i$ and $\phi\varepsilon\bar{\nu}\xi\mu\alpha i$. This kind of Future, which occurs only in the Middle voice with an Active meaning, is called the *Doric*.

§ 265. Few verbs form their Future without any tense sign: $\chi\acute{\varepsilon}\omega$, *I pour*, Fut. Act. $\chi\acute{\varepsilon}\omega$, Mid. $\chi\acute{\varepsilon}\mu\alpha i$, and so also among the irregular verbs $\varepsilon\bar{\delta}\mu\alpha i$, *I shall eat* (§ 327, 4), and $\pi\acute{\iota}\mu\alpha i$, *I shall drink* (§ 321, 4).

§ 266. The Future Middle generally has a Middle sense, but in many verbs it has a Passive, and in not a few an Active meaning; the last is the case especially in verbs denoting a bodily activity: $\ddot{\alpha}\delta\omega$, *I sing*; $\dot{\alpha}\kappa\bar{\nu}\omega$, *I hear*; $\dot{\alpha}\pi\alpha\tau\bar{\alpha}\omega$, *I meet*; $\dot{\alpha}\pi\bar{\delta}\alpha\bar{\alpha}\omega$, *I enjoy*; $\beta\bar{\alpha}\delta\bar{\iota}\bar{\zeta}\omega$, *I walk* ($\beta\bar{\alpha}\delta\bar{\iota}\bar{\omega}\mu\alpha i$); $\beta\bar{\alpha}\bar{\omega}\omega$, *I call out*; $\gamma\bar{\varepsilon}\lambda\bar{\omega}\omega$, *I laugh*; $\bar{\omega}\bar{\iota}\mu\bar{\omega}\bar{\zeta}\omega$, *I bewail*; $\sigma\bar{\iota}\gamma\bar{\omega}\omega$ and $\sigma\bar{\iota}\omega\pi\bar{\alpha}\omega$, *I am silent*; $\sigma\bar{\pi}\bar{\mu}\bar{\delta}\bar{\zeta}\omega$, *I am zealous*. Irregular verbs (§ 320, etc.) very frequently have a Middle Future with Active meaning.

§ 265. **Dialects.**—The Hom. $\beta\bar{\varepsilon}\bar{\iota}\mu\alpha i$ or $\beta\bar{\varepsilon}\mu\alpha i$, *I shall live*, akin to $\beta\bar{\iota}\bar{\omega}\omega$, *I live*, is likewise formed without a tense sign.

IV. THE WEAK OR FIRST AORIST-STEM.

§ 267. From the Stem of the Weak or First Aorist are formed the *Weak* (or *First*) Aorist Active and Middle.

Pres. Stem	λύ-ω λυ			φαίν-ω Pure Stem φᾶν		
	1. σ Form.			2. Supplementary Form.		
	Stem of Weak Aorist λύσ-α			φηνά		
	Active.	Middle.	Active.	Middle.		
Indic.	ἐ-λύσα, <i>I loosed.</i> ἐ-λυσα-ς ἐ-λυσε(ν) ἐ-λύσα-τον ἐ-λυσά-την ἐ-λύσα-μεν ἐ-λύσα-τε ἐ-λυσα-ν	ἐ-λυσά-μην, <i>I loosed for myself.</i> ἐ-λύσω ἐ-λύσα-το ἐ-λυσά-μεθον ἐ-λύσα-σθον ἐ-λυσά-σθην ἐ-λυσά-μεθα ἐ-λύσα-σθε ἐ-λύσα-ντο	ἐ-φηνα, <i>I showed.</i> ἐ-φηνα-ς ἐ-φηνε(ν) ἐ-φήνα-τον ἐ-φήνα-σθον ἐ-φηνά-την ἐ-φήνα-μεν ἐ-φήνα-τε ἐ-φηνα-ν	ἐ-φηνά-μην ἐ-φηνω ἐ-φήνα-το ἐ-φηνά-μεθον ἐ-φήνα-σθον ἐ-φηνά-σθην ἐ-φηνά-μεθα ἐ-φήνα-σθε ἐ-φηνα-ντο		
Subjunct.	λύσω λύσγε	λύσω-μαι λύσῃ	φήνω φήνγε	φήνω-μαι φήνῃ		
etc., like the Pres. Act. and Mid.						
Optative.	λύσαι-μι λύσαι-ς ορ λύσειας λύσαι ορ λύσειε(ν) λύσαι-τον λυσαι-την λύσαι-μεν λύσαι-τε λύσαι-εν ορ λύσει-αν	λύσαι-μην λύσαι-ο	φήναι-μι φήναι-ς ορ φήνειας φήναι ορ φήνειε(ν) φήναι-σθον φήναι-σθην φήναι-μεθα φήναι-σθε φήναι-εν ορ φήνει-αν	φηναι-μην φήναι-ο		
Imperat.	λύσο-ν λυσά-τω λύσα-τον λυσά-των λύσα-τε λυσά-των ορ λυσά-τωσαν	λύσαι	φηνο-ν φηνά-σθω φήνα-σθον φηνά-σθων φήνα-σθε φηνά-των ορ φηνά-σθωσαν	φηναι φηνά-σθω φήνα-σθον φηνά-σθων φήνα-σθε φηνα-σθε φηνά-σθων ορ φηνά-σθωσαν		
Infinitive.	λύσαι	λύσα-σθαι	φηναι	φήνα-σθαι		
Particip.	λύσας-ς, ἀσα, αν Gen. λύσαντ-ος	λυσά-μενο-ς, η, ο-ν	φήνας-ς, ἀσα, αν φήναντ-ος	φηνά-μενο-ς, η, ο-ν		

§.268. The characteristic vowel in the inflexion of the Weak Aorist is *ă*, which in the 3 Sing. Ind. Act. becomes *ε*, but every where else remains unchanged before the personal and modal signs. In the Subj. *a* is lengthened to *ω* and *η*, whereby the endings become the same as those of the Present. In the Optat. Act., the forms with *a* in the 2 and 3 Sing. and 3 Plur. are more common than those with *ai*: *λύσειας*, *λύσειε(ν)*, *λύσειαν*. In the 2 Sing. Imperat. Act. *v* is added, by which the *a* is rendered so obscure as to become *o*: *λῦσο-ν*; and in 2 Imp. Mid. *i* is added, which, with the *a*, makes *ai*. In the 2 Sing. Ind. Mid. *σ* is thrown out, as in the Pres. and Fut., so that *ξ-λύσα(σ)o* becomes *ξλύσω*, according to § 37.

Obs. 1.—Three forms of the Weak Aorist are the same, the 3 Sing. Opt. Act., the Infin. Active, and the 2 Imperat. Mid.; but in accent they differ; for, as the *ai* of the Optat. is regarded as long (§ 229), the first of these three forms is always paroxytone: *λύσαι*, *γράψαι* (*γράφω*, *I write*), *παιδεύσαι* (*παιδεύω*, *I educate*); the Infin. always has the accent on the penultima: *λύσαι*, *παιδεύσαι*, *γράψαι*; the 2 Sing. Imperat. Mid., where possible, has the accent on the antepenultima: *παιδενσαι*, *λύσαι*, *γράψαι*.

Obs. 2.—The 2 Sing. Imperat. of the Weak Aor. Act. is the same in form as the Neut. Partic. Fut. *λῦσον*, but in Verbal-Stems of more than one syllable it differs from it by the accent: *παιδευσον*, but the Neut. Part. Fut. is *παιδεῦσον* (§ 229).

§ 269. The *σ* form of the Aorist differs from the Stem

§ 268. **Dialects.**—In the Ion. dialect, the 2 Sing. Indic. Mid. frequently leaves the vowels uncontracted: *ξλύσαο*.

Some Aorists in Hom. take the vowels *o* and *ε* instead of *a*: *ἴξον*, *I came*, *ἴξει*; *ἴβήσετο* (*βαίνω*, *I walk*); *δύσετο* (*he set or went down*, *δύω*); so also the Imperatives *ὄρσεο*, *arise*; *ἄξετε*, *bring*; *οἴσε*, *bring*; *λέξεο*, *lie down*; *πελάσσετον* = *πελάσατον*, from *πελάζω*, *I approach*.

§ 269. **Dialects.**—*ἀφύσσω*, *I draw water*, has in Hom. the Fut. *ἀφύξω*, but the Aor. *ἀφυσσα*. Irregular Hom. forms without *σ* are: *ἔχενα* for *ἔχενσα*, from Pres. *χέω*, *I pour*; *ἔκηα*, 1 Plur. Subj. *κήμεν* or *κείομεν*, Imperat. *κῆνον* or *κεῖον*, Infin. *κῆται* or *κεῖται*, from Pres. *καίω*, *I burn*; Stem *καν* (Att. *ἔκανσα*); *ἔσσενα*, Pres. *σείνω*, *I drive away*; the Infinitives *ἀλεύασθαι* or *ἀλέασθαι*, *to avoid*; *δατέασθαι*, from *δατέομαι*, *I distribute*.

of the Future only by the addition of the *a*: *λῦσ*, *λῦσα*; *γραψ*, *γραψα*; *φυλαξ*, *φυλαξα*. Respecting the change of vowels and consonants before *σ*, compare §§ 260, 261. The irregular *χέω* (§ 265) has the Aorist *ἔχεα* for *ἔχευσα*. Compare the irregularity in *εἶπα*, *I spoke*; *ἤνεγκα*, *I bore*, § 327, 12 and 13.

§ 270. The Stems in *λ*, *μ*, *ν*, *ρ*, forming their Future without *σ*, reject this consonant also in the Weak Aorist, which gives rise to the supplementary form, for the vowel of the Stem is lengthened by compensation for the loss of the *σ*.

ᾳ after *ι* and *ρ* becomes *ᾱ*: Pres. *περαίνω* (class 4, *d*), *I penetrate*, Stem *περαν*, Fut. *περάνω*, Aor. *ἐ-πέρανα* (§ 41);

otherwise

η: Pres. *φαίνω* (class 4, *d*), Stem *φαν*, Fut. *φάνω*, Aor. *ἔ-φηνα*.

ε becomes

ει: Pres. *ἀγγέλλω* (class 4, *c*), *I announce*, Stem *ἀγγελ*, Fut. *ἀγγελῶ*, Aor. *ἥγγειλα*.

"

" Pres. *νέμω* (class 1), *I distribute*, Fut. *νεμῶ*, Aor. *ἔ-νειμα*.

ι "

ἰ: Pres. *κρίνω* (class 4, *d*), *I judge*, Stem *κριν*, Fut. *κρίνω*, Aor. *ἔ-κρινα*.

ῳ "

ῡ: Pres. *ἀμύνω* (class 4, *d*), *I defend*, Stem *ἀμνν*, Fut. *ἀμύνω*, Aor. *ἥμνα*.

Obs.—The Stems *ἀρ* (*αἴρω*, *I lift*) and *ἀλ* (*ἄλλομαι*, *I leap*) have in the Indic. *η* because of the Augment: *ἠρα*, *ἠλάμην*, but in the other forms *a*: *ἄρας*, *ἄλάμενος*. *ᾱ* instead of *η* occurs in some

εῖσα, *I placed*, is a defective poet. Aorist; the Hom. Infin. is *ἔσσαι*, Part. *εῖσας* and *ἔσσας* (*ἀνέσας*), 3 Sing. Mid. *ἔσσατο*. On the doubling of the *σ*, see § 261, D.: *λέσσα* (*λοε-ε-σσα*) = *ἔλουσα* (*λούω*, *I wash*), with *ε* inserted. (Compare § 35, *Obs.*)

§ 270. *Dialects*.—1. Homer makes the Aorist of several Stems in *λ*, *μ*, *ν*, *ρ* with *σ*: *ἔλσα*, from *εἴλω*, *I press*; the defective *ἀπόερσα*, *I tore away*.

2. In the Æol. dialect, *σ* is assimilated to preceding *λ*, *μ*, *ν*, *ρ*; an example of it in Hom. is *ῷφελλα* for *ῷφελ-σα* = Att. *ῷφειλα*, Pres. *ῷφέλλω*, *I increase*.

3. The Augment of the Hom. Aor. *ἥειρα*, Pres. *εἴρω*, *I join*, is quite irregular. Compare § 275, D. 2.

few verbs: *κερδαίνω*, *I gain*; *δργαίνω*, *I cause anger*; *σημαίνω*, *I indicate*—*ἴσημανα* along with *ἴσημηνα*. On the other hand, *η* instead of *ā*, in spite of the *ρ*, occurs in *τετραίνω*, *I bore*, *ἴτετρηνα*.

§ 271. The Weak Aorist is the usual form in all verbs which, according to § 256, can not form the Strong Aorist, that is, in all derivative verbs and in verbs of the first class; but radical verbs of other classes, especially those with Stems in *λ*, *μ*, *ν*, *ρ*, also have the Weak Aorist.

The Weak Aorist Middle, like the Strong one, has only a Middle sense, and is never Passive (§ 477, etc.).

V. THE PERFECT-STEM.

§ 272. From the Perfect-Stem are formed the Perfect and Pluperfect Active and Middle, and the third Future (*Futurum exactum*), which occurs only in the Middle.

§ 273. The essential characteristic of the Perfect-Stem is the *reduplication* (compare *πέ-πηγ-α* with Lat. *pe-pig-i*), which generally takes the first place; but in verbs compounded with prepositions is put, like the Augment, after the preposition (§ 238): *λέ-λυ-κα*, but *ἐκ-λέ-λυ-κα*.

The reduplication belongs to the Perfect-Stem, and is therefore, unlike the Augment, preserved in all the moods, infinitives, and participles (compare 258, D.).

In verbs beginning with a consonant, it consists in the initial consonant with *ε* being placed before the Stem: Stem *λ v*, Perfect-Stem *λ ε λ v*, 1 Sing. Perf. Ind. Act. *λέ-λυ-κα*.

§ 273. **Dialects.**—The reduplication can not, like the Augment, be omitted in the Epic dialect; *δέγ-μαι* forms an exception (3 Plur. *δέχ-αται*), though we also find *δέ-δέγ-μαι*, *I expect or receive*, Part. *δέ-δέγ-μένος*, from Pres. *δέχ-ο-μαι* (compare § 316, 34). Some verbs beginning with a vowel do not lengthen it in the Perfect in the New-Ionic dialect.

I. Active.		
Present λύω	φαίνω	Pure Stem φάν
Stem λυ	πεφην	2. Strong form
Perfect Stem λελυ		
Perfect: 1. Weak form		
Indic.	λέλυκα, <i>I have loosed.</i>	πέφηνα, <i>I have appeared.</i>
	λέλυκας	πέφηνας
	λέλυκεν(ν)	πέφηνεν(ν)
	λελύκατον	πεφήνατον
	λελύκατον	πεφήνατον
	λελύκαμεν	πεφήναμεν
	λελύκατε	πεφήνατε
	λελύκασι(ν)	πεφήνασι(ν)
Subj.	λελύκω	πεφήνω
	λελύκης	πεφήνης
	etc., like the Subj. Present, § 232.	
Optat.	λελύκοιμι ορ λελυκοίην	πεφήνοιμι ορ πεφηνοίην
	etc., like the Optat. Present, § 232.	
Imperat.	λέλυκε	πέφηνε
	etc., like the Imperat. Present, § 232.	
Infin.	λελυκέναι	πεφηνέναι
Partic.	M. λελυκώς F. λελυκῆσα N. λελυκός Gen. λελυκότος (Inflexion, § 147, 2.)	πεφηνώς πεφηνῆσα πεφηνός πεφηνότος
Pluperfect.		
Indic.	ἐλελύκειν, <i>I had loosed.</i>	ἐπεφήνειν, <i>I had appeared.</i>
	ἐλελύκεις	ἐπεφήνεις
	ἐλελύκει	ἐπεφήνει
	ἐλελύκειτον	ἐπεφήνειτον
	ἐλελύκειτην	ἐπεφήνειτην
	ἐλελύκειμεν	ἐπεφήνειμεν
	ἐλελύκειτε	ἐπεφήνειτε
	ἐλελύκεσαν ορ ἐλελύκεισαν	ἐπεφήνεσαν ορ ἐπεφήνεισαν

II. Middle and Passive.

Perfect.

Indic.	λέ-λύ-μαι, <i>I have loosed for myself, or have been loosed.</i>	λε-λύ-μεθον	λε-λύ-μεθα
	λέ-λυ-σαι	λέ-λυ-σθον	λέ-λυ-σθε
	λέ-λυ-ται	λέ-λυ-σθον	λέ-λυ-νται
Subj.	λε-λυ-μένος, ὡ, ӯς, ӯ, etc., § 315.		
Optat.	λε-λυ-μένος, εἴην, εἴης, εἴη, etc., § 315.		
Imperf.	λέ-λυ-σο λε-λύ-σθω	λέ-λυ-σθον λε-λύ-σθων	λέ-λυ-σθε λε-λύ-σθων or λε-λύ-σθωσαν
Infin.	λε-λύ-σθαι		
Partic.	λε-λυ-μένο-ς, η, ο-ν		

Pluperfect.

Indic.	է-λե-λύ-μηն, <i>I had loosed for myself, or had been loosed.</i>	է-լե-լύ-մεθοն	է-լե-լύ-մեթա
	է-λé-λυ-σո	է-լé-λυ-σθοն	է-լé-λυ-σθե
	է-λé-λυ-το	է-լε-λύ-σθην	է-լé-λυ-ντօ

Future Perfect.

Indic. λε-λύ-σ-ο-μαι, *I shall have been loosed.*

λε-λύ-σ-ӯ, etc., like the usual Fut. Mid. (§ 258).

Opt. λε-λυ-σ-οί-μην	Inf. λε-λύ-σ-ε-σθαι	Part. λε-λυ-σ-ό-μενο-ς
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§ 274. The following points, however, are to be observed:

1. An aspirate, according to § 53, *a*, is represented by the

§ 274. **Dialects.**—The full reduplication, in spite of the initial *p*, occurs in the Hom. φέ-ρυπω-μένο-ς, *soiled*; on the other hand, the Perfects ἐμ-μορ-α (Pres. μέρομαι, class 4, *d*, *I obtain*) and ἐσ-σο-μαι (Pres. σένω, class 2, *I hasten*), instead of μέμορα, σέσυμαι, are treated like Stems with *p*.

corresponding tenuis: Stem $\chi\omega\rho\varepsilon$, $\chi\omega\rho\tilde{\omega}$, *I retreat*, $\kappa\epsilon\chi\omega\rho\eta\kappa\alpha$; Stem $\theta\nu$, $\theta\acute{\nu}\omega$, *I sacrifice*, $\tau\acute{\epsilon}\theta\upsilon\kappa\alpha$; Stem $\phi\alpha\nu$, $\pi\acute{\epsilon}\phi\eta\nu\alpha$.

2. When a verb begins with two consonants, only the first appears in the reduplication, and even this only when it is a mute followed by λ , μ , ν , or ρ : Stem $\gamma\rho\alpha\phi$, $\gamma\rho\acute{\alpha}\phi\omega$, *I write*, $\gamma\acute{\epsilon}\gamma\rho\acute{\alpha}\phi\alpha$; Stem $\pi\lambda\dot{\alpha}\gamma$, $\pi\lambda\acute{\eta}\sigma\sigma\omega$, *I strike*, $\pi\acute{\epsilon}\pi\lambda\eta\gamma\alpha$; Stem $\pi\nu\nu$, $\pi\nu\acute{\epsilon}\omega$, *I breathe*, $\pi\acute{\epsilon}\pi\nu\epsilon\upsilon\kappa\alpha$.

3. In every other case a Stem beginning with two consonants takes only ϵ for its reduplication: Stem $\kappa\tau\epsilon\nu$, $\kappa\tau\epsilon\nu\omega$, *I kill*, $\acute{\epsilon}\kappa\tau\epsilon\upsilon\alpha$; Stem $\zeta\eta\tau\epsilon$, $\zeta\eta\tau\tilde{\omega}$, *I seek*, $\acute{\epsilon}\zeta\eta\tau\eta\kappa\alpha$.

4. Stems beginning with ρ likewise have only ϵ , after which the ρ is doubled: Stem $\rho\iota\phi$, $\acute{\rho}\iota\pi\tau\omega$, *I throw*, $\acute{\epsilon}\acute{\rho}\acute{\rho}\iota\phi\alpha$ (compare §§ 62, 234).

EXCEPTIONS.—Verbs beginning with $\gamma\nu$, $\gamma\lambda$, and sometimes those beginning with $\beta\lambda$, have a simple ϵ for their reduplication. Stem $\gamma\nu\omega$, $\acute{\epsilon}\gamma\nu\omega\kappa\alpha$, *I have come to know*; Stem $\beta\lambda\alpha\sigma\tau\epsilon$ ($\beta\lambda\alpha\sigma\tau\tilde{\omega}$, *I germinate*), $\acute{\epsilon}\beta\lambda\acute{\alpha}\sigma\tau\eta\kappa\alpha$. The Stems $\kappa\tau\alpha$ ($\kappa\tau\omega\mu\alpha$, *I acquire*) and $\mu\nu\alpha$, on the other hand, have $\kappa\acute{\epsilon}\kappa\tau\eta\mu\alpha$ and $\mu\acute{\epsilon}\mu\nu\eta\mu\alpha$, *I remember*, *me-min-i*. Compare $\pi\acute{\epsilon}\pi\tau\omega\kappa\alpha$, *I have fallen*, and $\pi\acute{\epsilon}\pi\tau\alpha\mu\alpha$, *I am spread out*, §§ 319, 3, 327, 15.

Instead of the reduplication $\epsilon\iota$ appears in $\acute{\epsilon}\iota\lambda\eta\phi\alpha$, *I have taken* (§ 322, 25); $\acute{\epsilon}\iota\lambda\eta\chi\alpha$, *I have obtained* (§ 322, 27); $\acute{\epsilon}\iota\lambda\omega\chi\alpha$ (from $\lambda\acute{\epsilon}\gamma\omega$, *I gather*); $\delta\acute{\iota}\acute{\epsilon}\iota\lambda\epsilon\gamma\mu\alpha$ (from $\delta\iota\alpha\lambda\acute{\epsilon}\gamma\mu\alpha$, *I converse*); $\acute{\epsilon}\iota\mu\eta\kappa\alpha$, *I have said* (§ 327, 13); and in the aspirated $\acute{\epsilon}\acute{\iota}\mu\mu\mu\tau\alpha$, *it is fated*, Stem $\mu\epsilon\rho$.

§ 275. Initial vowels are lengthened as in the case of the

§ 275. Dialects.—1. The Attic reduplication is more frequent in Homer, as: $\acute{\alpha}\rho\acute{\eta}\rho\alpha\tau\alpha$, from $\acute{\alpha}\rho\omega\omega$, *I plough*; $\acute{\alpha}\lambda\acute{\alpha}\lambda\eta\mu\alpha$, from $\acute{\alpha}\lambda\acute{\alpha}\omega\mu\alpha$, *I wander*; $\acute{\alpha}\rho\acute{\eta}\rho\alpha$, *I am joined*, Stem $\acute{\alpha}\rho$; $\acute{\delta}\delta\omega\delta\alpha$, *I smell*, $\acute{\delta}\zeta\omega$, compare *od-or*; $\acute{\delta}\pi\omega\pi\alpha$, *I have seen*, from the Stem $\acute{\delta}\pi$; and with a ν inserted: $\acute{\iota}\mu\nu\acute{\eta}\mu\nu\kappa\alpha$, from the Pres. $\acute{\eta}\mu\nu\omega$, *I droop the head*. Herod. has $\acute{\alpha}\rho\acute{\alpha}\iota\rho\eta\kappa\alpha$, from $\acute{\alpha}\iota\rho\omega$, *I take*.

2. Instead of $\acute{\epsilon}\iota\omega\theta\alpha$, Hom. also has $\acute{\epsilon}\omega\theta\alpha$, which is the only form used by Herod. From the Stem $\acute{\epsilon}\lambda\pi$ (originally $\acute{F}\epsilon\lambda\pi$) $\acute{\epsilon}\omega\lambda\pi\alpha$, *I hope*; from Stem $\acute{\epsilon}\rho\gamma$ ($\acute{F}\epsilon\rho\gamma$), $\acute{\epsilon}\omega\rho\gamma\alpha$, *I have done*. From the Stem $\acute{\epsilon}\rho$ (Lat. *sero*), Pres. $\acute{\epsilon}\iota\rho\omega$, 3 Sing. Pluperf. Mid. $\acute{\epsilon}\epsilon\rho\tau\omega$, Part. Perf. Mid.

Temporal Augment (§ 235): Stem ὁρθο-, ὁρθῶ, *I raise up, ὁρθω-ka*. The verbs mentioned in § 236 have ει here also: εἰλιγμαὶ, Pres. εἰλίσσω, *I roll*.

1. Some Stems beginning with α, ε, or ο exceptionally take what is called the *Attic reduplication* instead of the mere lengthening of the vowel. This reduplication consists in the initial vowel with its following consonant being repeated, and the vowel of the second syllable being lengthened: Stem ἀλιφ (ἀλείφω, class 2, *I anoint*), ἀλ-ήλιφ-α; Stem ἀκο-, ἀκούω, *I hear*, ἀκ-ήκο-α (for ἀκίκο-α, § 35, *Obs.*), but Mid. ἄκουσμαὶ; Stem ὁρυχ (ὁρύσσω, class 4, *I dig*) ὁρ-ώρυχ-α; Stem ἀγερ (ἀγείρω, class 4, *d*, *I collect*), ἀγ-ήγερ-κα; Stem ἐλα (Pres. ἐλαύνω, *I drive*, § 321, 2), ἐλ-ήλα-κα, Mid. ἐλ-ήλαμαι; Stem ἐλέγχ, Pres. ἐλέγχω, *I refute* (class 1), Perf. Mid. ἐλ-ήλεγμαὶ (compare § 286, *Obs.*); ἐγρ-ήγορ-α, *I am awake*, from the Stem ἐγερ, Pres. ἐγείρω, *I awaken* (class 4, *d*), is irregular.
2. The Stems ἀλω (ἀλίσκομαι, § 324, 17, *I am made prisoner*), ἀγ (ἄγνυμι, § 319, 13, *I break*), εικ (not used in the Pres., § 317, 7), and ὡνε (ώνεομαι, *I buy*) are likewise irregular; but originally they had an initial consonant (§ 34, D.): ἔ-άλω-κα, ἔ-άγ-α, ἔ-οικ-α, ἔ-ώνη-μαι; the Stem ἀνοιγ (ἀνοίγω, *I open*) has ἀν-έψη-α. To these may be added ει-ωθ-α, *I am accustomed*, from the Stem εθ, originally ηεθ (compare §§ 236, 237).

1. The Perfect Active.

§ 276. The terminations of the principal tenses are appended to the Perfect-Stem in the Indicative by means of the connecting vowel α. The first person has no personal ending at all; in the third, α is changed into ε. The Subjunctive, Optative, and the Imperative (which rarely occurs) have the vowels of the Present; the Infinitive ends in -έναι (always paroxytone), and the Participle in -ώς, -νία, -ός, Gen. -ότος (Stem οτ, § 188).

ἐερμένος (compare § 270, D., 3). The following two are defective Perfects in Hom.: ἀν-ήνυοθ-ε(ν), *it gushes forth*; ἐν-ήνυοθ-ε(ν), *it is upon*. Both also occur as Pluperfects.

§ 276. **Dialects.**—In the Hom. dialect, the Part. Perf. Act. sometimes has ω instead of ο: τεθνηῶτος = Att. τεθνηκότος (from θνήσκω, *I die*); κεκληγῶτες for κεκληγότες, *calling*, from Pres. κλάζω.

Obs.—The Subjunctive and Optative are not unfrequently formed periphrastically by the Participle with the corresponding forms of *εἰμί*, *I am*.

§ 277. The Perfect Active is formed in two different ways:

1. THE STRONG PERFECT (SECOND PERFECT)

is formed, like the Strong Aorist, directly from the Stem: Stem $\pi\rho\bar{a}\gamma$, Pres. (Class 4, a) $\pi\rho\acute{a}σσω$, *I do*, Perf. $\pi\acute{e}-\pi\rho\bar{a}\gamma-a$. The Strong Perfect, like the Strong Aorist, occurs almost exclusively in the case of radical verbs (§ 245), and is generally the older and rarer form.

§ 278. The following changes of vowels are to be observed in its formation:

$\check{\alpha}$	after ρ becomes $\bar{\alpha}$:	Stem $\kappa\rho\check{\alpha}\gamma$, Pres. $\kappa\rho\acute{a}\zeta\omega$, <i>I scream</i> , Perf. $\kappa\acute{e}-\kappa\rho\bar{a}\gamma-a$.	Compare § 40 to § 43.
$\check{\alpha}$	otherwise becomes η :	Stem $\pi\lambda\check{\alpha}\gamma$, Pres. $\pi\lambda\acute{η}\sigma\sigma\omega$, <i>I strike</i> , Perf. $\pi\acute{e}-\pi\lambda\eta\gamma-a$.	
		Stem $\phi\check{\alpha}\nu$, Pres. $\phi\acute{a}\iota\omega$, <i>I show</i> , Perf. $\pi\acute{e}-\phi\eta\gamma-a$.	
ϵ	becomes \circ :	Stem $\sigma\tau\rho\epsilon\phi$, Pres. $\sigma\tau\acute{r}\phi\omega$, <i>I turn</i> , Perf. $\xi-\sigma\tau\rho\phi-a$.	
ι	" "	Stem $\lambda\check{\iota}\pi$, Pres. $\lambda\acute{e}\iota\pi\omega$, <i>I leave</i> , Perf. $\lambda\acute{e}-\lambda\acute{o}\iota\pi-a$.	
ν	" "	Stem $\phi\nu\gamma$, Pres. $\phi\acute{e}\nu\gamma\omega$, <i>I flee</i> , Perf. $\pi\acute{e}-\phi\acute{e}\nu\gamma-a$.	

The change of $\check{\alpha}$ into ω is quite isolated: Stem $\rho\check{\alpha}\gamma$, Perf. $\xi\rho-\rho\omega\gamma\alpha$, *I am torn*, Pres. $\rho\acute{y}\gamma\bar{v}\bar{v}-\mu$ (§ 319, 24), and

§ 277-280. **Dialects.**—The Hom. dialect is partial to the Strong Perfect; the aspiration does not occur in it: Stem $\kappa\circ\pi$ ($\kappa\acute{o}\pi\tau\omega$), $\kappa\acute{e}\kappa\circ\pi\tau\omega$. The Part. $\pi\epsilon-\phi\upsilon\zeta-\dot{\alpha}\tau-\epsilon\zeta$, from Stem $\phi\nu\gamma$ ($\phi\acute{e}\nu\gamma\omega$), is quite an isolated Hom. form. Hom. forms the Weak Perfect only from Vowel-Stems, and even here he has sometimes strong secondary forms: Stem $\phi\nu$, 3 Plur. Perf. Act. $\pi\acute{e}\phi\acute{v}\bar{a}\sigma\iota$ = Att. $\pi\acute{e}\phi\acute{v}\bar{a}\sigma\iota$, from $\phi\acute{v}\omega$, *I beget*; Stem $\kappa\circ\tau\epsilon$ ($\kappa\acute{o}\tau\epsilon\omega$, *I am angry*), Part. Perf. $\kappa\acute{e}\kappa\circ\tau\eta\omega$, § 317, D. In the Fem. Part. Perf. $\acute{a}\rho-\eta\rho-\omega\zeta$, *joined*, Fem. $\acute{a}\rho-\check{\alpha}\rho-\nu\bar{v}\bar{a}$; Stem $\theta\alpha\lambda$ ($\theta\acute{a}\lambda\lambda\omega$, *I bloom*), Masc. Part. Perf. $\tau\epsilon-\theta\eta\lambda-\omega\zeta$, Fem. $\tau\epsilon-\theta\acute{a}\lambda-\nu\bar{v}\bar{a}$. The Perf. $\tau\acute{e}-\tau\rho\eta\chi-a$, *I am restless*, Pres. $\tau\acute{a}\rho\acute{a}\sigma\sigma\omega$, *I disturb*, Stem $\tau[\alpha]\rho\alpha\chi$, is irregular.

so also that of ε into ω: Stem ἐθ-, Perf. εἰ-ωθ-α, *I am accustomed* (§ 275). With the Attic reduplication, and in some other cases also, there is no lengthening of the vowel: Stem ὁρυχ-, ὁρ-ώρυχ-α, Pres. ὁρύσσω, *I dig*; γέ-γράφ-α, from γράψω, *I write*.

§ 279. Some Stems ending in the consonants κ, γ, π, β, change these into the corresponding aspirates, generally without any lengthening of the vowels:

Stem κηρυκ-, Pres. κηρύσσω, <i>I proclaim</i> , Perf. κε-κήρυχ-α.		
“ ἀγ-, “ ἄγω, <i>I lead</i> , “ ἥχα (ἀγήοχ-α).		
“ κοπ-, “ κόπτω, <i>I hew</i> , “ κέ-κοφ-α.		
“ βλαπ-, “ βλάπτω, <i>I hurt</i> , “ βέ-βλάφ-α.		

In spite of the aspiration, the vowels are changed in κέ-κλοφ-α, Stem κλέπτω, Pres. κλέπτω, *I steal*; πέ-πομφ-α, Stem πεμπ-, Pres. πέμπω, *I send*; τέ-τροφ-α, Stem τρέπτω, *I turn*, which is in form the same as the Perf. of the Stem τρέφ- (Pres. τρέφω, *I nourish*); ει-λοχ-α (compare § 274), Stem λεγ-, Pres. λέγω, *I gather*.

Obs. 1.—Few verbs have both forms with and without the aspirate: the Stem πραγ- (Pres. πράσσω, *I do*) has both πέ-πραγ-α (intransitive, *I have fared*) and πέ-πράχ-α (transitive, *I have done*); Stem ἀνοιγ-, Pres. ἀνοίγω, *I open*, Perf. ἀν-έψηγ-α (intrans., *I stand open*) and ἀν-έψχ-α (transit., *I have opened*).

2. The aspirated form of the Perfect, contrary to § 277, occurs also in a number of derivative verbs: Stem ἀλλαγ-, ἀλλάσσω, *I change*, from ἀλλος, Perf. ἤλλαχ-α.

§ 280. 2. THE WEAK PERFECT (FIRST PERFECT) is formed from the Stem by the insertion of κ: Stem λν, λε-λν-κ-α. The Weak Perfect is the more recent form, and with all Vowel-Stems it is the only one in use, while it is the more common with Stems ending in τ, δ, θ, and those in λ, μ, ν, ρ.

Obs.—The only complete Strong Perfect of a Vowel-Stem in Attic prose is ἀκήκοα (§ 275, 1); but compare § 317.

§ 281. In regard to the vowel, the Weak Perfect follows the σ Future (§§ 260, 261): Stem δρα, δράσω, δέ-δρα-κα;

Stem $\tau\imath\mu\alpha$, $\tau\imath\mu\eta\sigma\omega$, $\tau\epsilon\tau\imath\mu\eta\kappa\alpha$; Stem $\pi\lambda\nu$, $\pi\lambda\epsilon\sigma\omega$, $\pi\acute{\epsilon}\pi\lambda\epsilon\eta\kappa\alpha$; Stem $\pi\iota\theta$ ($\pi\epsilon\iota\theta\omega$, *I persuade*), $\pi\epsilon\iota\sigma\omega$, $\pi\acute{\epsilon}\pi\epsilon\eta\kappa\alpha$. $\chi\epsilon\omega$, *I pour*, Perf. $\kappa\epsilon\chi\eta\kappa\alpha$, is an exception (§ 265). For other exceptions, see § 301.

Stems in τ , δ , θ throw out these consonants before α , without any other change: Stem $\kappa\omega\mu\iota\delta$, $\kappa\omega\mu\iota\zeta\omega$, *I carry*, $\kappa\epsilon\kappa\omega\mu\iota\kappa\alpha$.

§ 282. The monosyllabic Stems in λ , ν , ρ , having ϵ in the Stem syllable, change this ϵ in the Weak Perf. into α : Stem $\sigma\tau\epsilon\lambda$, $\sigma\acute{\epsilon}\lambda\lambda\omega$, *I send*, Perf. $\xi\text{-}\sigma\tau\alpha\lambda\text{-}\kappa\alpha$; Stem $\phi\theta\epsilon\rho$, $\phi\theta\epsilon\iota\omega$, *I destroy*, Perf. $\xi\text{-}\phi\theta\alpha\pi\text{-}\kappa\alpha$. Several in ν throw out the ν : Stem $\kappa\theta\iota\nu$, $\kappa\theta\iota\eta\omega$, *I judge*, Perf. $\kappa\acute{\epsilon}\text{-}\kappa\theta\iota\text{-}\kappa\alpha$; Stem $\kappa\lambda\iota\nu$, $\kappa\lambda\iota\eta\omega$, *I incline*, Perf. $\kappa\acute{\epsilon}\text{-}\kappa\lambda\iota\text{-}\kappa\alpha$; Stem $\pi\lambda\bar{v}\nu$, $\pi\lambda\bar{v}\eta\omega$, *I wash*, Perf. $\pi\acute{\epsilon}\text{-}\pi\lambda\bar{v}\text{-}\kappa\alpha$; Stem $\tau\epsilon\nu$, $\tau\epsilon\eta\omega$, *I stretch*, Perf. $\tau\acute{\epsilon}\text{-}\tau\epsilon\text{-}\kappa\alpha$. Wherever ν is not thrown out before κ , it becomes, according to § 51, a nasal γ : Stem $\phi\alpha\nu$, $\phi\alpha\eta\omega$, *I show*, Perf. $\pi\acute{\epsilon}\text{-}\phi\alpha\gamma\text{-}\kappa\alpha$.

Other Stems of this kind, and some in μ , admit of metathesis (§ 59): Stem $\beta\alpha\lambda$, $\beta\acute{\alpha}\lambda\omega$, *I throw*, Perf. $\beta\acute{\epsilon}\text{-}\beta\lambda\eta\text{-}\kappa\alpha$; Stem $\kappa\alpha\mu$, $\kappa\acute{\alpha}\mu\omega$, *I grow tired*, Perf. $\kappa\acute{\epsilon}\text{-}\kappa\mu\eta\text{-}\kappa\alpha$ (§ 321, 9).

2. The Pluperfect Active.

§ 283. The Pluperfect takes the Augment before the Perfect-Stem; its terminations are those of the historical tenses. Between the Stem and the termination the diphthong $\epsilon\iota$ steps in, which in the 3 Plur. is reduced to ϵ .

Obs.—The 3 Plur. in $\epsilon\sigma\alpha\eta$ is rare and more modern.

The Temporal Augment of verbs beginning with a vowel is not recognizable, because their Perfect-Stem has already

§ 282. **Dialects.**—The Hom. $\mu\acute{\epsilon}\text{-}\mu\beta\lambda\omega\text{-}\kappa\alpha$ for $\mu\acute{\epsilon}\text{-}\mu\lambda\omega\text{-}\kappa\alpha$, from the Stem $\mu\omega\lambda$ (Aor. $\xi\mu\omega\lambda\omega$, *I went*), is explained by metathesis. Compare §§ 51, D., 324, 12.

§ 283. **Dialects.**—The Ionic dialect has the antiquated endings of the Pluperf.: 1 Sing. $\epsilon\alpha$, 2 Sing. $\epsilon\alpha\zeta$, 3 Sing. $\epsilon\epsilon(\nu)$, contracted $\epsilon\iota$, $\epsilon\iota\nu$, or η ; the 2 Plur. New-Ion. $\epsilon\alpha\text{-}\tau\epsilon$. Hom. $\dot{\epsilon}\tau\epsilon\text{-}\theta\acute{\eta}\pi\text{-}\epsilon\alpha$, *I was astonished*; 3 Sing. $\delta\epsilon\delta\epsilon\iota\pi\eta\kappa\text{-}\epsilon\iota\nu$, from $\delta\epsilon\iota\pi\eta\omega\omega$, *I dine*.

$\dot{\epsilon}\text{-}\mu\acute{\epsilon}\mu\eta\kappa\text{-}\eta\omega\eta$ (Perf. $\mu\acute{\epsilon}\mu\eta\kappa\alpha$, *I bleat*) and $\dot{\eta}\nu\omega\gamma\eta\omega$, along with $\dot{\eta}\nu\omega\gamma\epsilon\alpha$ (Perf. $\dot{\eta}\nu\omega\gamma\alpha$, *I compel*), are formed quite irregularly, according to the manner of Imperfects.

a long vowel: Verbal-Stem $\dot{\alpha}\gamma$, $\ddot{\alpha}\gamma\omega$, *I drive*, Perfect-Stem $\dot{\eta}\chi$, $\ddot{\eta}\chi\text{-}\epsilon\text{-}\nu$. The Syllabic Augment is often omitted. The 1 and 3 Sing. in the older Attic dialect have η instead of ϵi and $\epsilon i\nu$, as $\dot{\epsilon}\text{-}\lambda\epsilon\lambda\eta\kappa\text{-}\eta$.

The formation of the Pluperfect is exactly the same as that of the Perfect, and, like it, it is either strong or weak, and has the vowel long or short, or unchanged.

§ 284. 3. The Perfect Middle and Passive

can be formed only in one way, that is, by appending the personal endings of the principal tenses of the Middle, without any connecting vowel, to the Perfect-Stem, *i. e.*, to the reduplicated Verbal-Stem: Stem $\lambda\upsilon$, Perf. Mid. $\lambda\acute{\epsilon}\text{-}\lambda\upsilon\text{-}\muai$.

The Infinitive and the Participle always have the accent on the penultima: $\lambda\epsilon\lambda\eta\sigma\thetaai$, $\lambda\epsilon\lambda\eta\mu\epsilon\nu\sigma$; Stem $\pi\alpha\iota\delta\epsilon\upsilon$, $\pi\epsilon\pi\alpha\iota\delta\epsilon\eta\sigma\thetaai$, from $\pi\alpha\iota\delta\epsilon\omega$, *I educate*.

§ 285. The vowels are treated in the same way as in the Weak Perfect: Stem $\tau\iota\mu a$, $\tau\epsilon\tau\iota\mu\eta\kappa a$, $\tau\epsilon\tau\iota\mu\eta\muai$; Stem $\pi\check{\iota}\theta$, $\pi\epsilon\pi\epsilon\kappa a$, $\pi\epsilon\pi\epsilon\iota\sigma\muai$; Stem $\phi\theta\epsilon\rho$, $\check{\epsilon}\phi\theta\alpha\kappa a$, $\check{\epsilon}\phi\theta\alpha\muai$; Stem $\beta\check{\alpha}\lambda$, $\beta\epsilon\beta\lambda\eta\kappa a$, $\beta\epsilon\beta\lambda\eta\muai$. The verbs $\tau\epsilon\phi\omega$, *I nourish*, $\tau\epsilon\pi\omega$, *I turn*, and $\sigma\tau\epsilon\phi\omega$, *I turn*, also take *a* instead of *e*: $\tau\epsilon\text{-}\theta\mu\alpha\mu\muai$, $\tau\epsilon\text{-}\theta\mu\alpha\mu\muai$, $\check{\epsilon}\text{-}\sigma\tau\mu\alpha\mu\muai$.

§ 286. The final Consonants of Consonantal-Stems change according to the general laws of sound (§§ 45–49):

§ 284. **Dialects.**—In the Hom. dialect, the σ of the 2 Sing. Perf. and Pluperf. Mid. is sometimes thrown out between two vowels: $\mu\acute{e}\mu\eta\sigmaai$ = $\mu\acute{e}\mu\eta\eta\sigmaai$ (*meministi*), contracted $\mu\acute{e}\mu\eta\gamma$; so also in the New-Ionic the Imperat. $\mu\acute{e}\mu\eta\epsilon\sigma$ for $\mu\acute{e}\mu\eta\eta\sigma$.

§ 285. **Dialects.**—The Hom. $\pi\acute{e}\text{-}\pi\rho\omega\text{-}\tauai$, Stem $\pi\circ\rho$ (Strong Aorist $\check{\epsilon}\pi\circ\rho\circ\sigma$, *I gave*), is explained by metathesis. The following have a short vowel: $\tau\acute{e}\tau\eta\mu\muai$, from $\tau\acute{e}\tau\chi\omega$, *I prepare*, 3 Plur. $\tau\epsilon\tau\acute{e}\chi\eta\mu\muai$; $\pi\acute{e}\phi\eta\gamma\mu\epsilon\nu\sigma$, from $\phi\acute{e}\eta\gamma\omega$, *I flee*; $\check{\epsilon}\sigma\sigma\mu\muai$, from $\sigma\acute{e}\eta\omega$, *I hasten*; \bar{v} instead of $\epsilon\nu$: $\pi\acute{e}\text{-}\pi\eta\bar{v}\text{-}\mu\muai$, from $\pi\eta\acute{e}\omega$, § 248.

§ 286. **Dialects.**—The θ of the Stem $\kappa\circ\rho\upsilon\theta$ (*κορύσσω*, *I arm*) remains unchanged in Homer: $\kappa\epsilon\text{-}κορυθ\text{-}\mu\epsilon\nu\sigma$. $\alpha\iota\sigma\chi\acute{\eta}\nu\omega$, *I put to shame*, has $\check{\epsilon}\sigma\chi\eta\mu\muai$.

1. Before all terminations beginning with μ

every guttural becomes γ : Stem $\pi\lambda\epsilon\kappa$, $\pi\lambda\acute{\epsilon}\kappa\omega$, *I twist*, $\pi\acute{\epsilon}-\pi\lambda\epsilon\gamma-\mu\alpha i$;
 “ dental “ σ : Stem $\pi\iota\theta$, $\pi\varepsilon\iota\theta\omega$, *I persuade*, $\pi\varepsilon-\pi\varepsilon\iota\sigma-\mu\theta\alpha i$;
 “ labial “ μ : Stem $\gamma\rho\alpha\phi$, $\gamma\rho\acute{\alpha}\phi\omega$, *I write*, $\gamma\varepsilon-\gamma\rho\alpha\mu-\mu\acute{e}\nu\sigma\omega$.

Obs.—When a guttural or labial is preceded by a nasal, the latter is thrown out before μ : Stem $\kappa\alpha\mu\pi$, $\kappa\acute{a}\mu\pi\tau\omega$, *I bend*, $\kappa\acute{e}\kappa\mu\mu\alpha i$; Stem $\dot{\epsilon}\lambda\epsilon\gamma\chi$, $\dot{\epsilon}\lambda\acute{\epsilon}\gamma\chi\omega$, *I refute*, $\dot{\epsilon}\lambda\acute{e}\lambda\mu\mu\alpha i$ (§ 275, 1). Some Stems in ν , by way of exception, do not change the ν before μ into σ , but into μ : $\ddot{\omega}\xi\nu\mu\mu\alpha i$, from $\ddot{\omega}\xi\nu\nu\omega$, *I sharpen*; those which throw out the ν in the Perf. Active do the same here (§ 282): $\kappa\acute{e}\kappa\mu\mu\alpha i$ (compare $\pi\acute{\epsilon}-\phi\alpha\sigma-\mu\alpha i$, from the Stem $\phi\ddot{\alpha}\nu$): $\sigma\pi\acute{\epsilon}\nu\delta\omega$, *I offer a libation*, Fut. $\sigma\pi\acute{\epsilon}\iota\sigma\omega$, has $\acute{\epsilon}\sigma\pi\acute{\epsilon}\iota\sigma\omega$.

2. Before σ

every guttural becomes κ , and this with σ becomes ξ : $\pi\acute{\epsilon}-\pi\lambda\epsilon\xi\alpha i$;
 “ labial “ π , “ “ “ ψ : $\gamma\varepsilon-\gamma\rho\alpha\psi\alpha i$;
 “ dental is thrown out: $\pi\acute{\epsilon}-\pi\varepsilon\iota\sigma\alpha i$.

3. Before τ

every guttural becomes κ : $\pi\acute{\epsilon}-\pi\lambda\epsilon\kappa\tau\alpha i$; Stem $\lambda\epsilon\gamma$, $\lambda\acute{e}-\lambda\epsilon\kappa-\tau\alpha i$;
 “ labial “ π : $\gamma\varepsilon-\gamma\rho\alpha\pi\tau\alpha i$;
 “ dental (exc. ν) “ σ : $\pi\acute{\epsilon}-\pi\varepsilon\iota\sigma-\tau\alpha i$ (Stem $\phi\alpha\nu$, $\pi\acute{\epsilon}-\phi\alpha\nu-\tau\alpha i$).

4. The σ of $\sigma\theta$ after consonants (§ 61) is dropped, and then

every guttural becomes χ : $\pi\acute{\epsilon}-\pi\lambda\epsilon\chi-\theta\omega\eta$ for $\pi\varepsilon-\pi\lambda\epsilon\kappa-\sigma\theta\omega\eta$;
 “ labial “ ϕ : $\gamma\varepsilon-\gamma\rho\alpha\phi-\theta\omega\eta$ for $\gamma\varepsilon-\gamma\rho\alpha\phi-\sigma\theta\omega\eta$;
 “ dental (exc. ν) “ σ : $\pi\varepsilon-\pi\varepsilon\iota\sigma-\theta\omega\eta$ for $\pi\varepsilon-\pi\varepsilon\iota\theta-\sigma\theta\omega\eta$.

ν , λ , and ρ remain unchanged before the θ which has arisen from $\sigma\theta$: Stem $\phi\alpha\nu$, $\pi\varepsilon\phi\acute{\alpha}\nu\theta\alpha i$; Stem $\acute{\alpha}\gamma\gamma\epsilon\lambda$, $\dot{\eta}\gamma\gamma\acute{\epsilon}\lambda\theta\alpha i$.

§ 287. The ending $\nu\tau\alpha i$ of the 3 Plur. is irreconcilable with Consonantal-Stems. Sometimes the Ionic $\alpha\tau\alpha i$ takes

§ 287. **Dialects.**—In the Ion. dialect, the forms $\alpha\tau\alpha i$ and $\alpha\tau o$ for the 3 Plur. are common: Hom. has $\beta\varepsilon-\beta\lambda\acute{\eta}-\alpha\tau\alpha i$ ($\beta\acute{\alpha}\lambda\lambda\omega$, *I throw*), $\pi\varepsilon\pi\sigma\eta\acute{\alpha}\tau\alpha i$ ($\pi\sigma\tau\alpha\mu\alpha i$, *I flutter*), $\delta\varepsilon\delta\alpha\iota\alpha\tau\alpha i$ ($\delta\acute{\alpha}\iota\omega$, *I divide*), $\acute{\epsilon}\rho\chi\alpha\tau\alpha i$, $\acute{\epsilon}\acute{\rho}\chi\alpha\tau\alpha i$ ($\acute{\epsilon}\acute{\rho}\gamma\omega$, *I shut in*, § 319, 15); in New-Ionic, $\pi\alpha\pi\sigma\kappa\epsilon\nu\acute{\alpha}\tau\alpha i$ ($\pi\alpha\pi\sigma\kappa\epsilon\nu\acute{\alpha}\omega$, *I prepare*), $\kappa\acute{\epsilon}\kappa\sigma\mu\acute{\epsilon}\alpha\tau\alpha i$ ($\kappa\acute{\epsilon}\kappa\sigma\mu\acute{\epsilon}\omega$, *I adorn*). Three Homeric forms insert δ : $\dot{\iota}\rho\acute{\rho}\acute{\alpha}-\delta-\alpha\tau\alpha i$ ($\dot{\iota}\rho\acute{\rho}\acute{\alpha}\omega$, *I besprinkle*), $\acute{\alpha}\kappa\eta\chi\acute{\epsilon}-\delta-\alpha\tau\alpha i$ ($\acute{\alpha}\kappa\eta\chi\acute{\epsilon}\omega$, *I am grieved*), $\dot{\iota}\lambda\eta\lambda\acute{\alpha}-\delta-\alpha\tau o$ (Stem $\dot{\iota}\lambda\alpha$, $\dot{\iota}\lambda\alpha\acute{\nu}\omega$, *I drive*); $\acute{\epsilon}\rho\eta\acute{\rho}\acute{\delta}\alpha\tau\alpha i$, from $\acute{\epsilon}\rho\acute{\rho}\acute{\delta}\omega$, *I support*, is irregular.

its place (§ 226, D.), before which γ , κ , β , and π are aspirated: $\gamma\epsilon\text{-}\gamma\rho\acute{a}\phi\text{-}\alpha\tau\alpha i$, $\tau\epsilon\text{-}\tau\alpha\chi\text{-}\alpha\tau\alpha i$ (Stem $\tau\alpha\gamma$, $\tau\alpha\sigma\sigma\omega$, *I arrange*), $\tau\epsilon\text{-}\tau\rho\acute{i}\phi\text{-}\alpha\tau\alpha i$ (Stem $\tau\rho\iota\beta$, $\tau\rho\iota\beta\omega$, *I rub*). But the common practice is to use the periphrasis by means of the Participle with $\epsilon\iota\text{-}\sigma\acute{i}(\nu)$: $\gamma\epsilon\gamma\rho\alpha\mu\acute{m}\acute{e}\nu\eta\iota\epsilon\iota\sigma\acute{i}\nu$. Compare Lat. *scripti sunt* and § 276, *Obs.*

The following paradigms supply examples of the above-mentioned changes.

Perfect Middle and Passive.

Guttural Stems.	Dental Stems.	Labial Stems.
$\pi\acute{e}\text{-}\pi\lambda\epsilon\gamma\text{-}\mu\alpha i$	$\pi\acute{e}\text{-}\pi\epsilon\iota\sigma\text{-}\mu\alpha i$	$\gamma\acute{e}\text{-}\gamma\rho\alpha\mu\text{-}\mu\alpha i$
$\pi\acute{e}\text{-}\pi\lambda\epsilon\xi\alpha i$	$\pi\acute{e}\text{-}\pi\epsilon\iota\sigma\alpha i$	$\gamma\acute{e}\text{-}\gamma\rho\alpha\psi\alpha i$
$\pi\acute{e}\text{-}\pi\lambda\epsilon\kappa\text{-}\tau\alpha i$	$\pi\acute{e}\text{-}\pi\epsilon\iota\sigma\text{-}\tau\alpha i$	$\gamma\acute{e}\text{-}\gamma\rho\alpha\tau\text{-}\tau\alpha i$
$\pi\epsilon\text{-}\pi\lambda\acute{e}\gamma\text{-}\mu\epsilon\theta\alpha$	$\pi\epsilon\text{-}\pi\epsilon\iota\sigma\text{-}\mu\epsilon\theta\alpha$	$\gamma\epsilon\text{-}\gamma\rho\acute{a}\mu\text{-}\mu\epsilon\theta\alpha$
$\pi\acute{e}\text{-}\pi\lambda\epsilon\chi\text{-}\theta\epsilon$	$\pi\acute{e}\text{-}\pi\epsilon\iota\sigma\text{-}\theta\epsilon$	$\gamma\acute{e}\text{-}\gamma\rho\alpha\phi\text{-}\theta\epsilon$
$\pi\epsilon\text{-}\pi\lambda\epsilon\gamma\text{-}\mu\acute{e}\nu\eta\iota\epsilon\iota\sigma\acute{i}$	$\pi\epsilon\text{-}\pi\epsilon\iota\sigma\text{-}\mu\acute{e}\nu\eta\iota\epsilon\iota\sigma\acute{i}$	$\gamma\epsilon\text{-}\gamma\rho\alpha\mu\text{-}\mu\acute{e}\nu\eta\iota\epsilon\iota\sigma\acute{i}$

§ 288. After Vowel-Stems, σ is frequently inserted before the terminations beginning with μ and τ , but more especially when the Stems have the vowel short: Stem $\tau\epsilon\lambda\epsilon$, $\tau\epsilon\lambda\omega$, *I complete*, Perf. $\tau\epsilon\tau\epsilon\lambda\epsilon\text{-}\sigma\text{-}\mu\alpha i$; Stem $\sigma\pi\ddot{\alpha}$, $\sigma\pi\acute{a}\omega$, *I draw*, 3 Sing. $\dot{\epsilon}\text{-}\sigma\pi\alpha\text{-}\sigma\text{-}\tau\alpha i$; but it also occurs in not a few Stems with long vowels and diphthongs: $\acute{\alpha}\kappa\acute{o}\nu\omega$, *I hear*, $\dot{\eta}\kappa\acute{o}\nu\sigma\mu\alpha i$; $\kappa\epsilon\lambda\acute{e}\nu\omega$, *I order*; $\kappa\nu\lambda\acute{i}\omega$, *I roll*; $\lambda\acute{e}\nu\omega$, *I stone to death*; $\xi\acute{e}\omega$, *I polish*; $\pi\alpha\acute{w}$, *I strike*; $\pi\lambda\acute{e}\omega$ ($\pi\acute{e}\pi\lambda\epsilon\nu\sigma\tau\alpha i$), *I sail*; $\pi\rho\acute{i}\omega$, *I saw*; $\sigma\epsilon\acute{i}\omega$, *I shake*; $\chi\rho\acute{i}\omega$, *I anoint*; $\psi\acute{a}\nu\omega$, *I touch*. Others fluctuate: $\kappa\lambda\acute{e}\iota\omega$ or $\kappa\lambda\acute{y}\omega$, *I close*; $\kappa\rho\acute{u}\omega$, *I push*.

§ 289. The Subjunctive and Optative are generally formed by periphrasis with the Participle and the corresponding forms of $\epsilon\iota\mu\acute{i}$. (Compare Lat. *solutus sim, essem*.) These moods are but rarely evolved out of Vowel-Stems themselves: $\kappa\tau\acute{a}\mu\alpha i$, *I acquire*, $\kappa\acute{e}\text{-}\kappa\tau\acute{a}\mu\alpha i$; Subj. $\kappa\acute{e}\text{-}\kappa\tau\acute{a}\text{-}\mu\alpha i$, $\kappa\acute{e}\text{-}\kappa\tau\acute{y}$, $\kappa\acute{e}\text{-}\kappa\tau\acute{a}\text{-}\tau\alpha i$, Opt. $\kappa\acute{e}\text{-}\kappa\tau\acute{w}\text{-}\mu\eta\eta\alpha$ (from $\kappa\acute{e}\text{-}\kappa\tau\acute{a}\iota\text{-}\mu\eta\eta\alpha$), $\kappa\acute{e}\text{-}\kappa\tau\acute{y}\text{-}\tau\alpha i$; besides these, we also have $\kappa\kappa\kappa\tau\acute{y}\mu\eta\eta\alpha$, $\tilde{\eta}\alpha$, $\tilde{\eta}\tau\alpha i$.

§ 289. **Dialects.**—The Hom. Subj. from Stem $\mu\eta\alpha$ ($\mu\acute{e}\mu\eta\mu\alpha i$, *memini*), 1 Plur. $\mu\acute{e}\mu\eta\omega\mu\epsilon\theta\alpha$ (New-Ion. $\mu\acute{e}\mu\eta\epsilon\omega\mu\epsilon\theta\alpha$), Opt. $\mu\acute{e}\mu\eta\acute{y}\mu\eta\eta\alpha$; 3 Sing. $\lambda\acute{e}\lambda\acute{u}\tau\alpha i$, 3 Plur. $\lambda\acute{e}\lambda\acute{u}\nu\tau\alpha i$, instead of $\lambda\acute{e}\lambda\acute{u}\text{-}\iota\text{-}\tau\alpha i$, $\lambda\acute{e}\lambda\acute{u}\text{-}\iota\text{-}\nu\tau\alpha i$, § 28.

§ 290. 4. *The Pluperfect Middle and Passive*

differs in every verb from the corresponding Perfect only by the addition of the Augment and the personal endings, which are those of the historical tenses. Respecting the 3 Plur. in *ντο* and *ατο*, and their places being supplied by periphrasis, see § 287, which is here applicable also.

§ 291. 5. *The Future Perfect or Futurum Exactum*

adds *σ* to the Perfect-Stem with the Inflection of the Future-Middle; the *σ* produces the same changes in the preceding consonants as in the ordinary Future Middle: *πεπράξεται* (Stem *πράγ*, *πράσσω*, *I do*), *it will have been done*; *γεγράψεται* (Stem *γράφ*, *γράφω*, *I write*), *it will have been written*.

There are two isolated Future Perfects with Active endings: *ἔστηξω* (§ 311), *I shall stand*, and *τέθνηξω* (§ 324, 4), *I shall be dead*, from the Perf. *ἔστηκα*, *τέθνηκα*.

Otherwise its place in the Active is supplied by the Part. of the Perf. with the Fut. of *εἰμί*, *I am* (*ἐσομαι*): *λελυκὼς ἐσομαι*, *I shall have loosed (solvero)*.

VI. THE STRONG PASSIVE STEM.

§ 292. From the Strong Passive Stem are formed the *Strong or Second Aorist*, and the *Strong or Second Future Passive*.

Present : *φαίνω*, Pure Stem *φάν-*, Strong Passive Stem *φανεί-*

1. *Strong or Second Aorist Passive.*

Indicative.	ἐ-φάνη-ν, <i>I ap-peared.</i>	Subjunctive.	φανῶ	Optative.	φανείη-ν
	ἐ-φάνη-ς		φανῆ-ς		φανείη-ς
	ἐ-φάνη		φανῆ		φανείη
	ἐ-φάνη-τον		φανῆ-τον		φανείη-τον ορ φανεῖτον
	ἐ-φανή-την		φανῆ-τον		φανείη-την ορ φανεῖτην
	ἐ-φάνη-μεν		φανῶ-μεν		φανείη-μεν ορ φανεῖμεν
	ἐ-φάνη-τε		φανῆ-τε		φανείη-τε ορ φανεῖτε
Imperative.	ἐ-φάνη-σαν		φανῶ-σι(ν)		φανείη-σαν ορ φανεῖεν
	φάνη-θι		Inf.	Part.	φανείς, φανεῖσα, φανέν Gen. φανέ-ντ-ος
	φανή-τω				
	φάνη-τον				
	φανή-των				
	φανή-τε				
	φανή-τωσαν ορ				
	φανέ-ντων				

2. *Strong or Second Future Passive.*

Ind.	φανή-σομαι	} etc., the same as the Future Middle.
Opt.	φανη-σοίμην	
Inf.	φανή-σεσθαι	
Part.	φανη-σόμενος, η, ον	

§ 293. The personal endings of the Aorist Passive are of an *Active* nature, those of the Future Passive of the nature of the *Middle*. They are appended, as in the Sec-

§ 293. *Dialects.*—The Hom. dialect has the shorter ending *εν* in the 3 Plur. Ind. Aor. Pass. : *ἐ-φάνε-ν* or *φάνε-ν*; *τράφε-ν* = *ἐτράφησαν*, from *τρέψω*. The Ion. dialect leaves the *ε* in the Subj. uncontracted : *μίγε-ω* (*μίσγω*, *I mix*). Homer often lengthens the *ε* in the Subj., sometimes to *ει* : *δάμει-ω* = *δαμῶ*, Stem *δάμ-*, Pres. *δάμνημι*, *I tame*; and some-

ond Principal Conjugation (§ 302), to the Stem without a connecting vowel, and the ε of the Stem is lengthened in the Indicative and Imperative to η. In the Subjunctive, the ε is contracted with the vowels of the Subjunctive: φάνέ-ω, φάνω; in the Optative, the ε, combined with the modal sign ιη, becomes ειη: φανε-ίη-ν. The Infinitive always has the circumflex on the penultima, and the Participle in the Nom. Sing. Masc. the acute on the last.

§ 294. The Strong Passive Stem, just like the Strong Aorist Active and Middle (§ 256), is formed very rarely from derivative Stems; but it occurs in verbs of all classes, even the first (§ 247), ε being added to the pure Verbal-Stem: Pres. ράπτ-ω (class 3, *I sew*), Pure Stem ράφ, Strong Passive Stem ράφε, Aor. Pass. ἐρράφη-ν; σφάττω (class 4, *I slaughter*), Pure Stem σφαγή, Strong Passive Stem σφαγήε, Aor. Pass. ἐσφάγη-ν, Fut. Pass. σφάγη-σομαι; Pres. γράφ-ω (class 1), Strong Pass. Stem γράφε, Aor. Pass. ἐγράφη-ν. The Strong Passive Aor. occurs only in such verbs as have no Strong Active Aorist. The only exception is τρέπω, *I turn*, Aor. Act. ἐτράπ-ο-ν, Pass. ἐτράπη-ν.

Obs.—By way of exception, ήλλάγην is formed from the derivative Stem ἀλλαγή, Pres. ἀλλάσσω, *I change*.

§ 295. As in the Strong Aorist Active (§ 257), the ε is sometimes changed into ā: κλέπ-τ-ω, *I steal*, ἐκλάπη-ν; στέλλω, *I send*, ἐστάλη-ν; τρέφ-ω, *I nourish*, ἐτράφη-ν; πλέκ-ω, *I twist*, ἐπλέκη-ν and ἐπλάκη-ν; πλήσσω, *I strike*,

times to η: φάνη-γ = φάνη. In the Dual and Plur., the modal vowel is shortened where this lengthening of the ε occurs: δαμεί-ετε (for δαμέητε, Att. δαμῆτε). In the Infinitive we find the Hom. μεναι or μεν: μιγήμεναι, δαμῆμεν.

§ 295. **Dialects.**—Homer here also employs metathesis (§ 59), as in the Strong Aor. Act. and Mid. (§ 357, D.): Pres. τέρπ-ω, *I delight*, Aor. Pass. ἐτάρπη-ν, Subj. τράπε-ω, 1 Plur. τράπειόμεν (*gaudeamus*), Inf. τράπή-μεναι.

has ἐ-πλήγη-ν, πληγή-σομαι, but in composition ἐξ-ε-πλάγη-ν, ἐκ-πλάγι-σομαι; the Pure Stem of verbs of the second class here reappears: σήπ-ω (Stem σᾶπ, *I corrupt*), ἐ-σάπη-ν; τήκ-ω (Stem τᾶκ, *I melt*), ἐ-τάκη-ν; ρέω (Stem ρῦ, *I flow*), ἐ-ρρύνη-ν, ρύνη-σομαι.

VII. THE WEAK PASSIVE STEM.

§ 296. From the Weak Passive Stem are formed the *Weak or First Aorist* and the *Weak or First Future Passive*.

Pres. λύω, Stem λυ, Weak Passive Stem λύθε.		
1. <i>Weak or First Aorist Passive.</i>		
Ind. ἐ-λύθη-ν, <i>I was loosed.</i> ἐ-λύθη-ς etc., like the Strong or Second Aorist Passive.	Subj. λυθῶ λυθῆ-ς	Opt. λυθείη-ν λυθείη-ς
Imp. λύθη-τι λυθή-τω	Inf. λυθῆ-ναι	Part. λυθεῖ-ς, λυθεῖσα, λυθέν Gen. λυθέντ-ός etc., like the Strong or Second Aorist Passive.
2. <i>Weak or First Future Passive.</i>		
Ind. λυθή-σομαι	Opt. λυθη-σοίμην	Inf. λυθή-σεσθαι Part. λυθη-σόμενο-ς, η, ο-ν

§ 297. The inflexion of the Weak Passive Stem is entirely like that of the Strong. Respecting the τ of λύθη-τι, instead of λυθη-θι, see § 53, c.

§ 296. **Dialects.**—The Weak Fut. Pass. is wanting in the Homeric dialect.

§ 297. **Dialects.**—Respecting the inflexion, see § 293, D.

§ 298. **Dialects.**—The Hom. dialect after some Vowel-Stems inserts ν before θ: ἀμπνύ-ν-θη (Stem πνυ, πνέω, *I breathe*), ιδρύ-ν-θη (ιδρύω, *I set firm*), and changes the ε of the Stem φαεν (φαείνω, φαίνω, *I make appear*) into α, φαάνθην.

§ 298. The Weak Passive Stem is formed from the Verbal-Stem by appending the syllable $\theta\varepsilon$. Before this syllable the vowels of Vowel-Stems are lengthened as in the Future, the Weak Aorist Active, and the Perfect: $\tau\imath\mu a$, $\dot{\varepsilon}\tau\imath\mu\acute{\eta}\theta\eta\nu$; $\pi\epsilon i\rho a$, $\dot{\varepsilon}\pi\epsilon i\rho\acute{\theta}\eta\nu$, *I tried*. As to the exceptions, see § 301. As in the Perfect Middle, σ is inserted before θ , especially after short vowels, but often also after long ones: $\dot{\varepsilon}-\tau\epsilon\lambda\acute{\epsilon}-\sigma-\theta\eta\nu$, from $\tau\epsilon\lambda\acute{\epsilon}\omega$, *I complete*; $\dot{\varepsilon}-\kappa\epsilon\lambda\acute{\epsilon}\nu-\sigma-\theta\eta\nu$, from $\kappa\epsilon\lambda\acute{\epsilon}\nu\omega$, *I order*; and this is the case in the verbs mentioned in § 288, and especially in $\gamma\acute{\epsilon}\lambda\acute{\alpha}\omega$, *I laugh*, $\dot{\varepsilon}\gamma\acute{\epsilon}\lambda\acute{\alpha}\sigma\theta\eta\nu$; $\delta\rho\acute{\alpha}\omega$, *I do*, $\dot{\varepsilon}\delta\rho\acute{\alpha}\sigma\theta\eta\nu$; $\pi\alpha\acute{\nu}\omega$, *I cause to cease*, $\dot{\varepsilon}\pi\alpha\acute{\nu}\sigma\theta\eta\nu$, but also $\dot{\varepsilon}\pi\alpha\acute{\nu}\theta\eta\nu$. The Aor. Passive of $\sigma\acute{\omega}\zeta\omega$, *I save*, on the other hand, is formed from the shorter Stem $\sigma\omega$ without the σ : $\dot{\varepsilon}\sigma\acute{\omega}\theta\eta\nu$.

As in the Weak Perfect Active and the Perfect Middle, the ε before λ , ν , ρ is sometimes changed into a : Stem $\tau\epsilon\nu$ ($\tau\epsilon\acute{\iota}\nu\omega$, *I stretch*), $\dot{\varepsilon}-\tau\acute{\alpha}\theta\eta-\nu$ (compare § 282).

The changes of the consonants before θ are explained by the laws of sound (§ 45): Stem $\pi\rho\acute{\alpha}\gamma$, $\pi\rho\acute{\alpha}\sigma\sigma\omega$, *I do*, $\dot{\varepsilon}-\pi\rho\acute{\alpha}\chi-\theta\eta-\nu$; Stem $\psi\epsilon\nu\delta$, $\psi\acute{\epsilon}\nu\delta\omega$, *I deceive*, $\dot{\varepsilon}-\psi\acute{\epsilon}\nu\sigma-\theta\eta-\nu$; Stem $\pi\epsilon\mu\pi$, $\pi\acute{\epsilon}\mu\pi\omega$, *I send*, $\dot{\varepsilon}-\pi\acute{\epsilon}\mu\phi-\theta\eta-\nu$. Respecting $\dot{\varepsilon}\theta\rho\acute{\epsilon}\phi\theta\eta\nu$ (Pres. $\tau\rho\acute{\epsilon}\phi\omega$), $\dot{\varepsilon}\theta\acute{\alpha}\phi\theta\eta\nu$ (Pres. $\theta\acute{\alpha}\pi\tau\omega$), see § 54, *Obs.*, and respecting $\dot{\varepsilon}\tau\acute{\epsilon}\theta\eta\nu$, $\dot{\varepsilon}\tau\acute{\nu}\theta\eta\nu$ (Stems $\theta\varepsilon$, $\theta\nu$), see § 53, *b*.

§ 299. The Weak Aorist Passive and the Weak Future Passive are, on the whole, more common than the Strong, and in the case of derivative verbs, as of nearly all Vowel-Stems, they are the only customary forms of the Aorist and Future Passive.

There are some primitive verbs of which both Passive Stems are in use: Stem $\beta\lambda\alpha\beta$, Pres. $\beta\lambda\acute{\alpha}\pi\tau\omega$, *I hurt*, Aor. Pass. $\dot{\varepsilon}\beta\lambda\acute{\alpha}\beta\eta\nu$ and $\dot{\varepsilon}\beta\lambda\acute{\alpha}\phi\theta\eta\nu$.

VERBAL ADJECTIVES.

§ 300. The Verbal Adjectives are a kind of Passive Participles.

Pres. $\lambda\bar{u}\omega$, Stem λv , 1. $\lambda\bar{u}\text{-t}\acute{o}\varsigma$, $\dot{\eta}$, $\dot{\alpha}v$, *loosed, capable of being loosed.*

2. $\lambda\bar{u}\text{-t}\acute{e}o\varsigma$, a , ov , *to be loosened, solvendu-s, a, um.*

The First Verbal Adjective is formed by means of the syllable τo (Nom. $\tau o\varsigma$, $\tau \eta$, $\tau o\nu$) from the Verbal-Stem, and has the meaning either of a Participle Perfect Passive, $\lambda u\text{-t}\acute{o}\varsigma = solu-tu-s$, or of possibility, *capable of being loosened.*

The Second Verbal Adjective is formed by means of the syllable $t\acute{e}o$ (Nom. $t\acute{e}o\varsigma$, $t\acute{e}a$, $t\acute{e}o\nu$), which is never contracted, from the Verbal-Stem, and has the meaning of necessity, like the Latin gerundive: $\lambda u\text{-t}\acute{e}o\varsigma$, *one who is to be loosened; λυτέον ἐστί, loosening must take place, solendum est.*

The vowels preceding the τ are in general treated exactly in the same manner as in the Weak Passive Aorist; σ is inserted in the same cases as in the Aor. Pass.: $\tau\varepsilon\lambda\varepsilon\text{-t}\acute{o}\varsigma$, $\kappa\varepsilon\lambda\varepsilon u\text{-t}\acute{e}o\nu$. The consonants before τ are treated in accordance with the laws of sound: $\pi\rho\alpha\kappa\text{-t}\acute{o}\varsigma$ (Stem $\pi\rho\bar{a}\gamma$, Pres. $\pi\rho\alpha\sigma\sigma\omega$); $\gamma\rho\alpha\pi\text{-t}\acute{o}\varsigma$ ($\gamma\rho\acute{a}\phi\omega$); $\kappa\mu\iota\sigma\text{-t}\acute{e}o\nu$ (Stem $\kappa\mu\iota\delta$, $\kappa\mu\iota\zeta\omega$, *I carry*).

Verbs which leave their Stem Vowel short in the formation of their Tenses.

§ 301. The Vowel remains short throughout in:

§ 300. **Dialects.**— $\delta\omega\alpha\text{-t}\acute{o}\varsigma$ is derived by metathesis (§ 59) from the Stem $\delta\epsilon\rho$ ($\delta\acute{e}\rho\omega$, *I slay*).

§ 301. **Dialects.**—The Hom. dialect $\iota\rho\acute{a}\omega$, *I love*, Aor. Mid. $\dot{\eta}\rho\acute{a}\sigma\acute{a}\mu\eta\nu$; $\dot{\alpha}\rho\acute{e}\omega$, *I ward off*, $\dot{\eta}\rho\acute{e}\sigma\alpha$; $\kappa\omega\acute{e}\omega$, *I satisfy*, $\dot{\iota}\kappa\acute{o}\rho\acute{e}\sigma\alpha$; $\kappa\omega\acute{e}\omega$, *I grudge*, $\kappa\omega\acute{e}\sigma\sigma\alpha\tau\omega$; $\dot{\iota}\rho\acute{u}\omega$, *I draw*, $\dot{\epsilon}\iota\rho\acute{u}\sigma\alpha$. On the usual doubling of the σ after short vowels ($\dot{\iota}\rho\acute{a}\sigma\sigma\alpha\tau\omega$, $\dot{\iota}\rho\acute{u}\sigma\sigma\alpha\tau\omega$), see § 261, D.

γελάω, <i>I laugh,</i>	Fut. γελάσομαι,	Aor. Act. ἐγέλασα, Aor. Pass. ἐγελάσθην, Fut. Pass. γελασθήσομαι.
θλάω, <i>I squeeze,</i>	Fut. θλάσω,	Aor. Act. ἐθλάσα, Verb. Adj. θλαστός.
κλάω, <i>I break,</i>	Fut. κλάσω,	Aor. Pass. ἐκλάσθην, Perf. Mid. κέκλασμαι.
σπάω, <i>I draw,</i>	Fut. σπάσω,	Aor. Act. ἐσπάσα, Aor. Pass. ἐσπάσθην, Perf. Act. ἐσπάκα, Perf. Mid. ἐσπασμαι, Verb. Adj. σπαστός.
χαλάω, <i>I slacken,</i> αιδέομαι, <i>I dread,</i>	Fut. χαλάσω, Fut. αἰδέσομαι,	Aor. Pass. ἐχαλάσθην. Aor. Pass. ὑδέσθην (328), Perf. ὑδεσμαι.
ἀκέομαι, <i>I heal,</i> ἀλέω, <i>I grind,</i>	Fut. ἀκέσομαι, Fut. ἀλέσω (ῷ),	Aor. ἡκεσάμην. Perf. Act. ἀλήλεκα, Perf. Mid. ἀλήλεσμαι.
ἀρκέω, <i>I satisfy,</i> ἐμέω, <i>I vomit,</i> ζέω, <i>I seethe,</i>	Fut. ἀρκέσω, Fut. ζέσω,	Aor. Act. ἥρκεσα. Aor. Act. ἡμεσα. Aor. Act. ξεσα, Verb. Adj. ζεστός.
ξέω, <i>I scrape,</i> τελέω, <i>I finish,</i>	Fut. ξέσω, Fut. τελέσω (ῷ),	Verb. Adj. ξεστός. Aor. Act. ἵτελεσα, Aor. Pass. ἐτελέσθην, Verb. Adj. τελεστός, Perf. Act. τετέλεκα, Perf. Mid. τετέλεσμαι.
ἀρόω, <i>I plow,</i>	Fut. ἀρόσω,	Aor. Act. ἥροσα, Aor. Pass. ἡρόθην.
ἀρύω, <i>I draw,</i> addit. form ἀρύτω.	Fut. ἀρύσω,	Aor. Act. ἥρυσα.
ἐλκύω, <i>I draw,</i>	Fut. Pass. ἐλκυσθήσομαι,	Aor. Act. εἴλκυσα. Perf. Act. εἴλκυκα, Perf. Mid. εἴλκυσμαι.
πτύω, <i>I spit,</i>		Aor. Act. ἔπτυσα. Verb. Adj. πτυστός.

2. *The vowel is long in the Weak Aor. Act., and short in the Perf., the Aor. Pass., and the Verbal Adjective in*

δέω, <i>I bind,</i>	Fut. δήσω,	Aor. Act. εἴδησα, Perf. Act. δέδεκα, Aor. Pass. ἐδέθην, Verb. Adj. δετός, Perf. Mid. δέδεμαι, 3 Fut. δεδήσομαι.
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$\theta\acute{\nu}\omega$,	<i>I sacrifice,</i>	Fut. $\theta\acute{\nu}\sigma\omega$,	Aor. Act. $\xi\theta\bar{\nu}\sigma\alpha$, Perf. Act. $\tau\acute{e}\theta\bar{\nu}ka$, Aor. Pass. $\dot{\iota}\tau\bar{\nu}\theta\eta\nu$, Perf. Mid. $\tau\acute{e}\theta\bar{\nu}mu\acute{a}$.
$\lambda\acute{\nu}\omega$,	<i>I loose,</i>	Fut. $\lambda\acute{\nu}\sigma\omega$,	Aor. Act. $\xi\lambda\bar{\nu}\sigma\alpha$, Perf. Act. $\lambda\acute{e}\lambda\bar{\nu}ka$, Aor. Pass. $\dot{\iota}\lambda\bar{\nu}\theta\eta\nu$, Verb. Adj. $\lambda\acute{v}\tau\acute{o}\zeta$, Perf. Mid. $\lambda\acute{e}\lambda\bar{\nu}mu\acute{a}$.

3. *The Vowel is short in the Future and Weak Aorist Active and Middle, but long in the Perfect, Aorist Passive, and Verbal Adjective of $\kappa\alpha\lambda\acute{e}\omega$, I call, $\kappa\alpha\lambda\acute{e}\sigma\omega$, κέκληκα, $\xi\kappa\lambda\acute{e}\theta\eta\nu$, κλητός; $a\acute{i}\nu\acute{e}\omega$, I praise, has $a\acute{i}\nu\acute{e}\sigma\omega$, ηνεκα, ηνέθην, $a\acute{i}\nu\acute{e}\tau\acute{o}\zeta$, but Perf. Mid. ηνημαι.*

4. $\pi\acute{o}\theta\acute{e}\omega$, I long for; $\pi\acute{o}\nu\acute{e}\omega$, I toil; and $\delta\acute{\nu}\omega$, I sink, fluctuate between the short and long vowels: $\pi\acute{o}\theta\acute{e}\sigma\omega\mu\acute{a}\iota$ and $\pi\acute{o}\theta\acute{e}\sigma\omega$; $\pi\acute{o}\nu\acute{e}\sigma\omega$, $\acute{\epsilon}\pi\acute{o}\nu\eta\sigma\acute{a}\mu\acute{a}\iota$; $\delta\acute{\nu}\sigma\omega$, Aor. Pass. $\xi\delta\acute{\nu}\theta\eta\nu$.

CHAP. XI.—SECOND PRINCIPAL CONJUGATION, or Verbs in $\mu\acute{a}$.

PRELIMINARY OBSERVATIONS.

§ 302. The Second Principal Conjugation differs from the First only in the inflexion of the *Present* and *Strong Aorist-Stems*, and in the case of a few verbs also in the *Perfect* and *Pluperfect Active*.

The special terminations of this conjugation are :

1. The 1 Sing. Pres. Ind. Act. retains the ancient $\mu\acute{a}$: $\phi\eta\text{-}\mu\acute{a}$, I say (§ 226).
2. The 3 Sing. Pres. Ind. Act. retains the ancient $\sigma i(v)$ (for τi): $\phi\eta\sigma i(v)$ (§ 226).
3. The 3 Plur. Pres. Ind. Act. inserts the vowel a before the termi-

§ 302. **Dialects.**—The Hom. dialect often has the ending $\sigma\theta\alpha$ in the 2 Sing. Ind. Act.: $\tau i\theta\eta\text{-}\sigma\theta\alpha$, thou puttest; $\xi\text{-}\phi\eta\text{-}\sigma\theta\alpha$; and $\mu\acute{e}\nu\acute{a}$ or $\mu\acute{e}\nu$ instead of $\nu\acute{a}$ in the Inf.: $\phi\acute{a}\text{-}\mu\acute{e}\nu\acute{a}$, $\phi\acute{a}\text{-}\mu\acute{e}\nu$; and a short v instead of the $\sigma\alpha v$ of the 3 Plur. of the Preterite: $\xi\text{-}\phi\acute{a}\text{-}v$.

The Hom. dialect sometimes lengthens the Stem-vowel in the Subj. and shortens the Modal-vowel as in the Aor. Pass. (§ 298): $\acute{i}\phi\mu\acute{e}\nu=\acute{i}\omega\mu\acute{e}\nu$ (eamus).

nation *σι* (for *ντι*) (§ 226, compare Dialects), and this *a* is lengthened by compensation (*i-āσι(ν)*, *they go*, from the Stem *i*), and unites with the *a* of the Stem : *φᾶσι(ν)*.

4. In the Optative, *η* (*ε*, *i*), the Modal-sign attaches itself directly to the Stem : *φα-ίη-ν*; compare § 293.

5. The 2 Sing. Imperat. has the ending *θι*: *φά-θι*. } Compare § 292.

6. The Infinit. has the ending *ναι*: *φά-ναι*.

7. The 3 Plur. of the Preterite has *σαν* : *ξ-φᾶ-σαν* (3 Plur. Imperf.).

All terminations of these two tenses are appended to the Stem *without a connecting vowel* : *φᾶ-μέν* (compare *τιμά-ο-μεν*), *φά-τω* (compare *τιμα-έ-τω*); in the Participle, also, *ντ* attaches itself directly to the Stem : *φα-ντ*, of which the Nom. is formed by the addition of *σ* : *φάς*; Stem *δο*, *δούς* (compare § 147, 1). In the Subjunctive alone the final vowels of the Stems are contracted with the long connecting vowels, as in the ordinary contracted verbs (§ 243) : *φά-ω*, *φῶ*; *τι-θέ-ω*, *τι-θῶ*; *δό-ω-μαι*, *δῶμαι*.

§ 303. In the vowel-Stems of this conjugation a change of quantity takes place in such a manner that vowels in themselves short are lengthened in the Singular Indicative Active, *a* and *ε* becoming *η*, *o* *ω*, and *ᾰ* *ᾱ* : *φη-μί*, *I say*, Plur. *φᾶ-μέν*, *ξ-φη-ν*, Dual *ξ-φᾶ-τον*; [*ξ-θη-ν*, *I placed*], Plur. *ξ-θε-μεν*; *δείκνυ-μι*, *I show*, Plur. *δείκνυ-μεν*.

Obs.—Those forms which always have the vowel long are specially noticed below.

§ 304. All verbs in *μι* are divided into 2 classes :

1. Those which in the Present join their terminations directly to the Stem : *φη-μί*;

2. Those which form the Present-Stem by adding *νν* to the Pure Stem : *δείκ-νν-μι*, *I show*, Pure Stem *δεικ*, Present-Stem *δεικ νν*.

I. FIRST CLASS OF VERBS IN *μι*.

§§ 305 and 306. The Paradigms of this Class of Verbs are inserted on p. 124, fol. *sqq.*

§ 307. Some few forms of the Verbs in *μι* are formed

§§ 305, 306. **Dialects.**—The following are Ionic secondary forms, those inclosed in brackets being the New-Ionic.

Active.

2 Sing. Pres. Ind.	<i>τι-θη-σθα</i>	<i>δι-δοῖ-σθα</i> , also <i>δι-δοῖς</i>
3 " "	<i>τι-θεῖ</i>	<i>δι-δοῖ</i> [i-στρᾶ]
3 Plur. " "	<i>τι-θεῖσι(ν)</i>	<i>δι-δοῦσι(ν)</i> [i-στρέ-ᾶσι(ν)]
	also (<i>προ</i>) <i>θέουσι(ν)</i>	
2 Sing. Pres. Imperat.		(καθ)-i-στα
Inf. Pres.	<i>τι-θή-μεναι</i>	<i>δι-δό-μεν</i>
		<i>δι-δοῦ-ναι</i>
Imperf. 1 Sing.	[i-τι-θε-α]	[i-δι-δου-ν]
3 " [i-τι-θε-ε]		[i-στα]

Middle.

3 Plur. Pres. Ind.	[<i>τι-θεῖ-αται</i>	<i>δι-δό-αται</i>	i-στρέ-αται]
3 " Imperf. "			[i-στρέ-ατο]
Pres. Part.	<i>τι-θή-μενος</i>		

Active.

2 Aor. Ind. 3 Plur.		εστάν εστάσαν
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" Subj. 1 Sing. θείω [θέω]		
" " 2 " θείγε or θήγε	δῆγε	στήγε
" " 3 " θείγ	δῶσι(ν) or δώγσι(ν)	στέωμεν
" " 2 D.		στήετον (§ 302, D.)
" " 1 Plur. θέωμεν or θείομεν	δώομεν	στέωμεν or στείομεν
" " 3 "	δώωσι(ν)	[στέωσι]
" Inf.	θέμεναι, θέμεν	δόμεναι, δόμεν

Middle.

" Ind.	εθεο, εθεν (§ 37, D., 1) [Herod. προεθήκαντο]	
" Subj.	[θέωμαι] θείομαι	
" Imper.	θέο, θεῦ.	

after the First Principal Conjugation, as, *e. g.*, the 2 Sing. Imperf. $\dot{\epsilon}\tau\acute{i}\theta\varepsilon\varsigma$, the 3 Sing. $\dot{\epsilon}\tau\acute{i}\theta\varepsilon\iota$, as if from the Stem $\tau\iota\theta\varepsilon$. In the Imperf., the forms $\dot{\epsilon}\delta\acute{i}\delta\omega\nu$, $\dot{\epsilon}\delta\acute{i}\delta\omega\varsigma$, $\dot{\epsilon}\delta\acute{i}\delta\omega$ are the only ones in use from the Stem $\delta\iota\delta\omega$; they are formed in the same manner as those of contracted verbs (§ 243). Other similar forms will be noticed in treating of the separate verbs.

In the 3 Plur. Pres. Ind. contraction is sometimes employed: $\tau\iota\theta\varepsilon\iota\sigma\iota$, $\delta\acute{i}\delta\omega\tilde{\sigma}\iota$.

In the 2 Sing. Imperat. Pres. Act. the real ending $\theta\iota$ is dropped, and the Stem-vowel is lengthened to compensate for it: $\delta\acute{i}\delta\omega$ for $\delta\acute{i}\delta\omega\theta\iota$.

In the same person of the Aorist after a short vowel ι only is dropped, and the remaining θ , according to § 67, is changed to ς : $\delta\omega\theta\iota$, $\delta\omega\varsigma$, but $\sigma\tau\bar{\eta}\theta\iota$, which only in compounds sometimes appears as $\sigma\tau\bar{a}$, *e. g.*, $\kappa\alpha\tau\alpha\sigma\tau\bar{a}$.

In the 2 Sing. Mid. of the Present and Imperfect the σ between the two vowels is preserved: $\tau\iota\theta\varepsilon\text{-}\sigma\iota$, $\tau\iota\theta\varepsilon\text{-}\sigma\omega$, $\dot{\epsilon}\tau\acute{i}\theta\varepsilon\text{-}\sigma\omega$; only the 2 Sing. of the Subj. is treated entirely like the contracted verbs of the First Principal Conjugation. In the 2 Sing. Mid. of the Strong Aorist, on the other hand, the σ is thrown out, which gives rise to a contraction: $\dot{\epsilon}\text{-}\theta\varepsilon\text{-}\sigma\omega$, $\dot{\epsilon}\text{-}\theta\varepsilon\text{-}\sigma\omega$, $\dot{\epsilon}\text{-}\theta\omega\omega$; Imper. $\theta\acute{\epsilon}\text{-}\sigma\omega$, $\theta\acute{\epsilon}\text{-}\sigma\omega$, $\theta\omega\tilde{\sigma}$.

Obs.—The forms of the 2 Sing. Imperat. Mid. compounded with monosyllabic prepositions, after contraction, throw the accent as a circumflex upon the last syllable: $\pi\rho\text{o-}\theta\omega\tilde{\sigma}$; but Homer has $\sigma\tilde{\nu}\text{-}\theta\omega\omega$ and $\pi\epsilon\rho\acute{i}\text{-}\theta\omega\omega$.

§ 308. The three verbs conjugated above (p. 124) distinguish the *Present-Stem* from the *Pure Stem* by *reduplication*, that is, the initial consonant with ι is prefixed before the Stem: $\delta\omega$, $\delta\iota\delta\omega$; $\theta\varepsilon$, $\tau\iota\theta\varepsilon$ (§ 53 b); $i\text{-}\sigma\tau\alpha$ for $\sigma\iota\text{-}\sigma\tau\alpha$, according to § 60, b (compare Latin *si-sto*). In like manner, the Stem $\chi\rho\alpha$ in the Pres. becomes $\kappa\iota\text{-}\chi\rho\alpha$ ($\kappa\acute{i}\text{-}\chi\rho\eta\text{-}\mu\iota$, *I lend*); $\pi\lambda\alpha$ and $\pi\rho\alpha$, with the insertion of a nasal, become $\pi\iota\text{-}\mu\text{-}\pi\lambda\alpha$, $\pi\iota\text{-}\mu\text{-}\pi\rho\alpha$ ($\pi\acute{i}\mu\pi\lambda\eta\mu\iota$, *I fill*; $\pi\acute{i}\mu\pi\rho\eta\mu\iota$, *I burn*); but $\sigma\mu\text{-}\pi\acute{i}\text{-}\pi\lambda\eta\text{-}\mu\iota$, $\dot{\epsilon}\mu\text{-}\pi\acute{i}\text{-}\pi\lambda\eta\text{-}\mu\iota$; the

Stem *ε* becomes *ἴ-η-μι*, *I send*; and, with the reduplication within the Stem itself, *ὸ ν α* becomes *ὸ-νί-νη-μι*, *I benefit*.

§ 309. The Deponents *δύνωμαι*, *I can*; *ἐπίσταμαι*, *I understand*; *κρέμαμαι*, *I hang*; together with the Aorists *ἐπριάμην*, *I bought*; *ἀνήμην*, *I benefited*, withdraw the accent, even in the Subjunctive and Optative, as far as possible from the end: *δύνωμαι*, *ἐπίσταμαι* (compare *ἰστῶμαι*, *ἰσταῖντο*).

Other peculiarities of verbs of this class are:

§ 310. The three Stems *θ ε* (*τίθημι*), *δ ο* (*δίδωμι*), and *ἐ* (*ἴημι*) form an irregular Weak Aorist in *κα*: *ἔθηκα*, *ἔδωκα*, *ῆκα*, but in the Middle we find only *ῆκάμην*. In the Sing. of the Indicative the Active forms are customary instead of those of the Strong Aorist, but in the Dual and Plural of the Indicative they are rare. The other moods and the Participles have the strong forms exclusively.

The really customary forms of the Aorist, therefore, are these:

Ind.	Subj. <i>θῶ</i>	Mid. <i>ἴθεμην</i>
<i>ἔθηκα</i>	Opt. <i>θείην</i>	Subj. <i>θῶμαι</i>
<i>ἔθηκας</i>	Imp. <i>θές</i>	etc.
<i>ἔθηκε(ν)</i>	Inf. <i>θεῖναι</i>	
<i>ἔθετον</i>	Part. <i>θείς</i>	
<i>ἴθέτην</i>		
<i>ἴθεμεν</i> (seldom <i>ἴθήκαμεν</i>)		
<i>ἴθετε</i> (" <i>ἴθήκατε</i> ,		
<i>ἴθεσαν</i> (" <i>ἴθηκαν</i>).		

§ 311. 2. The *rough breathing* instead of the *σ* of the Stem *στ α* is also used in the Perf. (§ 60, b): *ἴ-στη-κα* for *στ-στη-κα*. On the shorter forms, *ἴσταμεν*, etc., see § 317, 4. *ἴστήξω*, *I shall stand*, is a Third Future Active. The Perfects of *θ ε* and *ἐ* are *τέθεικα*, *είκα*; the same vowel also remains in the Perf. Mid. *τέθειμαι*, *είμαι*. The Stems *δ ο* and *στ α* leave their vowel *short* in the Perf. Mid. and Aor.

§ 310. **Dialects.**—From the Stem *δ ο* Hom. has sometimes Fut. *διώ-σω* instead of *δώσω*.

Pass., and $\theta\epsilon$ in the Aor. Pass.: $\delta\acute{\epsilon}\text{-}\delta\text{o-}\mu\alpha\iota$, $\dot{\epsilon}\delta\acute{\epsilon}\theta\eta\nu$, $\dot{\epsilon}\sigma\tau\acute{\alpha}\theta\eta\nu$, $\dot{\epsilon}\tau\acute{\epsilon}\theta\eta\nu$, $\tau\epsilon\theta\eta\sigma\omega\mu\iota$. On the meaning of the different forms of $\dot{\epsilon}\sigma\tau\eta\mu\iota$, see § 329, 1.

§ 312. To the *First Class of the Verbs in $\mu\iota$* there also belong:

A) Verbs whose Stem ends in *a* (compare $\dot{\epsilon}\sigma\tau\eta\mu\iota$):

1. $\dot{\eta}\text{-}\mu\iota$ (compare Lat. *ā-io*), *I say*, only in the Imperf. $\dot{\eta}\nu$, 3 Sing. $\ddot{\eta}$ (compare § 213, *Obs.*).

2. $\dot{\alpha}\text{-}\nu\acute{i}\text{-}\nu\eta\text{-}\mu\iota$ (Stem $\dot{\alpha}\nu a$, § 308), *I benefit*, Mid. $\dot{\alpha}\nu\acute{i}\nu\mu\alpha\iota$ (§ 309), *I have advantage*, Strong Aor. Mid. $\dot{\alpha}\nu\acute{i}\mu\eta\nu$, $\dot{\alpha}\nu\eta\sigma\sigma\o$, $\dot{\alpha}\nu\eta\tau\o$; Opt. $\dot{\alpha}\nu\acute{i}\mu\eta\nu$, Imperat. $\dot{\alpha}\nu\eta\sigma\sigma\o$, Inf. $\dot{\alpha}\nu\alpha\sigma\theta\mu\iota$, Fut. $\dot{\alpha}\nu\eta\sigma\sigma\o$, $\dot{\alpha}\nu\eta\sigma\omega\mu\iota$; Aor. Pass. $\dot{\alpha}\nu\eta\theta\eta\nu$.

3. $\pi\acute{i}\text{-}\mu\text{-}\pi\lambda\eta\text{-}\mu\iota$ (Stem $\pi\lambda a$, § 308). Additional form, $\pi\lambda\eta\theta\bar{\omega}$, *I fill* [Lat. *ple-o*], Fut. $\pi\lambda\eta\sigma\omega$, Perf. Mid. $\pi\acute{e}\pi\lambda\eta\sigma\mu\iota$, Aor. Pass. $\dot{\epsilon}\pi\lambda\eta\sigma\theta\eta\nu$.

4. $\pi\acute{i}\text{-}\mu\text{-}\pi\rho\eta\text{-}\mu\iota$ (Stem $\pi\rho a$). Additional form, $\pi\rho\acute{\eta}\theta\bar{\omega}$ (quite like 3).

5. $\phi\eta\text{-}\mu\iota$ (Stem ϕa), *I say*, 2 Sing. Imperf. $\dot{\epsilon}\phi\eta\sigma\theta a$ (enclitic in Pres. Ind. except 2 Sing., compare § 92, 3). Imperat. $\phi\acute{\theta}\iota$ or $\phi\acute{\theta}\iota$; compare $\phi\acute{\alpha}\sigma\kappa\omega$, 324, 8.

6. $\chi\rho\acute{\eta}$ (Stem $\chi\rho a$, $\chi\rho \epsilon$), *one must*, Subj. $\chi\rho \ddot{\eta}$, Opt. $\chi\rho \epsilon \dot{\iota} \eta$, Inf. $\chi\rho \ddot{\eta} \nu a \iota$, Part. $\chi\rho\acute{\epsilon}\acute{\omega}\nu$ (only Neut. from $\chi\rho \dot{\alpha} o \nu$ according to § 37, D.). Imperf. $\dot{\epsilon}\chi\rho\ddot{\eta}\nu$ or $\chi\rho\ddot{\eta}\nu$, Fut. $\chi\rho\acute{\eta}\sigma\epsilon\iota$; $\dot{\alpha}\pi\acute{o}\chi\rho\eta$, *it suffices*, also 3 Plur. $\dot{\alpha}\pi o\chi\rho\acute{\omega}\sigma\iota(\nu)$, etc., as above $\dot{\alpha}\pi\chi\rho\acute{\omega}\nu$.

7. $\kappa\acute{i}\text{-}\chi\rho\eta\text{-}\mu\iota$ (Stem $\chi\rho a$, § 308), *I lend*, Inf. $\kappa\iota\chi\rho\acute{\alpha}\nu a \iota$, Fut. $\chi\rho\acute{\eta}\sigma\omega$, Aor. $\dot{\epsilon}\chi\rho\eta\sigma a$. Farther the *deponents*:

8. $\ddot{\alpha}\gamma\alpha\text{-}\mu\alpha\iota$ (Stem $\ddot{\alpha}\gamma\ddot{\alpha}$), *I admire*, Fut. $\dot{\alpha}\gamma\acute{\alpha}\sigma\omega\mu\iota$, Aor. Pass. $\dot{\eta}\gamma\acute{\alpha}\sigma\theta\eta\nu$, Verb. Adj. $\dot{\alpha}\gamma\acute{\alpha}\sigma\tau\acute{\omega}\sigma\iota$.

9. $\delta\acute{\nu}\nu\acute{\alpha}\text{-}\mu\alpha\iota$ (Stem $\delta\nu\nu\ddot{\alpha}$), *I can*, 2 Sing. Ind. $\delta\acute{\nu}\nu\eta$ is rare (§ 309), Imperf. $\dot{\epsilon}\delta\acute{\nu}\nu\acute{\alpha}\mu\eta\nu$, 2 Sing. Imperf. $\dot{\epsilon}\delta\acute{\nu}\nu\omega$, Fut. $\delta\acute{\nu}\nu\acute{\alpha}\sigma\omega\mu\iota$,

§ 312. *Dialects*.—3. Hom. has the Aor. $\pi\lambda\eta\tau\o$, *it was filled*, 3 Plur. $\pi\lambda\eta\eta\tau\o$, Opt. $\pi\lambda\acute{\eta}\mu\eta\nu$ or $\pi\lambda\acute{\epsilon}\mu\eta\nu$, Imper. [$\dot{\epsilon}\mu$] $\pi\lambda\eta\sigma\sigma\o$.

6. Herod. $\dot{\alpha}\acute{\pi}\acute{\chi}\rho\alpha$.

8. Hom. $\dot{\alpha}\gamma\acute{\alpha}\omega\mu\iota$, $\dot{\alpha}\gamma\acute{\alpha}\sigma\omega\mu\iota$.

Aor. ἐδυνήθην, seldom ἐδυνάσθην. *The Augment is frequently η* (§ 234, *Obs.*), Perf. δεδύνημαι, Verb. Adj. δυνάτος, capable, possible.

10. ἐπίστα-μαι (Stem ἐπιστά-*ă*), *I understand*, 2 Sing. ἐπίστασαι, Imperf. ἡπιστάμην, ἡπίστω, Fut. ἐπιστήσομαι, Aor. ἡπιστήθην, Verb. Adj. ἐπιστητός.

11. ἔρα-μαι (Stem ἔρ-*ă*), poetic, *I love* (commonly ἔραω), Aor. Pass. ἤρασθην.

12. κρέμα-μαι (Stem κρεμά-*ă*), *I hang* (§ 309). Fut. κρεμήσομαι, Aor. ἐκρεμάσθην. Additional forms, § 319, 2.

Obs.—The following may serve as examples of the formation of words: τὸ θέ-μα, *the position*; ὁ δο-τήρ, *the giver*; ἡ στά-σι-ς, *the rise*; ἡ ὄνη-σι-ς, *the benefit*, from the Pure Verbal-Stem, differing from the Present-Stem; ἡ φή-μη, *fā-ma*, *talk*; ἡ δύναμι-ς, *power*; ἡ ἐπιστή-μη, *knowledge*, from the Verbal-Stem, which is the same as that of the Present.

Dialects.—13. Hom. ἀμεναῖ, *satiate*, Stem *ā*, Subj. ἔωμεν.

14. Stem *β a*, Part. βιβάς, *stepping*.

14. b. Stem δεα, 3 Sing. Imperf. δέατο, *seemed*, Aor. δοά-σσατο.

15. Stem ιλα, ιλάσκομαι, ιλάομαι, *I am gracious*, Hom. Imperat. ιληθι.

16. Stem κερα (compare κεράννυμι, *I mix*), Hom. 3 Plur. Subj. Mid. κερωνται. To these belong also, in regard to the inflexion of the Present-Stem, those Hom. verbs which either are used only in the Present-Stem, or form the Present-Stem from the Verbal Stem by affixing the syllable -να:

a) δάμη-μι (also δαμ-νά-ω), *I tame*, Mid. δάμ-νά-μαι, Fut. δαμώω, δαμάς, Weak Aor. Inf. δαμᾶσαι, δαμάσασθαι, Perf. δέδμημαι, Aor. Pass. ἐδμήθην, δαμάσθην, and Strong Aor. Pass. ἐδάμην (Subj. δαμείω).

b) κιρνημι (also κεράννυμι, § 319, 1), *I mix*, Part. κιρνάς, 3 Sing. Imperf. έκιρνα. Compare § 319, 1.

c) κρήμημα, poetic additional form of κρέμα-μαι (12). Compare also § 319, 2.

d) μάρναμα, *I contend*, 2 Sing. Imperf. έμάρναο.

e) πέρνημι, *I sell*, Part. περνάς, περνάμενος.

f) πιλνημα, *I approach*, Stem πελ-, Aor. 3 Sing. ο-πλητο.

g) πιτνημι, *I spread*, Part. πιτνάς, Imperf. πιτναντο. Compare 319, 3.

h) σκιδνημι, *I scatter*, σκιδνάται. Compare § 319, 4.

§ 313. B) Verbs whose Stem ends in *ε* (compare *τίθημι*):

1. *i-η-μι* (Stem *ε*, Present-Stem *i-ε*, *i. e.*, *i-ξ*, according to § 308), *I send*.

Aet. Pres. 3 Plur. Ind. *ἰαστι*(*v*), Opt. *ἰείνη* (secondary forms *ἴοιμι*, 3 Plur. *ἴοιεν*).

Imperf. *ἴη-ν* (secondary forms [*ἴονν*], *ἴεις*, *ἴει*), Plur. *ἴεμεν*, 3 Plur. *ἴε-σαν*, *ἀφίει* and *ἡφίει* (*ἀφίημι*, *I send away*). Compare § 240.

Aor. *ἴ-κ-α*, *ἴκας*, *ἴκε*(*v*), *εἴτον*, *εἴτην*, *είμεν*, *είτε*, *εἴ-σαν*.

Subj. *ὦ*, Opt. *εἴην*, Imperat. *ἴς*, Inf. *είναι*, Part. *εἴς* (Stem *ε ν τ*). On this Aor., compare § 310.

Fut. *ἴσω*, Perf. *εἴ-κ-α*.

Mid. Pres. *ἴ-ε-μαι*, *I hasten, strive*, Subj. *ἴωμαι*, *ἴη*, etc.

Opt. *ἴείμην* (additional form *ἴοίμην*), Imperat. *ἴεσο* or *ἴον*, Imperf. *ἴ-έμην*.

Aor. *ἴμην*, *ἴσο*, *ἴτο*, Subj. *ώμαι*, Opt. *ἴμην* (additional form *οἴμην*).

Obs.—The *ει* of the Ind. *εϊ-μην* is caused by the Augment (§ 236), that of the Opt. by the Mood-sign (§ 302, 4).

Fut. *ἴ-σομαι*, Perf. *εἴ-μαι*, Plup. *εἴ-μην*.

§ 313. **Dialects.**—1. Hom. 2 and 3 Sing. Pres. *ἴεις*, *ἴει*; 3 Plur. *ἰεῖστι*(*v*); 1 Sing. Imperf. *ἴειν*, *ἴεις*, *ἴει*; 3 Plur. *ἴεν*, 3 Sing. Subj. *ἴησι*(*v*); Inf. *ἴεμεναι*; Aor. Act. *ἴηκα*; 3 Plur. *ἴσαν*; Subj. *εἴω*; Aor. Mid. 3 Plur. *ἴντο*.

2. Fut. *ἴσω* and (*ἀν*)*έσω* [Herod. *μεμετιμένος*, as a Part. Perf. of *μετίημι* = *μεθίημι*, § 52, D., as if from *μετίω*, with irregular reduplication].

Moreover:

3. Stem *ἀ(ε)ε*, Pres. *ἀημι*, *I blow*, 2 Dual *ἀητον*, 3 Sing. Imperf. *ἀη* and *ἀει*, Inf. *ἀηναι* and *ἀήμεναι*, Part. Aor. Nom. Plur. *ἀέντες*, Mid. *ἀήμενος*.

4. Stem *διε*, (*εν*) *διεσαν*, *they frightened*; *διενται*, *they flee*; Opt. *διοτο*.

5. Stem *διζε*, *διζημαι*, additional form, *διζω*, *I seek*; 2 Sing. *διζηαι*, Inf. *διζησθαι*, Fut. *διζήσομαι*.

6. Pres. *κιχημι* (compare § 322, 18), *I obtain*; Subj. *κιχείω*, Opt. *κιχείν*, Inf. *κιχηναι*, Part. *κιχείς*, Mid. *κιχήμενος*.

Imperf. 2 Sing. *ἴκιχεις*, 3 Dual *κιχήτην*.

Aor. Pass. *εἴθην*, Subj. *έθω*. Fut. *έθήσομαι*.

Verb. Adj. ἐτός, ἐτέος.

2. δί-δη-μι (Stem δε), *I bind*, a rare additional form of δέ-ω (§ 244, 1).

§ 314. C) Verbs whose Stem ends in *t*:

1. *εl-μι* (Stem *i*, Lat. *i-re*), *I go.*

Pres. Ind. <i>ει-μι</i>	<i>i-μεν</i>	Subj.	<i>i-ω</i>	<i>i-γε</i> , etc.
<i>ει</i>	<i>i-τον</i>	Opt.	<i>i-οιην</i>	<i>i-οις</i> , etc.
<i>ει-σι(ν)</i>	<i>i-τον</i>	Imperat.	<i>i-θε</i>	<i>i-τω</i> , etc.

Inf. *i-i-vai* Part. *i-ών, i-οῦσα, i-όν* (Gen. *i-όντ-oς*, compare Lat. *e-unt-is*)

Verbal Adj. *ιτός*, *ιτέος* (additional form *ιτητέον*, it is necessary to go.

Obs.—The Present, especially in the Indicative, has a *Future* meaning; the Imperfect has the endings of a Pluperfect; *y* is produced by the Augment preceding ει.

2. κεῖ-μαι (Stem κεῖ), *I lie*, has the Inflexion of a Perfect. 2 Sing. κεῖ-σαι, 3 Plur. κεῖνται, Subj. 3 Sing. κέηται, Opt. κέοιτο, Imperat. κεῖσο, Inf. κεῖσθαι, Part. κείμενος; the compound παράκειμαι, Inf. παρακεῖσθαι. (Compare ημαι, § 315, 2).

§ 314. **Dialects.**—1. Stem *i*, 2 Sing. Pres. Ind. *εἰσθα*, Subj. *ἴησθα*, *ἴησιν*,
1 Plur. *'τομεν*, *'τομεν*, and *'ἴωμεν*, Opt. *ἴοι*, *ἴειη* or *εῖη*, Inf. *ἴμεναι*, *ἴμεν*.

Imperf. *ῆτια* and *ῆτιον*, 3 Sing. *ῆτε(ν)* or *ἴτε(ν)*, 1 Plur. *ῆτομεν*, 3 Plur. *ῆτιον*, *ῆτισαν*, with *ἴτην*, *ἴμεν*, *ἴσαν*.

Fut. *εἰσομαι*, Aor. *εἰσάμην* and *ἐεισάμην*.

2. Stem *κεί-*, 3 Plur. *κείαται*, *κέαται*, *κέονται*, Imperf. *κείατο*, *κέάτο* [*κέεται* = *κεῖται*], Part. Fut. *κέων*, *cubiturus*, Inf. *κειέμεν*.

όνο is an Hom. Stem in *o*, Pres. *ὄνομαί*, *I vituperate*, *ὄνοσαι*, 3 Sing. Opt. *ὄνοιτο* (§ 309), Fut. *ὄνόσσομαι*, Aor. *ώνοσάμην*, and, from the Stem *όν*, *ώνάμην*.

$\dot{\rho}\check{v}$ or $\dot{\epsilon}\rho\check{v}$ is an Hom. Stem in *v*, 3 Plur. *εἰρύαται*, *they rescue, protect*, Inf. *ρῦσθαι*, *ἐρυσθαι*, *εἰρύμενος*, Imperf. 2 Sing. *ἔρυσο*, 3 Plur. *ρύστο*, *ἐρύστο*, *εἰρυντο*; moreover, Inf. Act. *εἰρύμεναι*, *to draw*; Aor. Mid. *ρύσατο*, *he rescued*; *ἐρύσσατο*, *he drew*.

Obs.—When compounded with prepositions, *κεῖμαι* is almost identical in meaning with the Perf. Pass. of the corresponding compounds of *τιθημι*: ὑποτίθημι, *I lay as a foundation*; ὑπόκειται, *it is laid as a foundation*.

§ 315. D) Verbs whose Stem ends in a consonant (*σ*):

1. *εἰμί* (Stem *ἐς*, Lat. *es-se*), *I am.*

Pres. Ind.	<i>εἰ-μι</i> (for <i>ἐσμι</i>)	<i>ἐσ-μέν</i>
	<i>εἰ</i> (for <i>ἐσ-σι</i>)	<i>ἐσ-τόν</i> <i>ἐσ-τέ (es-tis)</i>
	<i>ἐσ-τί(ν)</i> (Lat. <i>es-t</i>)	<i>ἐσ-τόν</i> <i>εἰ-σί(ν)</i>
Subj.	<i>ῶ</i> <i>ῶμεν</i>	Opt. <i>εἴην</i> <i>εἴημεν</i> OR <i>είμεν</i>
	<i>ἥς</i> <i>ῆτον</i> <i>ῆτε</i>	<i>εἴης</i> <i>εἴητον</i> OR <i>είτον</i> <i>εἴητε</i> OR <i>είτε</i>
	<i>ἥ</i> <i>ῆτον</i> <i>ῶσι(ν)</i>	<i>εἴη</i> <i>εἱήτην</i> OR <i>εἴτην</i> <i>εἴησαν</i> OR <i>είσεν</i>
Imperat.	<i>ἴσθι</i> <i>ἔστον</i> <i>ἔστε</i>	Inf. <i>είναι</i>
	<i>ἔστω</i> <i>ἔστων</i> <i>ἔστωσαν</i>	Part. <i>ῶν</i> <i>ούσα</i> <i>ὄν</i> (Stem <i>οντ</i>)
	(Lat. <i>esto</i>) <i>ἔστων</i> , <i>όντων</i>	
Imperf.	<i>ῆν</i> or <i>ῆ</i>	<i>ῆμεν</i>
	<i>ῆσθα</i>	<i>ῆστον</i> OR <i>ῆτον</i> <i>ῆτε</i> OR <i>ῆστε</i>
	<i>ῆν</i>	<i>ῆστην</i> OR <i>ῆτην</i> <i>ῆσαν</i>
Imperf. Mid.	<i>ῆμην</i> (rare)	
Fut.	<i>ἔσομαι</i> , 3 Sing. <i>ἔσται</i>	
Verb. Adj.	<i>ἔστέον</i> .	

Obs.—1. The loss of the *σ* of the Stem is compensated for by the vowel being lengthened in the 1 Sing. (§ 42): *εἰμί* for *ἐσμι*, in the 2 Sing. *εἰ* for *ἐσμι*, which has arisen from the *ἐσσι* preserved in Homer (compare §§ 49, 61, b). In the 3 Sing. the original ending *τι* is retained: *ἐστί(ν)*, the 3 Plur. has *εἰσί(ν)*, from *ἐσ-ντι*. The Subj. *ῶ* stands for *ἐω* (Hom.), from *ἐσω*; the Opt. *εἴην* for

§ 315. *Dialects.*—Ionic additional forms: 2 Sing. *ἐσ-σι* or *εἰς*, 1 Plur. *εἰμέν*, 3 Plur. *ἔσσι(ν)*; *ἔστι* is also enclitic, but not *ἔσσι(ν)*.

Subj. 1 Sing. *ἔω*, *εἴω*, 2 Sing. *ἔγς*, 3 Sing. *ἔησι(ν)*, *ῆσι(ν)*, *ἔγ*, 3 Plur. *ἔσσι(ν)*.

Opt. also *ἔσσι*, *ἔστι*, 2 Sing. Imperat. Mid. *ἔσσο*, 3 Act. *ἔστω*, 3 Plur. *ἔστων*.

Inf. *ἔμμεναι* (for *ἐσ-μεναι*), *ἔμμεν*, *ἔμεναι*, *ἔμεν*.

Part. *ἴών*, *ἴοῦσα*, *ἴόν* (Stem *ἴοντ*).

Imperf. 1 Sing. *ῆα*, *έα*, *έον*; 2 Sing. *ἔησθα* [*έας*], 3 Sing. *ήεν*, *έην*, *ήην* [2 Plur. *έατε*], 3 Plur. *ἔσαν*; 3 Plur. Mid. *ἔισατο* (*ήητο*).

Fut. *ἔσσομαι*, 3 Sing. *ἔσται*, *ἔσσεται*, *ἔσσείται* (§ 264).

2. From *ῆμαι*, 3 Plur. *ἔαται*, *έιαται*, Imperf. *έατο*, *έιατο*.

3. Inf. *ἔδμεναι*, *to eat*, Pres. *ἔσθω*, *ἴσθιῶ*, *ἔδω* [Lat. *es-tis=editis*]. Compare § 327, 4.

4. 2 Plur. Imperf. *φέρτε*=*φέρετε*, *bring* [Lat. *ferte*].

$\dot{\epsilon}\sigma\text{-}\eta\nu$, as the Inf. $\epsilon\tau\nu$ for $\dot{\epsilon}\sigma\text{-}\nu\tau\iota$; $\dot{\omega}\nu$ for $\dot{\epsilon}\omega\nu$ (Hom.), from $\dot{\epsilon}\sigma\text{-}\omega\nu$. In the Imperf. the Dual has most fully preserved the σ .

Obs. 2.— $\epsilon\imath\mu\imath$ is enclitic in the Pres. Ind. except the 2 Sing. $\epsilon\iota$ (compare § 92, 3); $\dot{\epsilon}\sigma\tau\iota$ is paroxytone when it denotes existence, or means the same, as $\dot{\epsilon}\xi\epsilon\sigma\tau\iota$, “it is possible,” as well as at the beginning of a sentence and after the particles $\text{o}\dot{\nu}$, $\mu\dot{\eta}$, $\epsilon\dot{i}$, $\dot{\omega}\dot{\varepsilon}$, $\kappa\dot{a}\dot{i}$: $\dot{\epsilon}\sigma\tau\iota \theta\epsilon\dot{\omega}\dot{\varsigma}$, *there is a God*; $\text{o}\dot{\nu}\dot{k}\dot{\epsilon} \dot{\epsilon}\sigma\tau\iota$, *it is not possible*. When merely external causes prevent it from being enclitic (§ 93, c), $\dot{\epsilon}\sigma\tau\iota(\nu)$ is oxytone: $\phi\dot{\iota}\dot{\lambda}\dot{\o}\dot{\sigma} \dot{\epsilon}\sigma\tau\iota\dot{\nu} \dot{\iota}\mu\dot{\o}\dot{\nu}$, *he is my friend*.

Obs. 3.—In the compounds of $\epsilon\imath\mu\imath$ the accent remains on the Stem-syllable; *e. g.*, in the Imperf. $\pi\alpha\dot{\rho}\dot{\eta}\nu$, in the Subj. and Opt. $\dot{\alpha}\pi\ddot{\omega}$, $\dot{\alpha}\pi\epsilon\dot{\iota}\epsilon\nu$, in the Inf. and Part. $\dot{\alpha}\pi\epsilon\dot{\nu}\nu$, $\pi\alpha\dot{\rho}\dot{\omega}\nu$, in the 3 Sing. Fut. $\pi\alpha\dot{\rho}\dot{\sigma}\tau\iota\alpha$.

2. $\dot{\eta}\mu\imath\iota$ (Stem $\dot{\eta}\dot{\varsigma}$), *I sit*, has, like $\kappa\epsilon\dot{\iota}\mu\imath\iota$, the Inflexion of a Perfect.

Pres.	$\dot{\eta}\mu\imath\iota$	$\dot{\eta}\mu\epsilon\theta\dot{\iota}\nu$	$\dot{\eta}\mu\epsilon\theta\alpha$	Imperat.	$\dot{\eta}\sigma\dot{\omega}$.
	$\dot{\eta}\sigma\dot{\iota}\mu\imath\iota$	$\dot{\eta}\sigma\theta\dot{\iota}\nu$	$\dot{\eta}\sigma\theta\epsilon$		$\dot{\eta}\sigma\theta\omega$, etc.
	$\dot{\eta}\sigma\tau\dot{\iota}\mu\imath\iota$	$\dot{\eta}\sigma\theta\dot{\iota}\nu$	$\dot{\eta}\nu\tau\dot{\iota}\mu\imath\iota$	Inf.	$\dot{\eta}\sigma\theta\tau\iota\mu\imath\iota$.
				Part.	$\dot{\eta}\mu\epsilon\nu\dot{\omega}\dot{\varsigma}$.
Impf.	$\dot{\eta}\mu\eta\mu\imath\iota$	$\dot{\eta}\sigma\dot{\omega}$, etc.			

In Attic prose we find almost exclusively the compound $\kappa\dot{\alpha}\theta\eta\mu\imath\iota$, of which 3 Sing. $\kappa\dot{\alpha}\theta\eta\tau\dot{\iota}\mu\imath\iota$, Subj. $\kappa\dot{\alpha}\theta\dot{\omega}\mu\imath\iota$, Opt. $\kappa\dot{\alpha}\theta\dot{\iota}\mu\imath\iota\eta\nu$, 3 Plur. $\kappa\dot{\alpha}\theta\dot{\iota}\eta\mu\imath\iota\tau\dot{\iota}\mu\imath\iota$, Imperat. $\kappa\dot{\alpha}\theta\eta\sigma\dot{\omega}$ or $\kappa\dot{\alpha}\theta\eta\mu\imath\iota$ (from $\kappa\dot{\alpha}\theta\eta\epsilon\sigma\dot{\omega}$), Inf. $\kappa\dot{\alpha}\theta\eta\sigma\theta\tau\iota\mu\imath\iota$, Part. $\kappa\dot{\alpha}\theta\eta\mu\epsilon\nu\dot{\omega}\dot{\varsigma}$, Imperf. $\dot{\epsilon}\kappa\dot{\alpha}\theta\eta\mu\imath\iota\eta\nu$ (§ 240) or $\kappa\dot{\alpha}\theta\eta\mu\imath\iota\eta\nu$, 3 Sing. $\dot{\epsilon}\kappa\dot{\alpha}\theta\eta\tau\dot{\iota}\mu\imath\iota\eta\nu$ or $\kappa\dot{\alpha}\theta\eta\sigma\dot{\omega}\tau\dot{\iota}\mu\imath\iota$, 3 Plur. $\dot{\epsilon}\kappa\dot{\alpha}\theta\eta\mu\imath\iota\eta\nu$ or $\kappa\dot{\alpha}\theta\eta\mu\imath\iota\eta\nu$.

§ 316. The following *Strong Aorists*, formed without a connecting vowel from verbs whose Present-Stem mostly follows the First Principal Conjugation, likewise belong to the First Class of Verbs in $\mu\imath$:

Stems in *a*.

1. $\dot{\epsilon}\text{-}\beta\eta\text{-}\nu$ (Stem $\beta\dot{\alpha}$), Pres. $\beta\alpha\dot{\iota}\nu\omega$, *I go*, Imperat. $\beta\tilde{\eta}\theta\iota$; in compounds also $\beta\bar{\alpha}$ ($\kappa\alpha\dot{\tau}\dot{\alpha}\beta\bar{\alpha}$), Inf. $\beta\tilde{\eta}\nu\tau\iota\mu\imath\iota$, Part. $\beta\dot{\alpha}\dot{\varsigma}$.

§ 316. Dialects.—1. 3 Plur. $\dot{\epsilon}\beta\ddot{\alpha}\nu$, Subj. $\beta\epsilon\dot{\iota}\omega$, $\beta\dot{\eta}\gamma$ or $\beta\epsilon\dot{\iota}\gamma$, $\beta\epsilon\dot{\iota}\mu\epsilon\nu$ [Her. $\beta\epsilon\dot{\omega}\mu\epsilon\nu$], Inf. $\beta\dot{\eta}\mu\epsilon\nu\tau\iota\mu\imath\iota$.

2. γηρᾶ-ναι (Stem *γηρα*), Inf. to the Pres. γηρά-σκω, *I grow old*, § 324, 1.

3. ἔδρᾶ-ν (Stem *δρα*), Pres. δι-δρά-σκω, § 324, 2, *I run*, Inf. δρᾶ-ναι, Part. δράς.

4. ἔ-κτᾶ-ν (Stem *κτα*), Pres. κτείνω, *I kill*, Part. κτά-ς, Part. Mid. κτά-μενος (*killed*).

5. ἔ-πτη-ν (Stem *πτα*, *πτε*), Pres. πέτομαι, *I fly*, Part. πτάς, Mid. πτάμενος, Inf. πτέσθαι.

6. ἔ-τλη-ν (Stem *τλα*), *I endured*, Subj. τλῶ, Opt. τλαίνη, Imperat. τλῆθι, Inf. τλῆναι, Fut. τλήσομαι, Perf. τέτληκα (§ 317, D., 10).

7. ἔ-φθη-ν (Stem *φθα*), Pres. φθάνω, *I anticipate*, Inf. φθῆναι.

8. ἔ-πριά-μην (Stem *πρι*), *I bought*, Imperat. πρίω.

Stems in ε.

9. ἔ-σβη-ν (Stem *σβε*), Pres. σβένυμι, *I quench*, § 319, 7, Inf. σβῆναι.

10. ἔ-σκλη-ν (Stem *σκλε*), Pres. σκέλλω, *I dry*, Inf. σκλῆναι.

11. Imperat. σχέ-ς, from σχέ-θι (Stem *σχε*), Pres. ἔχω, § 327, 6, 1 Sing. Ind. ἔ-σχ-ο-ν.

Stems in ω.

12. ἔ-άλω-ν (Stem *άλω*), *I was caught*, Pres. ἀλίσκομαι (§ 324, 17), Opt. ἀλοίην, Inf. ἀλῶναι, Part. ἀλούς.

13. ἔ-βιώ-ν (Stem *βιω*), Pres. βιόω, *I live*, Opt. βιώην, Inf. βιῶναι, Part. βιούς.

Dialects.—2. Part. γηράς.

3. [Her. ἔδρην.]

4. 3 Sing. ἔκτα, 3 Plur. ἔκταν, Subj. κτέωμεν, Inf. κτάμεναι, Mid. ἔκτατο (*he was killed*, § 225, D., 2), Pass. Aor., 3 Plur. ἔκταθεν.

5. Mid. ἔπτατο, Subj. πτῆται, Dor. 1 Sing. Act. ἔπταν.

6. 3 Plur. ἔτλαν.

7. Subj. 3 Sing. φθήγ or φθῆσι(ν), (*παρα*)φθαίησι(ν), 1 Plur. φθέωμεν.

12. ἥλων, Subj. ἄλω, Opt. 3 Sing. ἀλοίη, Inf. ἄλωμεναι.

14. ἔ-γνω-ν (Stem *γνω*), Pres. *γι-γνώ-σκω*, *I come to know* (§ 324, 14), Opt. *γνοίην*, Imperat. *γνῶθι*, Inf. *γνῶναι*, Part. *γνούς*.

Stems in ι.

15. Imperat. *πι-θι* (Stem *πι*), Pres. *πίνω*, *I drink*, 1 Sing. Aor. Ind. *ἐπιον* (§ 321, 4).

Stems in υ.

16. ἔ-δῦ-ν (Stem *δυ*), Pres. *δύω*, *I dive*, Imperat. *δῦθι*, Inf. *δῦναι*, Part. *δύς*. As to its meaning, see § 329, 4.

17. ἔ-φῦ-ν (Stem *φυ*), *I became*, Pres. *φύω*, *I produce*, Inf. *φῦναι*.

Dialects.—14. Subj. *γνώω*, Inf. *γνώμεναι*.

15. Impérat. *πίε*.

16. 3 Plur. *ἔδυ-ν*, Subj. *δύω*, *δύγε*, 3 Sing. Opt. *δύη* (from *δυ-ίη*), Inf. *δῦμεν*.

17. 3 Plur. *ἔφυν*.

Besides these, the following are peculiar to the Ep. Dialect:

18. Part. *ἀπούρας*, Pres. *ἀπανράω*, *I take away*.

19. Stem *βλη* *η*, Pres. *βάλλω*, *I throw*, 3 Dual *ξυμβλήτην* (*met together*), Fut. *ξυμβλήσομαι*, Mid. *ἐβλητο* (*was hit*, § 255, D. 2), Subj. *βλή-ε-ται*, 2 Sing. Opt. *βλεῖο*, Inf. *βλῆσθαι*, Part. *βλήμενος* (*hit*).

20. Stem *ούτα*, Pres. *ούτάω*, *I wound*, 3 Sing. *ούτα*, Inf. *ούταμεναι*, Part. Mid. *ούτάμενος* (*wounded*), Verb. Adj. *ούτατος*.

21. Stem *πτα*, Pres. *πτήσσω*, *I stoop*, 2 Dual *ἴ-πτή-την*, Part. Perf. *πεπτηώς*.

22. Stem *πλα* *α*, Pres. *πελάζω*, *I approach*, Aor. Mid. *πλῆτο*.

23. Stem *βρω*, Pres. *βι-βρώ-σκω*, *I eat* (§ 324, 13), Aor. *ἐβρων*.

24. Stem *πλω*, Pres. *πλώω*, *I sail*, 2 Sing. Aor. *ἐπλως*, Part. *πλώς*.

25. Stem *κτι*, Pres. *κτίζω*, *I found*, Part. Aor. Mid. *ἐϋ-κτί-μενος* (*well-founded*).

26. Stem *φθι* *ι*, Pres. *φθίνω*, *I waste away*, Subj. Aor. Mid. *φθίεται*, Opt. *φθίμην*, *φθίτο*, Inf. *φθίσθαι*, Part. *φθίμενος*.

27. Stem *κλυ*, Pres. *κλύω*, *I hear*, Imperat. Aor. *κλῦθι ορ κέκλυθι*, *κλῦτε* or *κέκλυτε*.

28. Stem *λυ*, Pres. *λύω*, *I loose*, Aor. Mid. *λύμην*, *λύτο ορ λῦτο*.

29. Stem *πνυ*, Pres. *πνίω*, *I breathe*, Aor. Mid. *ἄμπνυτο* (*he recovered breath*).

30. Stem *συ*, Pres. *σεύω*, *I scare*, Aor. Mid. *σύτο*, Part. *σύμενος*.

31. Stem *χυ*, Pres. *χέω*, *I pour* (§ 248), Aor. Mid. *ἐχυτο*, *χυτο*, Part. *χυμενος*.

§ 317. Several *Perfects* also have some forms without a connecting vowel:

A) *Vowel Stems.*

A number of Vowel-Stems form the Sing. Perf. Ind. Act. regularly, but in the Dual and Plural of the Perfect and Pluperf. Ind., in the other moods, and in the Infinitive and Participle, may connect the endings immediately with the Perfect-Stem.

1. Stem $\beta\alpha$, Pres. $\beta\alpha\acute{\imath}\nu\omega$, *I go* (§ 321, 1).

Perf. Ind.	$\beta\acute{\epsilon}\beta\eta\kappa\text{-}\alpha$	$\beta\acute{\epsilon}\beta\ddot{a}\text{-}\mu\epsilon\nu$
	$\beta\acute{\epsilon}\beta\eta\kappa\text{-}\alpha\varsigma$	$\beta\acute{\epsilon}\beta\ddot{a}\text{-}\tau\sigma\upsilon$
	$\beta\acute{\epsilon}\beta\eta\kappa\text{-}\epsilon$	$\beta\acute{\epsilon}\beta\ddot{a}\text{-}\tau\sigma\upsilon$

3 Plur. Subj. $\beta\epsilon\beta\tilde{\omega}\sigma\iota(\nu)$, Part. $\beta\epsilon\beta\tilde{\omega}\sigma\varsigma$, $\beta\epsilon\beta\tilde{\omega}\sigma\alpha$, Gen. $\beta\epsilon\beta\tilde{\omega}\tau\sigma\varsigma$.

2. Stem $\gamma\alpha$ (for $\gamma\epsilon\nu$), Pres. $\gamma\acute{\iota}\gamma\nu\mu\alpha\iota$, *I become*, Perf. $\gamma\acute{\iota}\text{-}\gamma\eta\text{-}a$, Plur. also $\gamma\acute{\iota}\text{-}\gamma\ddot{a}\text{-}\mu\epsilon\nu$ (§ 327, 14), Part. $\gamma\epsilon\gamma\omega\varsigma$, Gen. $\gamma\epsilon\gamma\tilde{\omega}\tau\sigma\varsigma$.

Dialects.—32. Stem $\acute{\alpha}\lambda$ (*ἄλλομαι*, *I spring*), Aor. Mid. $\acute{\alpha}\lambda\sigma\sigma\alpha$, $\acute{\alpha}\lambda\tau\sigma$, Subj. $\acute{\alpha}\lambda\epsilon\tau\alpha\iota$, Part. $\acute{\alpha}\lambda\mu\epsilon\nu\sigma\varsigma$.

33. Stem $\gamma\epsilon\nu$, only in $\gamma\acute{\iota}\nu\tau\sigma\varsigma$, *he took*.

34. Stem $\delta\epsilon\chi$ (Pres. $\delta\acute{\epsilon}\chi\mu\alpha\iota$, *I accept*), Aor. $\acute{\iota}\delta\acute{\epsilon}\gamma\mu\eta\sigma\varsigma$, 3 Sing. $\delta\acute{\epsilon}\kappa\tau\sigma$, Imperat. $\delta\acute{\epsilon}\zeta\sigma$, Inf. $\delta\acute{\epsilon}\chi\theta\alpha\iota$ (compare § 273, D.).

35. Stem $\lambda\epsilon\gamma$ (*λέγω*, *I collect*), Aor. Mid. $\lambda\acute{\epsilon}\kappa\tau\sigma$, *he counted*.

36. Stem $\lambda\epsilon\chi$ (no Pres.), Aor. Mid. $\lambda\acute{\epsilon}\kappa\tau\sigma$ (*he laid himself*), Imperat. $\lambda\acute{\epsilon}\zeta\sigma$, Inf. $\lambda\acute{\epsilon}\chi\theta\alpha\iota$, Part. (*κατα*) $\lambda\acute{\epsilon}\gamma\mu\epsilon\nu\sigma\varsigma$, Aor. Act. $\acute{\iota}\lambda\acute{\epsilon}\zeta\alpha$, Mid. $\acute{\iota}\lambda\acute{\epsilon}\zeta\kappa\tau\sigma$, Fut. $\lambda\acute{\epsilon}\zeta\mu\alpha\iota$.

37. Stem $\mu\iota\gamma$, Pres. $\mu\acute{\iota}\sigma\gamma\omega$, *I mix*, Aor. Mid. $\acute{\iota}\mu\acute{\iota}\kappa\tau\sigma$, $\mu\acute{\iota}\kappa\tau\sigma$.

38. Stem $\acute{\delta}\rho$, $\acute{\delta}\rho\eta\eta\mu\alpha\iota$, *I excite*, Aor. Mid. $\acute{\delta}\rho\tau\sigma$, Imperat. $\acute{\delta}\rho\sigma\sigma\alpha$ or $\acute{\delta}\rho\sigma\sigma\epsilon$ (*ὅρσεν*), Inf. $\acute{\delta}\rho\theta\alpha\iota$, Part. $\acute{\delta}\rho\mu\epsilon\nu\sigma\varsigma$.

39. Stem $\pi\alpha\gamma$ (*πήγην\mu\alpha\iota*, *I fix*), Aor. Mid. $\acute{\iota}\pi\eta\kappa\tau\sigma$, *it was fixed*.

40. Stem $\pi\alpha\lambda$ (*πάλλω*, *I wield*), Aor. Mid. $\pi\acute{\alpha}\lambda\tau\sigma$.

41. Stem $\pi\epsilon\rho\theta$ (*πέρθω*, *I destroy*), Inf. Aor. Mid. $\pi\acute{\epsilon}\rho\theta\alpha\iota$ (*to be destroyed*).

To these are to be added the Participles which have become Adjectives, $\acute{\alpha}\sigma\mu\epsilon\nu\sigma\varsigma$, *glad* (Stem $\acute{\alpha}\delta$, $\acute{\alpha}\nu\delta\acute{\alpha}\nu\omega$, *I please*); $\acute{\iota}\kappa\mu\epsilon\nu\sigma\varsigma$, *favorable* (Stem $\acute{\iota}\kappa$, $\acute{\iota}\kappa\nu\acute{\epsilon}\mu\alpha\iota$, *I come*).

§ 317. Dialects.—1. Hom. 3 Plur. $\beta\epsilon\beta\alpha\alpha\sigma\iota(\nu)$, Part. $\beta\epsilon\beta\alpha\omega\varsigma$, Dual $\beta\epsilon\beta\alpha\tilde{\omega}\tau\sigma\varsigma$.

2. Hom. 3 Plur. $\gamma\epsilon\gamma\tilde{\alpha}\alpha\sigma\iota(\nu)$, Part. $\gamma\epsilon\gamma\omega\varsigma$, $\gamma\epsilon\gamma\alpha\tilde{\alpha}\alpha$, Gen. $\gamma\epsilon\gamma\tilde{\omega}\tau\sigma\varsigma$, 3 Dual Plup. ($\acute{\iota}\kappa$) $\gamma\epsilon\gamma\alpha\tilde{\alpha}\alpha\eta\sigma\varsigma$.

3. Stem *θνα*, Pres. *θνή-σκω*, *I die*, Perf. *τέ-θνη-κα*, Plur. *τέ-θνα-μεν*, etc., Inf. *τεθνάναι*, Part. *τεθνεώς*, *τεθνεῶσα*, *τεθνεός*, Pluperf. 3 Plur. *ἐτέθνασαν* (§ 324, 4).

4. Stem *στα*, Pres. *ἴ-στη-μι*, Perf. *ἴ-στη-κα*, *I stand*, Plur. *ἴ-στα-μεν*, Subj. *ἴστωμεν*, *ἴστωσι(ν)*, Opt. *ἴσταίνην*, Imperat. *ἴσταθι*, *ἴστάτω*, *ἴστατον*, *ἴστατε*, Inf. *ἴστάναι*, Part. *ἴστώς*, *ἴστωσα*, *ἴστός*, Gen. *ἴστωτος*, 3 Plur. Pluperf. *ἴστασαν* (§ 306, etc.).

5. Stem *δι*, Perf. *δέ-δι-α* or *δέ-δοι-κα*, *I fear*, Plur. *δέδι-μεν*, *δεδίασι(ν)*, Subj. *δεδίω*, Opt. *δεδιείνην*, Imperat. *δέδιθι*, Inf. *δεδιέναι*, Part. *δεδιώς*, Pluperf. *ἐδεδίειν*, 3 Dual *ἐδεδίτην*, 3 Plur. *ἐδέδισαν*, also Aor. *ἔδεισα*, Fut. *δείσομαι*.

Obs.—The regular and irregular forms are mostly both in use.

B) Consonant Stems.

In these the peculiar changes of the vowels (§ 303) and consonants (§§ 45–49) must be observed.

6. Stem *iδ* (*Δορ. εἰδον, I saw*, § 327, 8).

Perf. Ind. <i>οἶδ-α</i> , <i>I know</i> ,	<i>iσ-μεν</i> , Subj. <i>εἰδῶ</i>	<i>εἰδῶμεν</i>
<i>οἶσθα</i>	<i>iσ-τον</i>	<i>εἰδῆτον</i>
<i>οἶδ-ε(ν)</i>	<i>iσ-τον</i>	<i>εἰδῆτον</i>
Opt. <i>εἰδείνην</i> , Imp. <i>iσ-θι</i>	<i>iσ-τον</i> <i>iσ-τε</i>	<i>εἰδέναι</i>
	<i>iσ-τω</i> <i>iσ-των</i> <i>iσ-τωσαν</i>	<i>Part. εἰδώς</i> , <i>εἰδνία</i> , <i>εἰδός</i> , Gen. <i>εἰδότ-ος</i>
Plup. <i>γέδειν</i> or <i>γόη</i> (<i>I knew</i>)		<i>γέδειμεν</i> or <i>γόμεν</i>
<i>γέδεισθα</i> “ <i>γόησθα</i>	<i>γέδειτον</i> or <i>γότον</i>	<i>γέδειτε</i> “ <i>γότε</i>
<i>γέδει(ν)</i> “ <i>γόη</i>	<i>γέδείτην</i> “ <i>γότην</i>	<i>γέδεσαν</i> “ <i>γόσαν</i>
Fut. <i>είσομαι</i> , Verb. Adj. <i>iστέον</i> .		

Dialects.—3. Imperat. *τεθνάθι*, Inf. *τεθνάμεν(αι)*, Gen. Part. *τεθνεώτος*, *τεθνηώτος*, *τεθνεῶτος*, *τεθνηότος*, Fem. *τεθνηῖα*.

4. 2 Plur. Ind. also *ἴστητε*, Part. *ἴσταώς*, Gen. *ἴσταότος* [Her. *ἴστεώς*, *ἴστεῶσα*].

5. *δείδια*, *δείδιμεν*, Imperat. *δείδιθι*, 1 Sing. Perf. also *δείδοικα*, Δor. *ἔδεισα* (compare § 77, D.).

6. 1 Plur. *ἴδ-μεν* [Herod. and sometimes also in Att. writers *οἴδαμεν*, 3 Plur. *οἴδασι*], Subj. *εἰδέω* or *ἰδέω*, Plur. *εἰδομεν*, *εἰδετε*, Inf. *ἴδμεν(αι)*, Fem. Part. *ἰδνία*, Plup. [*γέδεα*] *ἥειδης*, *ἥδεε(ν)* or *ἥειδη* [2 Plur. *ἥδεατε*], 3 Plur. *ἴσαν*, Fut. *εἰδήσω*.

Obs.—Besides $\sigma\sigma\theta\alpha$, we rarely have $\sigma\delta\alpha\varsigma$, more frequently $\tilde{\eta}\delta\epsilon\iota\varsigma$, $\tilde{\eta}\delta\eta\varsigma$, together with $\tilde{\eta}\delta\epsilon\iota\sigma\theta\alpha$, and $\tilde{\eta}\delta\epsilon\mu\epsilon\nu$, $\tilde{\eta}\delta\epsilon\tau\epsilon$, instead of $\tilde{\eta}\delta\epsilon\mu\epsilon\nu$, $\tilde{\eta}\delta\epsilon\iota\tau\epsilon$.

7. Stem $\iota\kappa$, only in the Perf. $\tilde{\epsilon}\sigma\iota\kappa\alpha$, *I resemble, appear*, 1 Plur. poet. $\tilde{\epsilon}\sigma\iota\gamma\mu\epsilon\nu$, 3 Plur. quite irregularly $\epsilon\tilde{i}\xi\bar{\alpha}\sigma\iota(\nu)$ (compare $\tilde{\iota}\sigma\alpha\sigma\iota$), Inf. $\epsilon\iota\kappa\epsilon\nu\alpha$ (poet. with $\tilde{\epsilon}\sigma\kappa\epsilon\nu\alpha$), Part. $\epsilon\iota\kappa\omega\varsigma$ (with $\tilde{\epsilon}\sigma\kappa\omega\varsigma$), $\epsilon\iota\kappa\tilde{\alpha}\alpha$, $\epsilon\iota\kappa\varsigma$, Plur. $\tilde{\epsilon}\omega\kappa\epsilon\nu$.

8. Stem $\kappa\rho\alpha\gamma$, Pres. $\kappa\rho\tilde{\alpha}\omega$, *I cry*, Perf. $\kappa\epsilon\kappa\rho\tilde{\alpha}\gamma\alpha$, Imperat. $\kappa\epsilon\text{-}\kappa\rho\alpha\chi\text{-}\theta\iota$.

II. SECOND CLASS OF VERBS IN $\mu\iota$.

§ 318. 1. The Second Class of the Verbs in $\mu\iota$ belongs to this conjugation only in regard to the inflexion of the

Dialects.—7. Imperf. $\epsilon\iota\kappa\epsilon$, Perf. [Her. $\sigma\tilde{\alpha}\kappa\alpha$, $\sigma\tilde{\alpha}\kappa\omega\varsigma$], Dual $\tilde{\epsilon}\iota\kappa\tau\alpha\varsigma$, 3 Dual Plup. $\tilde{\epsilon}\iota\kappa\tau\eta\varsigma$, 3 Sing. Plup. Mid. $\tilde{\eta}\iota\kappa\tau\alpha$ or $\tilde{\epsilon}\iota\kappa\tau\alpha$.

Besides :

9. Stem $\mu\alpha$, 2 Dual Perf. $\mu\epsilon\tilde{m}\tilde{a}\tau\alpha\varsigma$, *strive*, $\mu\epsilon\tilde{m}\tilde{a}\mu\epsilon\nu$, $\mu\epsilon\tilde{m}\tilde{a}\tau\epsilon$, $\mu\epsilon\tilde{m}\tilde{a}\tilde{\alpha}\sigma\iota$, Imperat. $\mu\epsilon\tilde{m}\tilde{a}\tilde{\alpha}\omega$, Part. $\mu\epsilon\tilde{m}\tilde{a}\omega\varsigma$, $\tilde{\alpha}\tilde{\alpha}\alpha$, $\tilde{\alpha}\tilde{\alpha}\varsigma$, Gen. $\tilde{w}\tilde{t}\alpha\varsigma$, 3 Plur. Plup. $\mu\epsilon\tilde{m}\tilde{a}\tilde{\alpha}\sigma\alpha\varsigma$.

10. Stem $\tau\lambda\alpha$, Perf. $\tau\epsilon\tilde{t}\lambda\kappa\alpha$, *I am patient*, 1 Plur. $\tau\epsilon\tilde{t}\lambda\tilde{a}\mu\epsilon\nu$, Opt. $\tau\epsilon\tilde{t}\lambda\tilde{a}\tilde{\iota}\eta\varsigma$, Imperat. $\tau\epsilon\tilde{t}\lambda\tilde{a}\theta\iota$, Inf. $\tau\epsilon\tilde{t}\lambda\tilde{a}\mu\epsilon\nu(\alpha)$, Part. $\tau\epsilon\tilde{t}\lambda\tilde{a}\omega\varsigma$, $\eta\tilde{\alpha}\tilde{\alpha}\alpha$, Gen. $\tau\epsilon\tilde{t}\lambda\tilde{a}\tilde{\eta}\tilde{\alpha}\tilde{\alpha}\varsigma$.

11. Stem $\tilde{\alpha}\tilde{\alpha}\omega\gamma$, Perf. $\tilde{\alpha}\tilde{\alpha}\omega\gamma\alpha$, *I command*, 1 Plur. $\tilde{\alpha}\tilde{\alpha}\omega\gamma\mu\epsilon\nu$, Imperat. $\tilde{\alpha}\tilde{\alpha}\omega\chi\theta\iota$, 3 Sing. $\tilde{\alpha}\tilde{\alpha}\omega\chi\theta\omega$, 2 Plur. $\tilde{\alpha}\tilde{\alpha}\omega\chi\theta\epsilon$, Plup. $\tilde{\eta}\tilde{\alpha}\tilde{\alpha}\gamma\epsilon\alpha$.

12. Stem $\tilde{\epsilon}\gamma\epsilon\beta$, Perf. $\tilde{\epsilon}\gamma\tilde{\rho}\text{-}\tilde{\eta}\gamma\tilde{\rho}\text{-}\alpha$, *I am awake*, 2 Plur. Imperat. $\tilde{\epsilon}\gamma\tilde{\rho}\text{-}\gamma\tilde{\rho}\theta\epsilon$, 3 Plur. Ind. $\tilde{\epsilon}\gamma\tilde{\rho}\gamma\tilde{\rho}\theta\tilde{\alpha}\sigma\iota(\nu)$.

13. Stem $\tilde{\epsilon}\lambda\tilde{\alpha}\theta$, Perf. $\tilde{\epsilon}\lambda\tilde{\iota}\tilde{\lambda}\tilde{\alpha}\tilde{\iota}\theta\alpha$, *I have come*, 1 Plur. $\tilde{\epsilon}\lambda\tilde{\iota}\tilde{\lambda}\tilde{\alpha}\tilde{\iota}\theta\mu\epsilon\nu$.

14. Stem $\pi\epsilon\nu\theta$, Perf. $\pi\epsilon\tilde{p}\tilde{o}\nu\theta\alpha$ (Pres. $\pi\tilde{\alpha}\tilde{s}\chi\alpha$, *I suffer*, § 327, 9), 2 Plur. $\pi\epsilon\tilde{p}\tilde{o}\sigma\theta\epsilon$ (for $\pi\epsilon\tilde{p}\tilde{o}\nu\theta\text{-}\tau\epsilon$), Fem. Part. $\pi\epsilon\tilde{p}\tilde{a}\theta\tilde{\alpha}\tilde{\alpha}\alpha$.

15. Stem $\pi\iota\theta$, Perf. $\pi\epsilon\tilde{p}\tilde{o}\iota\theta\alpha$ (Pres. $\pi\epsilon\tilde{\iota}\theta\omega$, *I persuade*), 1 Plur. Plup. $\tilde{\epsilon}\pi\epsilon\tilde{p}\tilde{i}\theta\mu\epsilon\nu$, Imperat. $\pi\epsilon\tilde{p}\tilde{e}\iota\theta\iota$.

Farther the Participles :

16. Stem $\beta\rho\omega$ ($\beta\iota\beta\rho\omega\sigma\kappa\omega$, *I eat*, § 324, 13), Part. Perf. $\beta\epsilon\beta\rho\omega\varsigma$, Gen. $\beta\epsilon\beta\rho\tilde{\alpha}\tilde{\alpha}\omega\varsigma$.

17. Stem $\pi\tau\epsilon$, $\pi\tau\omega$ ($\pi\epsilon\pi\tau\omega$, *I fall*, § 327, 15), Perf. $\pi\epsilon\pi\tau\omega\alpha$, Part. Gen. $\pi\epsilon\pi\tau\tilde{\alpha}\tilde{\alpha}\omega\varsigma$, Nom. $\pi\epsilon\pi\tau\omega\varsigma$.

§ 318. **Dialects.**—Ion. 3 Plur. Pres. Ind. Act. $-\tilde{v}\sigma\iota(\nu)$, together with $-\tilde{\nu}\tilde{\alpha}\sigma\iota(\nu)$. Hom. 2 Sing. Imperat. $-\tilde{v}$ and $-\tilde{v}\theta\iota$ ($\delta\tilde{a}\tilde{i}\tilde{n}\tilde{v}$, $\tilde{\delta}\mu\tilde{n}\tilde{v}\theta\iota$), Inf. Hom. $-\tilde{v}\mu\epsilon\nu\alpha\iota$, $\tilde{v}\mu\epsilon\nu$ ($\zeta\epsilon\eta\gamma\eta\mu\epsilon\nu$). Hom. forms from $\delta\tilde{a}\tilde{i}\tilde{n}\tilde{v}\mu\alpha\iota$, *I feast*, the Opt. $\delta\tilde{a}\tilde{i}\tilde{n}\tilde{v}\tau\alpha\iota$, for $\delta\tilde{a}\tilde{i}\tilde{n}\tilde{v}\text{-}\iota\text{-}\tau\alpha\iota$. Similar cases see below, § 319, 32. In

Present-Stem. The Present-Stem of this Second Class is formed by adding the syllable *v v* to the Pure Stem.

2. The quantity of the *v* is determined by the rules in § 303, hence δείκνυμι, but ἐδείκνυμεν.

3. Vowel-Stems double *v* in the Present-Stem: Stem
 $\kappa\epsilon\rho a$, $\kappa\epsilon\rho\acute{u}$ - $\nu\bar{\nu}\bar{\nu}mu$, *I mix.*

4. Here also numerous additional forms are in use according to the First Principal Conjugation ($\delta\epsilonικνύω$), especially in the 3 Plur. Pres. Ind.: $\delta\epsilonικνύουσι(v)$; and these forms are exclusively used in the Pres. Subj. and Opt.

5. Most of the Verbs of this class have the *Weak Aorist*; only $\sigma\beta\acute{\epsilon}\nu\nu\mu$, *I quench* (Stem $\sigma\beta\acute{\epsilon}$), forms the 2 *Aorist* $\xi\sigma\beta\eta\nu$, Inf. $\sigma\beta\eta\nu\alpha i$. Compare §§ 316, 9; 319, 7.

The Paradigms of this Class of Verbs are inserted on p. 128.

§ 319. The following verbs belong to the Second Class of Verbs in $\mu\iota$:

Stems in a.

the New-Ion. Dialect the *i* of the Stem δεικ is lost in δέξω, ἔδεξα, δέ-δεγμαι, ἔδεχθην; Hom. Pf. (δείδεγμαι, *I salute*) 3 Plur. δειδέχαται.

§ 319. **Dialects.**—1. Compare § 312, D. 16, and § 312, D. 16, *b*. Other forms: *κεράω*, *κεραιώ*, Aor. *ἔκοπσα*.

2. Fut. *κρεμώω*, *κρεμάας* (§ 243, D.).

Stems in ε.

Obs.—Several of these Stems originally ended in *ς*.

5. ἐννυμι (Stem originally *Fες*, compare Lat. *ves-tis*), *I clothe* (only ἀμφι-έννυμι is in use).

ἀμφι-ῶ (§ 263)

Fut. Mid. ἀμφι-έσομαι ἡμφίεσμαι

Aor. ἡμφί-εσα (§ 240)

Inf. Aor. Mid. ἐπιέσασθαι

6. κορέννυμι (Stem *κορε*), *I satisfy*.

ἐκόρεσα

ἐκορέσθην

κεκόρεσμαι

7. σβέννυμι (Stem *σβε*), *I quench*.

σβέσω } transitive ἐσβεσμαι

ἐσβέσθην

ἐσβῆν

ἐσβῆκα

} intransitive (§ 329, 5)

Fut. σβήσομαι

8. στορέννυμι (Stem *στορε*) (compare 11 and 25), *I spread* (compare Lat. *ster-n-o*)

στορῶ (§ 263).

ἐστόρεσμαι

ἐστόρεσα.

Stems in ω.

9. ζώννυμι (Stem *ζω*), *I gird*.

ζώσω ἔζωσμαι

ζώσα (Mid.) ἔζωσάμην

10. ρώννυμι (Stem *ρω*), *I strengthen*.

ρώσω ἔρρωμαι (*I am strong*)

ἐρρώσθην

11. στρώννυμι (Stem *στρω*). Compare No. 8.

στρώσω ἔστρωμαι

ἐστρώθην

ἐστρωσα

12. χρώννυμι (Stem *χρω*), *I color*.

κέχρωσμαι

ἐχρώσθην.

Consonant-Stems.

13. ἄγνυμι (Stem *άγ*, originally *Fαγ*, § 34, D.), *I break*.

ἄξω ἔάγα (*I am broken*) ἔάγην

ἔαξα (§ 237) (§ 275, 2)

Dialects.—5. Imperf. εἶννον for ἰσ-ννον [Inf. Pres. εἰννυσθαι], Fut. ἀμφίσω, ἔσσω, Aor. ἔσσα, Mid. ἔεσσατο, Perf. Mid. είμαι, ἔσσαι, Part. ειμένος, 2 Sing. Plup. ἔσσο, 3 Sing. ἔστο, ἔεστο, 3 Plur. ἔιατο.

6. Aor. Mid. κορέσσατο, Part. Perf. Act. κεκορηώς, *satiated*, Mid. κεκόρημαι.

13. ἥξα with ἔαξα [Her. Perf. ἔηγα].

14. *δείκνυμι*, see § 318.
15. *εῖργνυμι* (Stem *εἰργ*), *I shut in* (addit. form *εῖργω*)
εἴρξω *εἴρχθην*
εἴρξα Part. *ἔρξας*, *εἰργματι*
16. *ζεύγνυμι* (Stem *ζυγ*), *I bind.*
ζεύξω *ζεύγην*
ζευξά *[ζεύχθην]* *ζεύγματι*
17. *κτίννυμι* (Stem *κτεν*), *I kill*, with *κτείνω* (§ 253)
18. *μίγνυμι* (Stem *μιγ*), *I mix*, with *μίσγω* (§ 327, 7)
μίξω *μέμιχα* *{ μίχθην*
ἔμιξα *μέμιγματι* *{ μίγην*
19. *οἴγνυμι* (Stem *οϊγ*), *I open* (with *οἴγω*)
οἴξω *ἔφχα* and *ἔψγα* (§ 279) *ἔψχθην*
ἔψξα (§ 237) *ἔψγματι*
20. *δλλνυμι* (Stem *δλ* and *δλε*), for *δλνυμι*, *I destroy.*
δλῶ (§ 262) *δλώλεκα* (§ 275, 1)
ἄλεσα
- Fut. Mid. *δλοῦμαι* *δλωλατα* { intrans., *I perish.*
ώλόμην
21. *δμνυμι* (Stem *δμ*, *δμο*), *I swear.*
δμοῦμαι (Act.) *δμώμοκα* (§ 275, 1) *ώμόσθην*
ώμοσα 3 Sing. Perf. Mid. { *δμώμοται* Verb. Adj. (*άν*)ώμοτος
δμώμοσται
22. *δμόργνυμι* (Stem *δμοργ*), *I wipe out.*
ώμορξα (Mid.) *ώμόρχθην*
23. *πήγνυμι* (Stem *πᾶγ*), *I fix* [compare Lat. *pango*]
ἔπιγξα *πέπηγα* (*I am fixed*) { *ἐπήχθην*
πέπηγα (*I am fixed*) { *ἐπάγην*
24. *ρήγνυμι* (Stem *ραγ*), *I tear.*
ἔρρηξα (Mid.) *ἔρρωγα* (*I am torn*) *ἔρράγην*
(§ 278) *ραγήσομαι*
25. *στόρνυμι* (Stem *στορ*), with *στορέννυμ* (8) and *στρώννυμ* (11)
26. *φράγνυμι* (Stem *φραγ*), also *φάργνυμι*, and, according to
Class 4, a, *φράσσω*, *I shut in, lock in.*

Dialects.—15. Imperf. *ἔέργνū*, with *ἔέργω* [*ἔργω*], 3 Plur. Perf. Mid. *ἔρχαται*, Plup. *ἔρχατο* (§ 287), Part. Perf. *ἔεργμένος*, Aor. Pass. *ἔρχθείς*, with Imperf. *ἔργαθον*.

18. Aor. Mid., § 316, 37.

19. *ώιξα*, *ψξα* [*ἄνοιξα*], Imperf. *ώιγνυντο*.

20. *δλέσσω* [*δλέω*], Part. Aor. *ούλόμενος* (*destructive*), with *δλέκω*.

21. *ώμοσσα* or *δμοσσα*.

To these also belong:

27. *ἀννυμαι*, *ἀποαίνυμαι*, *I take away*, used only in the Pres.

Obs.—Nouns are formed from the Pure Verbal-Stems, as: ἡ δεῖξις, *the announcement*; ὁ κρᾶτήρ, *the mixing bowl*; τὸ εἵμα, *the clothing*—for οἵσμα; ἡ ζώνη, *the girdle*; ἡ φῶμη, *the strength*; τὸ στρῶμα, *the carpet*; τὸ ζυγόν, *the yoke*; ὁ δλεθρος, *the ruin*; ὁ συνωμότης, *the conspirator*; ὁ πάγος, *the frost, hoar-frost*.

CHAP. XII.—IRREGULAR VERBS OF THE FIRST PRINCIPAL CONJUGATION.

§ 320. The irregularities of the Greek Verb chiefly consist in the Present-Stem differing from the Verbal-Stem in a way different from that which has been pointed out above, § 245, etc. To the four classes there enumerated the following four classes are to be added.

Obs.—In these as well as in the following lists, the principal forms only are given, from which the rest are easily formed. (Mid.), added to a tense, denotes that, in addition to the Active, the

Dialects.—28. ἄννυμι (and ἀρύω), *I complete*, only Imperf. Mid. ἤνυτο.

29. ἄρνυμαι, *I acquire*, Aor. ἥρόμην, Inf. ἀρέσθαι, 1 Aor. 2 Sing. ἥραο, 3 Sing. ἥρατο.

30. ἄχνυμαι, *I grieve*, Aor. ἀκάχοντο (§ 257, D.), Perf. ἀκάχημαι (§ 275, 1), 3 Plur. ἀκηχέδαται (§ 287, D.), 3 Plur. Plup. ἀκαχείατο, Part. ἀκαχήμενος and ἀκηχέμενος. Moreover, the Active ἀκαχίζω (*I grieve*), Aor. ἥκαχον and ἀκάχησα (compare § 326).

31. γάννυμαι, *I rejoice*, Fut. γανύσσεται.

32. δαίνυμι, *I entertain*, Opt. Pres. Mid. 3 Sing. δαινῦτο (§ 318, D.), 3 Plur. δαινύται, Fut. δαισω (Mid.), Aor. ἔδαισα (Mid.).

33. καίνυμαι (Stem καδ), *I surpass*, Perf. κέκασμαι (*I am distinguished*).

34. κίννυμαι, *I move*, additional form of κινέω, Preterite ξ-κι-ο-ν, *I went*, Subj. κίω, Opt. κί-οι-μι, Part. κιών.

35. τίνυμι, τίνημαι, additional form of τίνω, § 321, D. 5.

36. δρέγνυμι, additional form of δρέγω, *I stretch out*, 3 Plur. Perf. Mid. δρωρέχαται (§ 287).

37. ὅρνυμι (Stem ὁρ), *I excite*, Fut. ὅρσω, Aor. ὥρορον (§ 257, D.), Perf. ὥρωρα (§ 275, 1), *I have arisen* [Lat. or-i-or], Aor. Mid. 3 Sing. ὥρτο, arose (§ 316, 38), Perf. Mid. 3 Sing. Ind. δρώρ-ε-ται, Subj. δρώρηται, with Imperf. Mid. δρέοντο.

38. τάνυμαι, with τανύω, τείνω, *I extend, stretch*.

corresponding Middle form is also in use; *e. g.*, in addition to *ἐτισα* (No. 5) *ἐτισάμην* also is used.

Fifth, or Nasal Class.

§ 321. The Verbal-Stem is strengthened by the addition of *v*, or of a syllable containing *v*, to form the Present-Stem.

a) *v* alone, often united with lengthening of the vowel, is added to the following Stems:

1. Stem *β a*, Pres. *βαινω*, *I go*.

Aor. Act.	Fut.	Perf.	Pass.
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ε-βη-ν (§ 316, 1) *βίσομαι* *βέβηκα* (§ 317, 1)

εβη-σα *βήσω* (§ 329, 2) Verb. Adj. *βάτρος*

2. Stem *ελ a*, Pres. *ελανώ*, *I drive*.

<i>ηλά-σα</i>	<i>ελῶ</i> (§ 263)	<i>ελήλακα</i> (§ 275, 1)	<i>ηλάθην</i>
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ελήλαμαι Verb. Adj. *ελατέος*

3. Stem *φθ a*, Pres. *φθάνω*, *I anticipate*.

{ *ε-φθη-ν* (§ 316, 7) *φθήσομαι* *εφθάκα*

{ *ε-φθά-σα*

4. Stem *π i*, Pres. *πίνω*, *I drink* (additional Stem *π o*). Compare § 327, 10.

ε-πι-ο-ν (§ 316, 15) *πίομαι* (§ 265)

5. Stem *τ i*, Pres. *τίνω*, *I pay penalty*.

<i>ε-τι-σα</i> (Mid.)	<i>τίσω</i>	<i>τίτικα</i>	<i>ετίσθην</i>
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τίτισμαι

6. Stem *φθ i*, Pres. *φθίνω*, *I perish, waste away*.

<i>ε-φθι-σα</i>	<i>φθίσομαι</i>	<i>εφθιμαι</i>	<i>εφθιθην</i>
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7. Stem *δ v*, Pres. *δένω* (with *δνω*, Class 1), *I immerse*.

<i>ε-δῦ-ν</i> (§ 316, 16)	<i>δέσω</i>	<i>δέδυκα</i>	<i>εδύθην</i>
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εδύσα, *I dipped*.

8. Stem *δάκ*, Pres. *δάκνω*, *I bite*.

<i>ε-δάκ-ο-ν</i>	<i>δήξομαι</i>	<i>δέδηχα</i>	<i>εδήχθην</i>
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§ 321. **Dialects.**—1. Aor. Mid. *εβήσετο*, § 268, D.

2. Pres. *ελάω*, Fut. *ελόω*, *ελάξε*, § 243, D., Aor. *ελασσα*, Mid. *ηλάσαμην*.

3 Plup. Mid. *εληλάδατο* (§ 287, D.) [ηλάσθην].

3. Ep. *φθάνω*, Part. Aor. Mid. *φθάμενος*.

5. Ep. *τίνω*, with *τί-ω* and *τίνημι*, § 319, D. 35.

6. Ep. *φθίνω*, *φθίω*, Aor. *εφθίμην*, *εφθίτο*, § 316, D. 26; with Pres. *φθίνυθω*.

7. Aor. Mid. *εδύσετο*, § 268, D. [Pres. *ενδυνέω*, *I put on*. Compare § 323].

Obs. 1.—The verbs in 23–31, whose Stem forms a short syllable, insert another nasal in addition to the affix *av*. In *βαίνω* (1) and *δσφραίνομαι* (21) *i* has crept in (§ 253), as well as in *κερδάινω*, *I gain*, which forms only the Perf. *κεκέρδηκα*, from the Stem *κερδα*; all the other forms are regular, according to Class 4. A large part of the verbs (No. 11–16, 18–22, 28, and 30) form either some or all the tenses, except those of the Present-Stem, from a Stem in *ε* (compare below, § 326).

Obs. 2.—The following may serve as examples of the formation of nouns: τὸ βῆ-μα, *the step*; ἡ φθί-σι-ς, *the consumption*; ὁ κάμ-ατος,

Dialects.—23. Imperf., § 237, D., Aor. [*ἴαδον*] *εἴναδον* (§ 237), [*ἀδήσω*] *ἐίναδα*.

25. [Her. Fut. *λάμψομαι*, Perf. *λελάβηκα*, Aor. Pass. *ἐλάμφθην*.
λέλαμψαι, Verb. Adj. *λαμπτός*.]

Hom. Inf. Aor. Mid. $\lambda\epsilon\lambda\alpha\beta'\sigma\thetaai$ (§ 257, D.).

26. Pres., with *ἐκληθάνω*, *cause to forget*, Aor. *ἔλησα* and *λέλαθον* (§ 257, D.), *λελαθόμην* (*I forgot*), Perf. Mid. *λέλασμαι*.

27. Aor. λέλαχον, *I shared with* [Fut. λάξομαι], Perf. λέλογχα.

29. Aor. Opt. $\pi\epsilon\pi\nu\thetaoito$ (§ 257, D.).

30. Also *τεύχω*, Aor. *τετυκεῖν*, Mid. *τετύκοντο*, Perf. *τέτυγμαι*, 3 Plur. *τετεύχαται*, Aor. *ἐτύχθην*, with the Pres. *τιτύσκομαι* (§ 324, D. 37), *I aim at*, Aor. *ἐτύχησα*, *I met* (§ 326).

the exhaustion; τὸ λῆμ-μα, the assumption; ή λήθ-η, the forgetting; ή τύχ-η, the chance, accident; and from Stems which are lengthened by ε: ή αἴσθ-η-σι-ς, the sensation; τὸ ἀμάρτ-η-μα, the error; δ μαθ-η-τή-ς, the scholar.

§ 323. c) The syllable νε is added to the following Stems:

32. Stem βν, Pres. βν νῶ, *I stop up.*

ζ-βῦ-σα βόσω Mid. βέβυσμαι

33. Stem ικ, Pres. ικ νοῦ μαι, *I come*, with ικάνω, according to § 322

ικ-ό-μην ιξομαι ιγμαι

34. Stem κν, Pres. κν νέω, *I kiss.*

ζ-κν-σα

35. Stem πετ, Pres. πιτ νέω, *I fall* (compare πιπτω, § 327, 15)

ζ-πεσ-ο-ν (for ζ-πετ-ο-ν), together with ζ-πιτν-ο-ν

36. Stem ιπεχ, Pres. ιπισχ νοῦ μαι, *I promise* (compare ιχω, § 327, 6)

ὑπεσχόμην υποσχήσομαι υπέσχημαι

so likewise ἀμπισχνοῦμαι, *I wear* (also ἀμπέχομαι), Aor. ημπισχον, Inf. ἀμπισχεῖν.

§ 324. Sixth Class, or Inchoative Verbs.

The Verbal-Stem is enlarged by affixing σκ to form the Present-Stem. This σκ is added to Vowel-Stems (exc. 21) at once, but to Consonant-Stems after the insertion of the connecting vowel ι. Several of the verbs belonging to this class (Nos. 2, 6, 7, 13, 14, 16, 20) farther strengthen the Present-Stem by means of a reduplication with the vowel ι: γι-γνώ-σκ-ω [Lat. (*g)-no-sc-o*].

§ 323. Dialects.—32. [Herod. βίνω.]

33. ικω, Aor. ιξον (§ 268, D.), Part. ικμενος, *favorable* (§ 316, D.).

34. κύσσα.

Moreover (to a—c), the Verbs:

37. Stem ἀλιτ, Pres. ἀλιταίνω, *I sin*, Aor. ηλιτον, Mid. ἀλιτοντο, Part. Perf. ἀλιτήμενος, *sinful.*

38. Stem ἀλφ, Pres. ἀλφάνω, *I acquire*, Aor. ηλφον.

39. ἀγινέω, only in Pres., *I lead*, with ἀγω.

40. ἐρυγγάνω, *I roar*, Aor. ηρυγγον, Pres. also ἐρεύγομαι.

41. Stem χᾶδ, Pres. χανδάνω, *I embrace*, Aor. έχαδον, Fut. χείσομαι, Perf. κέχανδα.

As many of these verbs denote a beginning or coming into being, all of them are usually called Inchoatives.

Stems in a.

1. Stem $\gamma\eta\rho\alpha$, Pres. $\gamma\eta\rho\acute{\alpha}-\sigma\kappa-\omega$, *I grow old* (seldom $\gamma\eta\rho\acute{\alpha}-\omega$). Compare *sene-sc-o*

$\ddot{\iota}\text{-}\gamma\eta\rho\ddot{\alpha}\text{-}\sigma\alpha$ $\gamma\eta\rho\acute{\alpha}\text{-}\sigma\mu\alpha i$ $\gamma\varepsilon\text{-}\gamma\eta\rho\alpha\text{-}\kappa\alpha$

Inf. $\gamma\eta\rho\ddot{\alpha}\text{-}vai$ (§ 316, 2)

2. Stem $\delta\rho\alpha$, Pres. $\delta\varepsilon\text{-}\delta\rho\acute{\alpha}-\sigma\kappa-\omega$, *I run* (used only in compounds)

$\ddot{\iota}\text{-}\delta\rho\ddot{\alpha}\text{-}\nu$ $\delta\rho\acute{\alpha}\text{-}\sigma\mu\alpha i$ $\delta\varepsilon\text{-}\delta\rho\ddot{\alpha}\text{-}\kappa\alpha$ (§ 316, 3)

3. Stem $\dot{\eta}\beta\alpha$, Pres. $\dot{\eta}\beta\acute{\alpha}-\sigma\kappa-\omega$, *I become marriageable* (compare *rube-sc-o*)

$\dot{\eta}\beta\eta\text{-}\sigma\alpha$

4. Stem $\theta\nu\alpha$ (from $\theta\check{a}\nu$), Pres. $\theta\nu\acute{\eta}-\sigma\kappa-\omega$, *I die* (usually $\acute{\alpha}\pi\theta\nu\acute{\eta}\sigma\kappa\omega$)

$\ddot{\iota}\text{-}\theta\check{a}\nu\text{-}ov$ $\theta\check{a}\nu\text{-}\sigma\mu\alpha i$ $\tau\varepsilon\text{-}\theta\eta\eta\text{-}\kappa\alpha$ (§ 317, 3)

Fut. 3, $\tau\epsilon\theta\nu\acute{\eta}\xi\omega$, § 291 $\theta\eta\eta\text{-}\tau\acute{o}\text{-}\xi$ (*mortal*)

5. Stem $i\lambda\alpha$, Pres. $i\lambda\acute{\alpha}-\sigma\kappa\text{-}\mu\alpha i$, *I conciliate.*

Mid. $i\lambda\acute{\alpha}\text{-}\sigma\acute{\alpha}\text{-}\mu\eta\eta$ $i\lambda\acute{\alpha}\text{-}\sigma\text{-}\mu\alpha i$ $i\lambda\acute{\alpha}\text{-}\sigma\theta\eta\text{-}\nu$

6. Stem $\mu\nu\alpha$, Pres. $\mu\varepsilon\text{-}\mu\nu\acute{\eta}-\sigma\kappa-\omega$, *I remember.*

$\ddot{\iota}\text{-}\mu\nu\eta\text{-}\sigma\alpha$ $\mu\nu\acute{\eta}\text{-}\sigma\omega$ $\ddot{\iota}\text{-}\mu\nu\acute{\eta}\text{-}\sigma\theta\eta\text{-}\nu$

$\mu\varepsilon\text{-}\mu\nu\eta\text{-}\mu\alpha i$ $\mu\nu\acute{\eta}\text{-}\sigma\theta\acute{\eta}\sigma\mu\alpha i$
 [*memini*]

7. Stem $\pi\rho\alpha$, Pres. $\pi\varepsilon\text{-}\pi\rho\acute{\alpha}-\sigma\kappa-\omega$, *I sell.*
(for the Aor. and Fut. $\acute{\alpha}\pi\epsilon\delta\acute{\mu}\eta\eta$ $\pi\varepsilon\text{-}\pi\rho\ddot{\alpha}\text{-}\kappa\alpha$ $\ddot{\iota}\text{-}\pi\rho\acute{\alpha}\text{-}\theta\eta\eta$
 $\acute{\alpha}\pi\delta\acute{\omega}\sigma\mu\alpha i$) $\pi\varepsilon\text{-}\pi\rho\ddot{\alpha}\text{-}\mu\alpha i$ $\pi\rho\alpha\text{-}\theta\acute{\eta}\sigma\mu\alpha i$
 $\pi\varepsilon\text{-}\pi\rho\acute{\alpha}\text{-}\sigma\mu\alpha i$

8. Stem $\phi\alpha$, Pres. $\phi\acute{\alpha}-\sigma\kappa-\omega$, *I say.* Compare $\phi\eta\text{-}\mu\acute{i}$, § 312, 5.

9. Stem $\chi\alpha$ and $\chi\check{a}\nu$, Pres. $\chi\acute{\alpha}-\sigma\kappa-\omega$, *I open the mouth.*

$\ddot{\iota}\text{-}\chi\check{a}\nu\text{-}ov$ $\chi\check{a}\nu\text{-}\sigma\mu\alpha i$ $\kappa\acute{\iota}\text{-}\chi\eta\eta\text{-}\alpha\acute{a}$

Stem in ε-

10. Stem *ἀρέ*, Pres. *ἀρέ-σκω*, *I please.*
ηρε-σα *ἀρέ-σω* *ἡρέ-σθην.*

Stems in w.

11. Stem $\beta\iota\omega$, Pres. ($\dot{\alpha}\nu\alpha$) $\beta\iota\acute{\omega}-\sigma\kappa-o\mu\alpha\iota$, *I revive.*
 $(\dot{\alpha}\nu)\epsilon-\beta\iota\omega-\nu$ (§ 316, 13)
 $(\dot{\alpha}\nu)\epsilon\beta\iota\omega\sigma\acute{a}m\eta\nu$, *I revived.* Compare § 329.

12. Stem $\beta\lambda\omega$ (from $\mu\omega$, § 51, D.), Pres. $\beta\lambda\dot{\omega}-\sigma\kappa-\omega$, *I go.*
 $\xi\text{-}\mu\omega\text{-}\sigma\omega$ $\mu\omega\text{-}\sigma\omega\muai$
13. Stem $\beta\rho\omega$, Pres. $\beta\iota\text{-}\beta\rho\dot{\omega}-\sigma\kappa-\omega$, *I consume.*
 $\beta\acute{\epsilon}\text{-}\beta\rho\omega\text{-}\kappa\alpha$ (Part. $\beta\epsilon\beta\rho\omega\zeta$, § 317,
D. 16)
14. Stem $\gamma\nu\omega$, Pres. $\gamma\iota\text{-}\gamma\nu\dot{\omega}-\sigma\kappa-\omega$, *I recognize* [Lat. (*g*)no-*sc-o*]
 $\xi\text{-}\gamma\nu\omega\text{-}\nu$ (§ 316, 14) $\gamma\nu\omega\text{-}\sigma\omega\muai$ $\xi\text{-}\gamma\nu\omega\text{-}\kappa\alpha$ $\xi\text{-}\gamma\nu\omega\text{-}\sigma\theta\eta\nu$
 $\xi\text{-}\gamma\nu\omega\text{-}\sigma\muai$
15. Stem $\theta\rho\omega$ (from $\theta\circ\rho$), Pres. $\theta\rho\dot{\omega}-\sigma\kappa-\omega$, *I leap.*
 $\xi\text{-}\theta\circ\rho\text{-}\sigma\omega$
16. Stem $\tau\rho\omega$, Pres. $\tau\iota\text{-}\tau\rho\omega\text{-}\sigma\kappa-\omega$, *I wound.*
 $\xi\text{-}\tau\rho\omega\text{-}\sigma\alpha$ $\tau\rho\omega\text{-}\sigma\omega$ $\tau\acute{\epsilon}\text{-}\tau\rho\omega\text{-}\muai$ $\xi\text{-}\tau\rho\omega\text{-}\theta\eta\nu$
17. Stem $\grave{a}\lambda$ and $\grave{a}\lambda\omega$, Pres. $\grave{a}\lambda\text{-}\iota\text{-}\sigma\kappa\text{-}\sigma\mu\alpha\iota$, *I am taken.*
 $\xi\text{-}\grave{a}\lambda\omega\text{-}\nu$ $\grave{a}\lambda\omega\text{-}\sigma\omega\muai$ $\xi\text{-}\grave{a}\lambda\omega\text{-}\kappa\alpha$ or $\grave{a}\lambda\omega\text{-}\kappa\alpha$
 $\xi\text{-}\grave{a}\lambda\omega\text{-}\nu$ (§ 316, 12) (compare § 237)
18. Stem $\grave{a}\mu\beta\lambda$ and $\grave{a}\mu\beta\lambda\omega$, Pres. $\grave{a}\mu\beta\lambda\text{-}\iota\text{-}\sigma\kappa-\omega$, *I miscarry.*
 $\xi\mu\beta\lambda\omega\text{-}\sigma\alpha$ $\grave{a}\mu\beta\lambda\omega\text{-}\kappa\alpha$
19. Stem $\grave{a}v\alpha\lambda$ and $\grave{a}v\alpha\lambda\omega$, Pres. $\grave{a}v\alpha\lambda\text{-}\iota\text{-}\sigma\kappa-\omega$, *I expend.*
 $\grave{a}v\alpha\lambda\omega\text{-}\sigma\alpha$ or $\grave{a}v\alpha\lambda\omega\text{-}\sigma\alpha$ $\xi\text{-}\grave{a}v\alpha\lambda\omega\text{-}\kappa\alpha$ $\xi\text{-}\grave{a}v\alpha\lambda\omega\text{-}\theta\eta\nu$
also $\grave{a}v\alpha\lambda\omega\text{-}\sigma\alpha$ $\xi\text{-}\grave{a}v\alpha\lambda\omega\text{-}\kappa\alpha$ $\xi\text{-}\grave{a}v\alpha\lambda\omega\text{-}\theta\eta\nu$

Stem in i.

20. Stem $\pi\iota$, Pres. $\pi\iota\text{-}\pi\iota\text{-}\sigma\kappa-\omega$, *I give to drink.* Compare $\pi\iota\text{-}\nu\text{-}\omega$,
 $\xi\text{-}\pi\iota\text{-}\sigma\alpha$ $\pi\iota\text{-}\sigma\omega$ § 321, 4.

Stems in u.

21. Stem κv , Pres. $\kappa v\text{-}\iota\text{-}\sigma\kappa-\omega$, *I fructify.*
22. Stem $\mu\varepsilon\theta v$, Pres. $\mu\varepsilon\theta\dot{v}\text{-}\sigma\kappa-\omega$, *I make drunk*, Mid., *I become drunk.*
 $\xi\text{-}\mu\varepsilon\theta\dot{v}\text{-}\sigma\alpha$ $\xi\text{-}\mu\varepsilon\theta\dot{v}\text{-}\sigma\kappa\alpha$ $\xi\text{-}\mu\varepsilon\theta\dot{v}\text{-}\theta\eta\nu$.

Consonant-Stems.

23. Stem $\grave{a}\mu\pi\lambda\grave{a}\kappa$, Pres. $\grave{a}\mu\pi\lambda\grave{a}\kappa\text{-}\iota\text{-}\sigma\kappa-\omega$, *I fail.*
 $\xi\mu\pi\lambda\grave{a}\kappa\text{-}\sigma\omega$ $\grave{a}\mu\pi\lambda\grave{a}\kappa\text{-}\dot{\eta}\text{-}\sigma\omega$
24. Stem $(\iota\pi)a\grave{v}\rho$, Pres. $(\iota\pi)a\grave{v}\rho\text{-}\iota\text{-}\sigma\kappa\text{-}\sigma\mu\alpha\iota$, *I enjoy.*
 $\xi\pi\eta\varrho\text{-}\grave{v}\mu\eta\nu$
Inf. $\xi\pi\alpha\varrho\text{-}\acute{\epsilon}\sigma\theta\alpha\iota$
-
- § 324. *Dialects.* — 12. Perf. $\mu\acute{\epsilon}\text{-}\mu\text{-}\beta\text{-}\lambda\omega\text{-}\kappa\alpha$ (compare § 51, D., and
§ 282, D.).
13. Aor. $\xi\text{-}\beta\rho\omega\text{-}\nu$ (§ 316, D. 23), with the Pres. $\beta\epsilon\beta\rho\omega\theta\omega$.
15. 3 Plur. Fut. $\theta\circ\epsilon\omega\eta\tau\alpha\iota$ [with $\theta\circ\omega\text{-}\nu\text{-}\mu\alpha\iota$, according to § 319].
16. With $\tau\rho\omega\text{-}\omega$.
24. Aor. $\xi\pi\eta\varrho\omega\eta\tau\alpha\iota$, Inf. $\xi\pi\alpha\varrho\epsilon\eta\tau\alpha\iota$.

25. Stem $\epsilon\dot{\nu}\rho$,	Pres. $\epsilon\dot{\nu}\rho-i-\sigma\kappa-\omega$, <i>I find.</i>		
$\epsilon\dot{\nu}\rho-\sigma\nu$ (Mid.)	$\epsilon\dot{\nu}\rho-\dot{\eta}-\sigma\omega$	$\epsilon\dot{\nu}\rho-\eta-\kappa-\alpha$	$\epsilon\dot{\nu}\rho-\dot{\epsilon}-\theta\eta\nu$
		$\epsilon\dot{\nu}\rho-\eta-\mu\alpha$	$\epsilon\dot{\nu}\rho-\dot{\epsilon}-\theta\dot{\eta}-\sigma\omega\mu\alpha$
26. Stem $\sigma\tau\varepsilon\rho$,	Pres. $\sigma\tau\varepsilon\rho-i-\sigma\kappa-\omega$, <i>I deprive</i> (with $\sigma\tau\varepsilon\rho$, Mid.)		
	$\sigma\tau\varepsilon\rho\mu\alpha i$, <i>I am deprived</i>)		
$\dot{\epsilon}-\sigma\tau\varepsilon\rho-\eta-\sigma\alpha$	$\sigma\tau\varepsilon\rho-\dot{\eta}-\sigma\omega$	$\dot{\epsilon}-\sigma\tau\varepsilon\rho-\eta-\kappa\alpha$	$\dot{\epsilon}-\sigma\tau\varepsilon\rho-\eta-\theta\eta\nu$
		$\dot{\epsilon}-\sigma\tau\varepsilon\rho-\eta-\mu\alpha$	
27. Stem $\dot{\alpha}\lambda u \kappa$,	Pres. $\dot{\alpha}\lambda\dot{u}-\sigma\kappa-\omega$, <i>I shun.</i>		
$\dot{\eta}\lambda u \zeta\alpha$	$\dot{\alpha}\lambda\dot{u}\zeta\omega$		
28. Stem $\delta i\delta \ddot{a} \chi$,	Pres. $\delta i\delta \dot{a}-\sigma\kappa-\omega$, <i>I teach.</i>		
$\dot{\epsilon}-\delta i\delta a\zeta\alpha$	$\delta i\delta \ddot{a}\zeta\omega$	$\dot{\delta}\epsilon-\delta i\delta a\chi-\alpha$	$\dot{\epsilon}-\delta i-\delta \ddot{a}\chi\theta\eta\nu$
		$\dot{\delta}\epsilon-\delta i\delta a\gamma\mu\alpha i$	
29. Stem $\lambda \ddot{a} \kappa$,	Pres. $\lambda \dot{a}-\sigma\kappa-\omega$, <i>I utter, speak.</i>		
$\dot{\epsilon}-\lambda \ddot{a} \kappa-\sigma\nu$	$\lambda \ddot{a}\kappa-\dot{\eta}-\sigma\omega\mu\alpha i$	$\left\{ \begin{array}{l} \lambda \dot{a}-\lambda \eta\kappa-\alpha \\ \lambda \dot{e}-\lambda \ddot{a} \kappa-\alpha. \end{array} \right.$	
$\dot{\epsilon}-\lambda \ddot{a} \kappa-\eta-\sigma\alpha$			

Obs. 1.—The last three Stems suppress a Guttural before $\sigma\kappa$. Several of the Stems quoted form a part of the tenses by affixing ϵ to the Stem (compare § 322, *Obs.*, and § 326), especially Nos. 23, 25, 26, 29.

Obs. 2.—The following may serve as examples of the formation of nouns: ὁ θάν-α-το-ς, *death*; τὸ μνη-μεῖο-ν, *the memorial*; ὁ αντό-μολ-ο-ς, *the deserter*; ἡ γνώ-μη, *the opinion*; ἡ ἀλω-σι-ς, *the capture*; ὁ διδάσκ-αλο-ς (from the Present-Stem), *the teacher*; ἡ διδαχ-ή (from the Verbal-Stem), *the instruction*; and from Stems which are enlarged by ϵ : τὸ εὑρ-η-μα, *the discovery*; ἡ στέρ-η-σι-ς, *the deprivation*.

Dialects.—26. Aor. $\sigma\tau\varepsilon\rho\epsilon\sigma\alpha i$, Part. Pass. Aor. $\sigma\tau\varepsilon\rho\epsilon\zeta$.

28. [διδασκῆσαι] a secondary Stem is δa , Aor. δέδαον, *I taught* (§ 326, D. 40).

29. Ion. form ληκέω (§ 325), Fem. Part. Perf. λελάκνια.

And the Special Verbs:

30. Stem $\dot{\alpha}\lambda \delta a$, Pres. $\dot{\alpha}\lambda\delta\dot{y}\sigma\kappa\omega$, *I become great*, Aor. $\dot{\eta}\lambda\delta\alpha\nu\sigma\nu$, *I made great.*

31. Stem $\kappa\lambda \epsilon$, Pres. κικλήσκω, with καλέω, *I call.*

32. Stem $\phi\alpha v$, Pres. [φαύ-σκ-ω] πι-φαύ-σκ-ω, *I call.*

33. Stem $\dot{\alpha}\pi a \phi$ (from $\dot{\alpha}\phi$), Pres. $\dot{\alpha}\pi-a\phi-i-\sigma\kappa-\omega$, *I deceive*, Aor. $\dot{\eta}\pi\alpha\phi\sigma\nu$, Subj. $\dot{\alpha}\pi\alpha\phi\omega$.

34. Stem $\dot{\alpha}\rho$, Pres. $\dot{\alpha}\rho-a\rho-i-\sigma\kappa-\omega$, *I fit*, Aor. $\dot{\eta}\rho\alpha\sigma\nu$, *I fitted*, Perf. $\dot{\alpha}\rho\eta\rho\alpha$, *I suit*, Fem. Part. $\dot{\alpha}\rho\alpha\rho\nu\alpha$, Part. Mid. $\dot{\alpha}\rho\mu\epsilon\nu\sigma$, *suitable*, Weak Aor. $\dot{\eta}\rho\sigma\alpha$, *I fitted*, Aor. Pass. $\dot{\alpha}\rho\theta\eta\nu$.

35. Stem $i\kappa$, Pres. $\dot{\epsilon}-i-\sigma\kappa-\omega$, *I make equal* (compare § 317, B. 7).

36. Imperf. $\dot{\iota}\sigma\kappa\epsilon(\nu)$, *he spoke.*

37. Stem $\tau v \chi$ (compare § 322, 30), Pres. $\tau\iota\tau\dot{u}\sigma\kappa\mu\alpha i$, *I aim at.*

§ 325. *Seventh, or E-class.*

A short Stem alternates with one enlarged by ε.

A) The enlarged Stem in ε is the Present-Stem; the shorter serves to form the other tenses.

- | | | | |
|---|------------------|--|-----------------------|
| 1. Stem γαμ, Pres. γαμέ-ω, <i>I marry</i> (Act. <i>uxorem duco</i> , Mid. <i>nubo</i>) | γάμ-ω (Mid.) | γε-γάμη-κα | |
| ε-γημ-α | | γε-γάμη-μαι | |
| 2. Stem γηθ, Pres. γηθέ-ω, <i>I rejoice.</i> | | γέ-γηθ-α, <i>I am rejoiced.</i> | |
| 3. Stem δοκ, Pres. δοκέ-ω, <i>I seem.</i> | δόξω | Μid. δέδογ-μαι | |
| ε-δοξα | | | |
| 4. Stem κυρ, Pres. κυρέ-ω and κύρω, <i>I meet.</i> | κύρσω | | |
| ε-κυρ-σα | | | |
| 5. Stem μαρτυρ, Pres. μαρτυρέ-ω, <i>I am witness.</i> | | Μid. μαρτύρομαι, <i>I call to witness.</i> | |
| 6. Stem ξυρ, Pres. ξυρέ-ω, <i>I shave.</i> | | Μid. ξύρομαι | |
| ε-ξύρ-άμην | | εξύρη-μαι | |
| 7. Stem πάτ, Pres. πατέ-ομαι, <i>I eat.</i> | | πέπασμαι | |
| ε-πάσαμην | | | |
| 8. Stem ριφ, Pres. ριπτέ-ω and ρίπτω (according to § 249), <i>I throw.</i> | | | |
| ερρίψα | ρίψω | ερρίφα | { ερρίφην
ερρίφθην |
| | | ερρίμματι | |
| 9. Stem ώθ, Pres. ώθέ-ω, <i>I push.</i> | ώσω (ώθησω Mid.) | ε-ώσημαι | ε-ώσθην |
| ε-ωσα (§ 237) | | | |

§ 325. *Dialects.*—1 Fut. γαμέ-ω, 3 Sing. Fut. Mid. γαμέσσεται, *she will marry.*

3. [δοκήσω, ἐδόκησα.]

8. 3 Sing. Plup. Mid. ἐρέοιπτο.

Besides :

- Stem γεγων, Pres. γεγωνέ-ω, *I call*, Perf. γέγωνα, Fut. γεγωνήσω.
- Stem δατέ-ομαι, *I distribute*, Fut. δάσομαι, Aor. δάσσατο, Perf. δέδασται.
- Stem δονπέ-ω, *I make a sound*, Aor. ἡ(γ)δούπη-σα, Perf. δέ-δονπ-α.
- Stem εἰλ, εἰλέ-ω, *I press*, Imperf. ἐεἰλεον (§ 237), Aor. 3 Plur. ἐλσαν, Perf. Mid. εελματι, Aor. Pass. ἐάλην (§ 295), 3 Plur. ἀλεν, Inf. ἀλήμεναι.
- Stem κελαδ, Pres. κελαδέ-ω, *I resound*, Part. κελάδ-ων.
- Stem κεντ, Pres. κεντέ-ω, *I sting*, Aor. Inf. κέν-σαι.

18. Stem $\varepsilon\acute{\nu}\delta(\varepsilon)$, Pres. $\varepsilon\acute{\nu}\delta\omega$, *I sleep* (generally $\kappa\alpha\theta\epsilon\nu\delta\omega$)

Augment, § 240 ($\kappa\alpha\theta\epsilon\nu\delta\eta$ - $\sigma\omega$)

19. Stem $\acute{\epsilon}\psi(\varepsilon)$, Pres. $\acute{\epsilon}\psi-\omega$, *I cook.*

$\dot{\eta}\psi\eta-\sigma\alpha$	$\acute{\epsilon}\psi\acute{\eta}-\sigma\omega\mu\alpha\iota$	$\dot{\eta}\psi\eta-\mu\alpha\iota$	$\dot{\eta}\psi\acute{\eta}-\theta\eta\nu$
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Verb. Adj. $\acute{\epsilon}\phi\theta\acute{\eta}\sigma$

20. Stem $\theta\epsilon\lambda(\varepsilon)$ or $\acute{\epsilon}\theta\epsilon\lambda(\varepsilon)$, Pres. $\theta\acute{\epsilon}\lambda-\omega$ or $\acute{\epsilon}\theta\acute{\epsilon}\lambda-\omega$, *I will.*

$\dot{\eta}\theta\acute{\epsilon}\lambda\eta-\sigma\alpha$ ($\acute{\epsilon}\theta\epsilon\lambda\acute{\eta}-\sigma\omega$) $\dot{\eta}\theta\acute{\epsilon}\lambda\eta-\kappa\alpha$

21. Stem $i\zeta(\varepsilon)$, Pure Stem $\acute{\epsilon}\delta$, Pres. $i\zeta\omega\mu\alpha\iota$, *I seat myself*; also $i\zeta\acute{\alpha}\nu\omega$, Class 5. Compare $\acute{\epsilon}\zeta\omega\mu\alpha\iota$.

22. Stem $\kappa\lambda\alpha\nu$ and $\kappa\lambda\alpha\iota\varepsilon$, Pres. $\kappa\lambda\alpha\iota\omega$ ($\kappa\lambda\acute{\alpha}\omega$), *I weep*. Compare § 253.

$\acute{\epsilon}\kappa\lambda\alpha\omega-\sigma\alpha$ $\kappa\lambda\alpha\acute{\eta}\sigma\omega$ with $\cdot\kappa\lambda\alpha\acute{\eta}\sigma\omega\mu\alpha\iota$

23. Stem $\mu\alpha\chi(\varepsilon)$, Pres. $\mu\acute{\alpha}\chi\omega\mu\alpha\iota$, *I fight.*

$\acute{\epsilon}\mu\alpha\chi\epsilon-\sigma\acute{\alpha}\mu\eta\omega$ $\mu\alpha\chi\omega\mu\eta\omega$ ($\acute{\epsilon}\mu\alpha\chi\acute{\eta}-\mu\eta\omega$)

24. Stem $\mu\epsilon\lambda(\varepsilon)$, Pres. $\mu\acute{\epsilon}\lambda\varepsilon\iota\mu\omega$, *it is a care to me*; Mid. $\mu\acute{\epsilon}\lambda\omega\mu\alpha\iota$, *I care for, take care of.*

$\acute{\epsilon}\mu\acute{\epsilon}\lambda\eta-\sigma\epsilon$	$\mu\acute{\epsilon}\lambda\eta-\sigma\epsilon\iota$	$\mu\epsilon-\mu\acute{\epsilon}\lambda\eta-\kappa\epsilon$	$\acute{\epsilon}\mu\acute{\epsilon}\lambda\eta-\theta\eta\nu$
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($\acute{\epsilon}\mu\acute{\epsilon}\lambda\eta-\sigma\epsilon$) ($\acute{\epsilon}\pi\iota\mu\acute{\epsilon}\lambda\eta\mu\alpha\iota$)

25. Stem $\mu\epsilon\lambda\lambda(\varepsilon)$, Pres. $\mu\acute{\epsilon}\lambda\lambda-\omega$, *I am on the point, hesitate.*

$\dot{\eta}\mu\acute{\epsilon}\lambda\lambda\eta-\sigma\alpha$ ($\mu\acute{\epsilon}\lambda\lambda\acute{\eta}-\sigma\omega$)

(§ 234, Obs.)

26. Stem $\mu\epsilon\nu(\varepsilon)$, Pres. $\mu\acute{\epsilon}\nu-\omega$, *I remain* [*mane-o, man-si*], Verbal Adj. $\mu\epsilon\nu-\epsilon-\tau\acute{\omega}$

$\acute{\epsilon}\mu\epsilon\omega\alpha$ $\mu\epsilon\nu-\omega$ $\mu\epsilon-\mu\acute{\epsilon}\nu\eta-\kappa\alpha$

27. Stem $\mu\nu\zeta(\varepsilon)$, Pres. $\mu\acute{\nu}\zeta\omega$, *I suck.*

$\acute{\epsilon}\mu\nu\zeta\eta-\sigma\alpha$ ($\mu\nu\zeta\acute{\eta}-\sigma\omega$)

28. Stem $\nu\epsilon\mu(\varepsilon)$, Pres. $\nu\acute{\epsilon}\mu-\omega$, *I assign.*

$\acute{\epsilon}\nu\epsilon\omega\mu\alpha$ ($\nu\epsilon\mu-\omega$) $\nu\epsilon-\nu\acute{\epsilon}\mu\eta-\kappa\alpha$ (Mid.) $\acute{\epsilon}\nu\epsilon\mu\acute{\eta}-\theta\eta\nu$

29. Stem $\delta\zeta(\varepsilon)$, Pure Stem $\delta\delta$, Pres. $\delta\acute{\zeta}-\omega$, *I smell.*

$\acute{\epsilon}\delta\zeta\eta-\sigma\alpha$ ($\delta\acute{\zeta}\eta-\sigma\omega$) $\delta\acute{\delta}\omega\delta-a$ (§ 275, D.) [Lat. *od-or*]

30. Stem $o\iota(\varepsilon)$, Pres. $o\acute{\iota}-\omega\mu\alpha\iota$, *I think* (compare § 244)

$o\acute{\iota}\acute{\eta}-\sigma\omega\mu\alpha\iota$ $o\acute{\iota}\acute{\eta}-\theta\eta\nu$

31. Stem $o\iota\chi(\varepsilon)$, Pres. $o\acute{\iota}\chi-\omega\mu\alpha\iota$, *I am off.*

$o\acute{\iota}\chi\acute{\eta}-\sigma\omega\mu\alpha\iota$ $o\acute{\iota}\chi-\omega\kappa-\alpha$

Dialects.—19. [Imperf. $\acute{\epsilon}\psi\acute{\epsilon}\epsilon$.]

23. $\mu\alpha\chi\acute{\epsilon}-\omega\mu\alpha\iota$, Part. $\mu\alpha\chi\acute{\epsilon}\omega\mu\eta\omega\mu\alpha\iota$ or $\mu\alpha\chi\acute{\epsilon}\omega\mu\eta\omega\mu\alpha\iota$, Fut. $\mu\alpha\chi\acute{\eta}\sigma\omega\mu\alpha\iota$ and $\mu\alpha\chi\acute{\eta}\sigma\omega\mu\alpha\iota$.

24. Perf. $\mu\acute{\epsilon}\mu\eta\lambda\epsilon$, Plup. $\mu\epsilon\mu\eta\lambda\epsilon\iota$, Perf. Mid. $\mu\acute{\epsilon}-\mu\beta-\lambda\epsilon-\tau\alpha\iota$ (Plup. $-\tau\omega$), § 51, D.

26. Perf. $\mu\acute{\epsilon}\mu\omega\alpha$, *I am disposed, strive.*

30. Pres. $\acute{\delta}\acute{\epsilon}-\omega\mu\alpha\iota$, $\acute{\delta}\acute{\epsilon}-\omega$, Aor. Mid. $\acute{\delta}\acute{\epsilon}\sigma\alpha\tau\omega$, Aor. Pass. $\acute{\omega}\acute{\epsilon}\sigma\theta\eta\nu$.

31. Perf. $o\acute{\iota}\chi\eta\kappa\alpha$ ($o\acute{\iota}\chi\eta\mu\alpha\iota$), with the Pres. $o\acute{\iota}\chi-\nu\acute{\epsilon}-\omega$, according to § 323.

(*oiχ-wκ-a*, with irreg. Reduplication [§ 275] for *oiχ-wχ-a*. Compare § 35, a)

32. Stem $\delta\phi\varepsilon\iota\lambda(\epsilon)$, Pure Stem $\delta\phi\varepsilon\lambda$, Pres. $\delta\phi\varepsilon\iota\lambda\omega$, *I owe* (§ 253, Obs.)

ῳφελ-ον [utinam] ὁφειλή-σω ὠφειλη-κα
ῳφειλη-σα

33. Stem $\pi\acute{\epsilon}\rho\delta(\epsilon)$, Pres. $\pi\acute{\epsilon}\rho\delta\omega$

ξ-παρδ-ον *παρδή-σομαι* *πέ-πορδ-α*

34. Stem $\pi(\epsilon)\tau(\epsilon)$, Pres. $\pi\acute{e}\tau\text{-o}μa\iota$, I fly.

$\dot{\varepsilon} - \pi(\varepsilon) \tau - \acute{o} - \mu \eta \nu$ $\pi(\varepsilon) \tau \acute{h} - \sigma \omega \mu \alpha i$

- (§ 61, c)

35. Stem $\dot{\rho}v(\epsilon)$, Pres. $\dot{\rho}\acute{e}\omega$, *I flow* (§ 248).

ἔρθεν-σα (rare, § 260, 2) *ρύνη-σομαι* *ἔρθύη-κα* *ἔρθύην*
(with *ρύνσομαι*)

36. Stem $\sigma\tau\iota\beta(\varepsilon)$, Pres. $\sigma\tau\varepsilon i\beta\text{-}\omega$, *I tread.*
 $\dot{\varepsilon}\text{-}\sigma\tau i\beta\eta\text{-}\mu\alpha$

37. Stem $\tau v \pi \tau \epsilon$, Pure Stem $\tau v \pi$ (§ 249), Pres. $\tau \acute{v} \pi \tau \omega$, *I strike.*

τυπτήσω Mid. *τέτυμ-μαι* *τύπην-ην*

38. Stem $\chi a i \rho \epsilon$, Pure Stem $\chi a \rho$, Pres. $\chi a i \rho \omega$. *I rejoice* (§ 253)

χαιρή-σω *κε-χάρη-κα* *ἐ-χάρ-ην*
 κε-γάόη-μαι

Obs.—The ε sometimes appears in all the tenses except the Present, sometimes only in some of them; sometimes it is added to the pure, sometimes to the strengthened Stem: $\mu\varepsilon\nu\text{-}\epsilon$, $\sigma\tau\iota\beta\text{-}\epsilon$, $i\zeta\epsilon$, $\dot{\alpha}\zeta\epsilon$, $\tau u\dot{\pi}\tau\epsilon$. The formation of nouns shows the same varieties: *aiōnī-μων*, *shame-faced*; *η βούλη-σι-ς*, *voluntas*; *ἐθελή-μων*, *voluntary*;

Dialects.—38. Part. Perf. *κεχαρηώς*, Fut. *κεχαρήσω*, Aor. *ἐχίρατο*, and 3 Plur. *κεχάροντο*, § 257, D.

Besides :

39. Stem ἀλθ-ε(ε), Pres. ἀλθ-ομαι, *I become well*, Fut. ἀλθή-σομαι.

40. Stem *δa*, Aor. *δέδαον* (§ 257, D.), *I taught*, Aor. Mid. Inf. *δεδάσθαι* (*to get to know*), Aor. Pass. *ἰδάγην* (*I learned*), besides Fut. *δάγσομαι*, Perf. *δεδάγκα*, Part. Perf. *δεδάώς*.

41. Stem $\kappa\eta\delta(\varepsilon)$, Pres. $\kappa\eta\delta\text{-}ω$, *I grieve*, Fut. $\kappa\eta\delta\eta\text{-}σω$, Perf. $\kappa\epsilon\kappa\eta\delta\text{-}α$ (*I am concerned*), Fut. $\kappa\epsilon\kappa\eta\delta\eta\text{-}σμαι$.

42. Stem $\mu\epsilon\delta(\varepsilon)$, Pres. $\mu\acute{e}\delta\text{-}w$, *I rule*, Mid., *I reflect*, Fut. $\mu\acute{e}\delta\acute{h}\text{-}so\muai$.

43. Stem $\pi\iota\theta$, Pres. $\pi\varepsilon\iota\theta\omega$, *I persuade*, Fut. also $\pi\iota\theta\eta\sigma\omega$, Part. Aor. $\pi\theta\eta\sigma\alpha\zeta$.

44. Stem $\tau\circ\rho(\varepsilon)$, Aor. $\acute{\epsilon}\text{-}\tau\circ\rho\text{-}o\nu$ and $\acute{\epsilon}\text{-}\tau\circ\rho\eta\text{-}\sigma\alpha$, *I bored through*, Fut. $\tau\acute{\epsilon}\tau\circ\rho\eta\text{-}\sigma\omega$.

45. Stem $\phi\imath\delta$, Pres. $\phi\epsilon\delta\omega\mu\alpha$, *I spare*, Aor. Mid. $\pi\epsilon\phi\imath\delta\acute{\epsilon}\sigma\theta\alpha$ (§ 257, D.), Fut. $\pi\epsilon\phi\imath\delta\acute{\eta}\text{-}\sigma\omega\mu\alpha$.

ὁ μαχητής, *the warrior*; ἡ μέλλησις, *the delay*; μόνιμος, *remaining*; ὁ νόμος, *the law*; ἡ ὀδύμη, *the smell*; ἡ χαρά, *the joy*.

§ 327. *Eighth, or Mixed Class.*

Several essentially different Stems unite to form one

verb:

1. Present $\alpha i \rho \acute{\epsilon} - \omega$, *I take*; Mid., *I choose*; Stems $\alpha i \rho \epsilon$ and $\acute{\epsilon} \lambda$.
 $\varepsilon i \bar{\lambda} - ov$ (§ 236) $\alpha i o \bar{y} - \sigma \omega$ $\ddot{\eta} o n - ka$ $\dot{n} \bar{o} \acute{\epsilon} - \theta \nu \nu$

Inf. Ελεύθ

είλόμην αἰρή-σομαι ὕρη-μαι

2. Pres. $\epsilon\rho\chi\text{-o}\mu\alpha\iota$, *I go, come*; Stems $\epsilon\rho\chi$ and $\epsilon\lambda(v)\theta$
 $\bar{\eta}\eta[\nu]\theta\text{-o}\nu$. *Δεῖ-πουαι* *Δλ-άλυθ-α* (§ 275).

Imperat. ἡλθέ (§ 333, 12)

Inf. $\epsilon\lambda\theta\epsilon\eta$. The place of the Fut. is generally supplied by $\epsilon\lambda\mu$.

3. Pres. $\dot{\epsilon}\rho\delta$ - ω and $\dot{\rho}\acute{\epsilon}\zeta$ - ω , *I do*; Stems $\dot{\epsilon}\rho\delta$, $\dot{\epsilon}\rho\gamma$, $\dot{\rho}\acute{\epsilon}\gamma$

Obs.—The original Verbal-Stem is $F\varepsilon\rho\gamma$, hence $\tau\dot{\alpha} F\varepsilon\rho\gamma-o-\nu$ (§ 34, D.), Att. $\varepsilon\rho\gamma-o-\nu$, *work*; from (F) $\varepsilon\rho\gamma$, by the addition of the enlargement of the Present ι (Class 4), arose (F) $\varepsilon\rho\gamma-\iota-\omega$, and from this $\varepsilon\rho\delta-\omega$. But by metathesis $F\varepsilon\rho\gamma$ became $F\rho\varepsilon\gamma$, and, with loss of the F , $\rho\varepsilon\gamma$, whence the regular Present, according to Class 4, is $\rho\varepsilon\zeta-\omega$, *i.e.*, $\rho\varepsilon\gamma-\iota-\omega$ (§ 251).

- | | | | |
|--|---|---|--|
| 4. Pres. $\dot{\epsilon}\sigma\theta i\omega$, <i>I eat</i> ; Stem $\dot{\epsilon}\sigma\theta i$, $\dot{\epsilon}\delta(\epsilon)$ [ed-o], and $\phi\ddot{a}\gamma$ | | | |
| $\dot{\epsilon}\text{-}\phi\ddot{a}\gamma\text{-}ov$ | Fut. $\dot{\epsilon}\delta\text{-}omai$ | $\dot{\epsilon}\delta\text{-}\dot{\eta}\delta\text{-}oka$ (§ 275) | $\dot{\eta}\delta\text{-}\sigma\theta\eta\eta$ |
| | (§ 265) | $\dot{\epsilon}\delta\text{-}\dot{\eta}\delta\text{-}esma$ | |
| 5. Pres. $\dot{\epsilon}\pi\text{-}o\mu a\iota$, <i>I follow</i> (Imperf. $\dot{\epsilon}\iota\pi\mu\eta\eta$, § 236); Stems $\dot{\epsilon}\pi$ and | | | |
| $\sigma(\epsilon)\pi$ | $\dot{\epsilon}\psi\mu\eta\eta$ | Subj. $\sigma\pi\ddot{\omega}\text{-}ma$ | Inf. $\sigma\pi\epsilon\sigma\theta\eta\eta$ |

Obs.—The original Stem is $\sigma\varepsilon\pi$, from which $\dot{\varepsilon}\pi$ has arisen by weakening σ to the rough breathing (§ 60, *b*). In the Aor. Ind. the rough breathing is not organic, ε being properly only the Augment. Besides this there is a syncope (§ 61, *c*).

§ 327. **Dialects.**—1. [*ἀραιόηκα*, *ἀραιόημαι*, § 275.]

2. Aor. ἤλυθον, Perf. εἰλήλουθα (§ 317, D. 13), Part. ἐληλουθώς.
 3. [Pres. ἔρδω] Perf. ἔσοργα (§ 275, D. 2), Plup. ἐώργειν, Aor. ἔρξα and ἔρεξα.
 4. Pres. ἔσθω and ἔδω, Inf. ἔδ-μεναι, Perf. ἔδ-ηδ-α, Mid. ἔδήδοται.
 5. Pres. Act. ἔπιω, *I am occupied*, Aor. ἔ-σπι-ον, Inf. σπεῖν, Part. σπών, Fut. ἔψω, Subj. Aor. Mid. ἔσπιωμαι, ἔσποιμην, ἔσπέσθαι, ἔσπόμενος.

6. Pres. $\varepsilon\chi\omega$, <i>I have, hold</i> (Imperf. $\varepsilon\chi\sigma\nu$, § 236); Stems $\dot{\iota}\chi$ and $\sigma\chi(\varepsilon)$	$\varepsilon\chi\omega$ (Mid.)
$\varepsilon\chi\sigma\nu$, <i>I seized.</i>	
Subj. $\sigma\chi\tilde{\omega}$, Opt. $\sigma\chi\sigma\imath\mu$	
Inf. $\sigma\chi\varepsilon\tilde{\nu}$, Part. $\sigma\chi\omega\nu$	2. $\sigma\chi\dot{\eta}\text{-}\sigma\omega$
Imperat. $\sigma\chi\dot{\epsilon}\text{-}\varsigma$ (§ 316, 11)	$\varepsilon\chi\eta\text{-}\kappa\alpha$
Mid. $\dot{\iota}\chi\text{-}\dot{\omega}\mu\eta\nu$, $\sigma\chi\tilde{\omega}\mu\alpha$, etc.	$\varepsilon\chi\eta\text{-}\mu\alpha\iota$
Ind. $\sigma\chi\text{-}\dot{\epsilon}\theta\alpha\iota$	$\dot{\iota}\kappa\tau\varsigma$
	$\sigma\chi\epsilon\tau\varsigma$

Obs.—The original Stem is $\sigma\epsilon\chi$, from which $\dot{\iota}\chi$ has arisen by weakening σ to the rough breathing (§ 60, b). From $\sigma\epsilon\chi$ by syncope came $\varepsilon\chi\sigma\text{-}\nu$, by metathesis $\sigma\chi\epsilon$, from which $\sigma\chi\dot{\epsilon}\varsigma$, $\varepsilon\chi\eta\text{-}\kappa\alpha$. From $\dot{\iota}\chi$ came the Future $\ddot{\varepsilon}\chi\omega$ and the Verbal Adj. $\dot{\iota}\kappa\text{-}\tau\dot{\epsilon}\varsigma$, while in the Present-Stem the rough breathing was changed into the soft breathing, because of the aspirate in the following syllable (§ 53, b, *Obs.*): $\varepsilon\chi\omega$ for $\dot{\iota}\chi\omega$. Compare also $\dot{\iota}\pi\iota\sigma\chi\eta\text{-}\epsilon\omega\mu\alpha\iota$ and $\dot{\iota}\mu\pi\iota\sigma\chi\eta\text{-}\epsilon\omega\mu\alpha\iota$, § 323, 36. All the Stem forms also appear in the formation of nouns: $\tau\dot{\alpha}\sigma\chi\eta\text{-}\mu\alpha$, *the form*; $\dot{\eta}\ddot{\varepsilon}\chi\dot{\epsilon}\varsigma$, *the bearing*; $\dot{\iota}\chi\eta\text{-}\mu\dot{\rho}\varsigma$, *firm, tenable*.

7. Pres. $\mu\dot{\iota}\gamma\omega$, *I mix, misc-eo*; Stems $\mu\dot{\iota}\sigma\gamma$ and $\mu\dot{\iota}\gamma$, additional form $\mu\dot{\iota}\gamma\eta\mu\mu\iota$ (§ 319, 18).

8. Pres. $\dot{\delta}\rho\dot{\alpha}\text{-}\omega$, <i>I see</i> ; Stems $\dot{\delta}\rho\alpha$, $\dot{\iota}\delta$, $\dot{\delta}\pi$	
$\varepsilon\dot{\delta}\text{-}\sigma\nu$	(Mid.) $\dot{\delta}\phi\mu\alpha\iota$
	$\dot{\iota}\text{-}\dot{\omega}\rho\dot{\alpha}\text{-}\kappa\alpha$
	$\dot{\omega}\phi\theta\eta\nu$
	$\dot{\sigma}\pi\text{-}\omega\pi\text{-}\alpha$ (§ 275)
Imperat. $\dot{\iota}\delta\dot{\epsilon}$	Mid. $\dot{\iota}\delta\sigma\tilde{\nu}$ (§ 333, 12)
Inf. $\dot{\iota}\delta\text{-}\varepsilon\tilde{\nu}$	$\dot{\iota}\text{-}\dot{\omega}\rho\dot{\alpha}\text{-}\mu\alpha\iota$
	$\dot{\omega}\mu\text{-}\mu\alpha\iota$
	$\dot{\delta}\rho\dot{\alpha}\tau\varsigma$
	$\dot{\delta}\pi\tau\varsigma$

Obs.—On the irregular Augment of the Stem $\dot{\delta}\rho\alpha$ (Imperf. $\dot{\iota}\omega\rho\omega\nu$), § 237. The Stem $\dot{\iota}\delta$ was originally $\dot{\iota}\iota\delta$ (§ 34, D.). Compare *vid-e-o*; the Aor. Ind. therefore, $\dot{\iota}\text{-}\dot{\iota}\iota\delta\text{-}\sigma\nu$, with Syllabic Augment, contracted to $\varepsilon\dot{\iota}\delta\text{-}\sigma\nu$, but Subj. $\dot{\iota}\delta\text{-}\omega$, Opt. $\dot{\iota}\delta\text{-}\sigma\mu\mu$. The Perf. of this Stem is $\sigma\dot{\iota}\delta\alpha$, *I know* (§ 317, 6). All three Stems appear also in the formation of nouns: $\tau\dot{\alpha}\dot{\omega}\rho\dot{\alpha}\text{-}\mu\alpha$, *the spectacle*; $\tau\dot{\alpha}\varepsilon\dot{\iota}\delta\text{-}\varsigma\varsigma$, *the form, appearance*; $\dot{\eta}\ddot{\varepsilon}\dot{\psi}\iota\text{-}\varsigma$, *the sight*; $\tau\dot{\alpha}\dot{\omega}\mu\text{-}\mu\alpha$, *the eye, look*.

9. Pres. $\pi\dot{\alpha}\sigma\chi\omega$, <i>I suffer</i> ; Stem $\pi\alpha\sigma\chi$, $\pi\alpha\theta(\varepsilon)$, $\pi\epsilon\nu\theta$	
$\dot{\iota}\text{-}\pi\dot{\alpha}\theta\text{-}\sigma\nu$	$\pi\dot{\epsilon}\text{-}\sigma\mu\alpha\iota$
(for $\pi\epsilon\nu\theta\text{-}\sigma\mu\alpha\iota$, § 50)	

Dialects.—6. Perf. $\ddot{\delta}\chi\text{-}\omega\kappa\text{-}\alpha$ (§ 326, 31), Perf. Mid. $\ddot{\omega}\gamma\mu\alpha\iota$, 3 Plur. Plup. $\ddot{\omega}\chi\alpha\tau\varsigma$.

8. Aor. $\dot{\iota}\delta\sigma\tilde{\nu}$, Weak Aor. Mid. $\dot{\iota}\dot{\iota}\sigma\tilde{\nu}\alpha\iota$ and $\dot{\iota}\dot{\iota}\sigma\tilde{\nu}\alpha\iota$, Part. $\dot{\iota}\dot{\iota}\sigma\tilde{\mu}\epsilon\mu\epsilon\nu\sigma$ to the Pres. $\dot{\iota}\dot{\iota}\sigma\mu\alpha\iota$, *I appear, resemble* (compare § 34, D. 4). As a shorter additional form of the Stem $\dot{\delta}\rho\alpha$, we find in Homer the Stem $\dot{\delta}\rho$ (*Fop*), thence 3 Plur. Pres. $\dot{\iota}\pi\dot{\iota}\dot{\delta}\text{-}\sigma\mu\mu$, *they overlook*.

9. 2 Plur. $\pi\dot{\epsilon}\pi\dot{\alpha}\sigma\theta\epsilon$ (§ 317, D. 14), Part. $\pi\epsilon\pi\alpha\theta\tilde{\nu}\alpha$.

Obs.—From the shorter^{*} Stems we have the nouns: τὸ πάθος, *the suffering*; τὸ πένθος, *the mourning*.

10. πίνω, *I drink*; Stems πιν, πι, πο [Latin *po-tus*]. Compare § 321, 4.

ξ-πι-ον	Fut. πι-ομαι (§ 265)	πέ-πιω-κα	τ-πό-θην
Imperat. πι-θι (§ 316, 15)		πέ-πι-μαι	πο-τός

Obs.—From the Stem πο we have the nouns: ὁ πότης, *po-tor*; ἡ πόσις, *po-tio*; τὸ ποτήριον, *po-culu-m*.

11. Pres. τρέχω, *I run*; Stems τρεχ and δρεμ

ξ-δράμ-ον	δράμον-μαι	δε-δράμη-κα	θρεκτέον
	θρέξομαι (§ 54, c)		

Obs.—Nouns from both Stems: ὁ τροχός, *the wheel*; ὁ δρομεύς, *the runner*.

12. Pres. φέρω, *I carry* [*fero*]; Stems φερ, ένε(γ)κ, οἱ
ἡνεγκ-ον

οῖσω	έν-ήնοχ-α (§ 275)	οἰσ-θήσομαι
ἡνεγκ-ά-μην	οἴσομαι	ένεχ-θήσομαι

ἡνεγκ-α (§ 269)		ἡνέχ-θην
ἡνεγκ-ά-μην	οἴσομαι	ένεχ-θήσομαι

Obs.—From the Stem φερ we have the nouns: τὸ φέρετρον, *the bier*; ὁ φόρος, *the contribution, tax*; ὁ φόρτος, *the burden*.

13. Aorist εἶπον, *I spoke*; Stems εἰπ, ερ, and ρε

εἰπ-ον			
εἰπ-α (§ 269)	ερ-ῶ	εἰ-ρη-κα (§ 274, <i>Obs.</i>)	ἰρήθην

Imperat. εἰπέ Inf. εἰπ-εῖν (§ 333, 12)

	εἰ-ρη-μαι	ρη-θήσομαι
		ρη-τός

Obs.—The Stem εἰπ has arisen by contraction from έ-επ, and έ-επ from ξε-ξεπ, the reduplicated Aorist-Stem of the Verbal-Stem ξεπ (ξπος, *word*, § 34, D. 1). This is the reason why the diphthong ει belongs not to the Indicative alone (§ 257, D.). The Stem ερ (Fut. ερῶ), to which the Mid. ερίσθαι, *to ask* (§ 326, 16) belongs, has likewise lost ξ, it being originally ξερ (compare Lat. *ver-bu-m*). From ξερ, by metathesis (§ 59), arose ξερε, after the loss of the ξ, ρε,

Dialects.—11. ξθρεξα [δραμέομαι], δέδρομα.

12. 2 Plur. Imperat. Pres. φέρτε [Lat. *ferte*], Aor. ηνείκα, 3 Sing. Opt. ηνείκαι (ηνείκοι) [Perf. ηνήνειγμαι], Imperat. Aor. οἰσε, Inf. οἰσέμεναι (§ 268, D.).

13. Pres. εἴρω (Class 4, d), Aor. ξσπ-ον (Stem σεπ, compare 5), *I spoke*, Imperat. ξσπ-ετε, Pres. έν-έπ-ω, Imperat. έννεπε (§ 62, D.), Aor. ένισπον, Subj. ένισπω, Opt. 2 Sing. ένισπαις, Imperat. ένισπε and ένισπεις, Fut. ένιψω and ένισπήσω.

hence *εῖ-ρη-κα* for *Ἔτε-Ἐρη-κα*, *ἐρόή-θη-ν* for *ε-Ἐρή-θη-ν*, *ρῆ-τό-ς* for *Ἐρη-το-ς*. As Present forms, *φημί*, *λέγω*, and, especially in compounds, *ἀγορεύω* may be used, *e. g.*, *ἀπαγορεύω*, *I forbid*; Aor. *ἀπεῖπον*, Fut. *ἀπερῶ*, Perf. *ἀπείρηκα*. Nouns from the Stems *ἐπ-* and *ρῆ*: *ἡ ὄψ*, *the voice*; *τὸ ρῆ-μα*, *the word*; *ὁ ρῆ-τωρ*, *the orator*.

In addition to these, there are three verbs which reduplicate the Stem in the Present:

14. Present *γι-γν-o μαι* (also *γίν-ομαι*), *I become*.

Stem <i>γι-γ(ε)ν</i>	<i>γενή-σομαι</i>	<i>γέ-γον-α</i>
<i>ἐ-γεν-ό-μην</i>		<i>γε-γένη-μαι</i>

Obs.—From the Stem *γεν* we have *τὸ γέν-ος*, *the race, genus*; *οἱ γον-εῖς*, *the parents*, from *γεν ε*, *ἢ γένε-σι-ς*, *the origin*.

15. Pres. *πι-πτ-ω* (from *πι-πετ-ω*), *I fall*; Stem *πιπτ*, *πετ*, *πτω* *ἐ-πεσ-ον*, from *ἐ-πετ-ον* (§ 60, a), *πεσ-οῦμαι* (§ 264), *πέ-πτω-κα* (compare § 323, 35).

Obs.—From the Stem *πτω*: *ἢ πτῶ-σι-ς*, *τὸ πτῶ-μα*, *the fall*.

16. Pres. *τι-τρά-ω*, *I bore*; Stems *τιτρρα* and *τρρα*
ἐ-τρη-σα *τρή-σω*
(§ 270, Obs.).

IRREGULARITIES OF MEANING.

§ 328. The most important irregularities of meaning consist in the fluctuation between the Active, Middle, and Passive, as well as, on the other hand, between the transitive and intransitive meaning.

A) Active, Middle, and Passive Meaning.

1. Very many *Active* verbs have a *Middle* Future with *Active* meaning (§ 266). This is the case with most verbs of Classes 5 to 8.

2. The *Deponent* verbs are to be regarded as *Middle*,

Dialects.—14. Perf. 1 Plur. *γέ-γά-μεν*, § 317, D. 2. Compare § 329, 8.

15. Perf. Part. *πε-πτε-ώς*, § 317, D. 17.

Besides:

17. *i-αύω*, Stem *α-β*, *ἀF*, *I sleep* (*i* as Reduplication, compare § 308), Aor. *ἀεσα*.

and also make most of their tenses in the *Middle* form. Those are called *Passive Deponents* whose Aorist has a Passive form: *e. g.*, *βούλομαι*, *I wish*, *ἐβούληθην*, *I wished*. The most important Passive Deponents are the following, of which those marked * have a Passive Future, which is used along with the Middle:

<i>ἀγαμαι</i> , <i>I admire</i> (§ 312, 8).	<i>εὐλαβέομαι</i> , <i>I am on my guard</i> .		
* <i>αιδέομαι</i> , <i>I dread</i> (§ 301, 1).	<i>*ηδόμαι</i> , <i>I rejoice</i> .		
<i>ἀλάομαι</i> , <i>I ramble</i> .	<i>*εν</i>	<i>θυμέομαι</i>	<i>I take to heart</i> .
<i>ἀμιλλάομαι</i> , <i>I rival</i> .	<i>προ</i>		<i>I am inclined</i> .
* <i>ἀρνέομαι</i> , <i>I deny</i> .	<i>*επι</i>		<i>I am anxious</i> .
* <i>ἄχθομαι</i> , <i>I am indignant</i> (§ 326, 12).	<i>μέλομαι</i>		
<i>βούλομαι</i> , <i>I wish</i> (§ 326, 14).	<i>μετα</i>		<i>I repent</i> .
<i>δέομαι</i> , <i>I need</i> (§ 326, 15).	<i>άπο</i>		<i>I despair</i> .
<i>δέρκομαι</i> , <i>I look</i> .	<i>*δια</i>	<i>νοέομαι</i>	<i>I reflect</i> .
* <i>διαλέγομαι</i> , <i>I converse</i> .	<i>εν</i>		<i>I ponder</i> .
<i>δύναμαι</i> , <i>I can</i> (§ 312, 9).	<i>προ</i>		<i>I anticipate</i> .
* <i>ἐναντιόμαι</i> , <i>I am opposed</i> .		<i>οίομαι</i>	<i>I am of opinion</i> (§ 326, 30).
* <i>ἐπισταμαι</i> , <i>I know</i> (§ 312, 10).		<i>σέβομαι</i>	<i>I reverence</i> .
			<i>φιλοτιμέομαι</i> , <i>I am ambitious</i> .

Obs.—Several of these verbs have the Middle Aorist as well as the Passive.

3. The *Passive Aorists* of several *Active* verbs have a *Middle* meaning: *εὐφραίνω*, *I rejoice*, *εὐφράνθην*, *I rejoiced*; *στρέψω*, *I cause to turn*, *ἐστράφην*, *I turned myself*; *φαίνω*, *I show*, *ἐφάνην*, *I appeared*, etc.

4. The Passive forms of several *Deponents* have also a *Passive* meaning: *ἰάομαι*, *I heal*, *ιάθην*, *I was healed*; *δέχομαι*, *I receive*, *ἐδέχθην*, *I was received*; in some even the *Middle* forms have both Active and Passive meaning: *μιμέομαι*, *I imitate*, *μεμίμημαι*, *I have imitated or have been imitated*.

§ 329. B) *Transitive and Intransitive Meaning.*

When the meaning of a verb fluctuates between Trans-

§ 329. *Dialects*.—The Strong Aor. *ἔτραφον* (*τρέψω*, *I nourish*) in Hom. has an intransitive meaning, *I grew up*. In Herod., *ἀνέγνων* (*ἀναγνώσκω*) means *I read*, *ἀνέγνωσα*, *I persuaded*; Hom. *ῆριπον*, *I fell*, Aor. to *ἔρειπω* (Class 2), *I throw down*; *ἔνασσα*, *I caused to dwell*, Aor. to *ναίω*, *I dwell*.

sitive and Intransitive, the *Strong Aorist* has the *intransitive*, and the *Weak Aorist* and *Future Active* the *transitive* meaning; when there are two Perfects, the *Strong* likewise has the *intransitive* and the *Weak* the *transitive* meaning; if there is only one Perfect, it is *intransitive*. The most important cases of this kind are :

1. Stem $\sigma\tau\alpha$, Pres. $\iota\sigma\tau\eta\mu$, *I place*, Weak Aor. $\dot{\epsilon}\sigma\tau\eta\sigma\alpha$, *I placed*, Fut. $\sigma\tau\eta\sigma\omega$, *I shall place*, Pres. Mid. $\iota\sigma\tau\alpha\mu\alpha\iota$, *I place myself*, Strong Aor. $\dot{\epsilon}\sigma\tau\eta\nu$, *I placed myself—stood*, Perf. $\dot{\epsilon}\sigma\tau\eta\kappa\alpha$, *I have placed myself, or stand* (§ 503), Plup. $\dot{\epsilon}\sigma\tau\eta\kappa\epsilon\iota\omega$, *I stood*, Fut. $\dot{\epsilon}\sigma\tau\eta\xi\omega$ (§ 291), *I shall stand*.

Obs.—This same important distinction appears in the numerous compounds : $\dot{\alpha}\phi\iota\sigma\tau\eta\mu$, *I cause to revolt, to separate*, $\dot{\alpha}\pi\acute{\epsilon}\sigma\tau\eta\nu$, *I revolted—separated*, $\dot{\alpha}\phi\acute{\epsilon}\sigma\tau\eta\kappa\alpha$, *I have revolted*; $\dot{\epsilon}\phi\iota\sigma\tau\eta\mu$, *I put over*, $\dot{\epsilon}\pi\acute{\epsilon}\sigma\tau\eta\nu$, *I put myself over*, $\dot{\epsilon}\phi\acute{\epsilon}\sigma\tau\eta\kappa\alpha$, *I am put over*; $\kappa\theta\iota\sigma\tau\eta\mu$, *I put down*, $\kappa\acute{\tau}\epsilon\sigma\tau\eta\nu$, *I put myself forward*, $\kappa\theta\acute{\epsilon}\sigma\tau\eta\kappa\alpha$, *I stand there or forward*. The Aor. Mid. has a specially Middle meaning, *e. g.*, $\kappa\acute{\tau}\epsilon\sigma\tau\eta\kappa\alpha\tau\omega$, *he determined for himself* (compare § 479).

2. Stem $\beta\alpha$, Pres. $\beta\alpha\acute{\iota}\nu\omega$, *I go*, is commonly intransitive with the Fut. $\beta\acute{\eta}\sigma\mu\alpha\iota$; but in the poets, *I cause to go*, also in the Weak Aor. $\dot{\epsilon}\beta\eta\sigma\alpha$, Fut. $\beta\acute{\eta}\sigma\omega$; but intransitive in the Strong Aor. $\dot{\epsilon}\beta\eta\nu$, *I went*, $\beta\acute{\epsilon}\beta\eta\kappa\alpha$, *I have advanced, stand firm* ($\beta\acute{\epsilon}\beta\alpha\text{-}\iota\omega\text{-}\varsigma$, *firm*).

3. Stem $\phi\nu$, Pres. $\phi\acute{\iota}\omega$, *I beget*, Weak Aor. $\dot{\epsilon}\phi\bar{\nu}\sigma\alpha$, $\phi\acute{\iota}\sigma\omega$; but the Strong Aor. $\dot{\epsilon}\phi\bar{\nu}\nu$, *I was begotten*, $\pi\acute{\epsilon}\phi\bar{\nu}\kappa\alpha$, *I am by nature, to which the Pres. is $\phi\acute{\iota}\mu\alpha\iota$* .

4. Stem $\delta\nu$, Pres. $\delta\acute{\iota}\omega$, *I sink, hide*, often transitive; $\kappa\acute{\tau}\alpha\delta\acute{\iota}\omega$, *I cause to sink*, also $\dot{\epsilon}\delta\acute{\iota}\sigma\alpha$, $\delta\acute{\iota}\sigma\omega$; but $\dot{\epsilon}\delta\acute{\iota}\nu$, *I sunk myself, I dived*; $\dot{\epsilon}\nu\acute{\delta}\acute{\iota}\nu$, *I put on*; $\dot{\epsilon}\xi\acute{\delta}\acute{\iota}\nu$, *I put off*.

5. Stem $\sigma\beta\epsilon(\varsigma)$, Pres. $\sigma\beta\acute{\epsilon}\nu\bar{\nu}\mu$, *I quench*, Weak Aor. $\dot{\epsilon}\sigma\beta\epsilon\text{-}\sigma\alpha$, *I quenched*, Strong Aor. $\dot{\epsilon}\sigma\beta\eta\nu$, *I was quenched*, $\dot{\epsilon}\sigma\beta\eta\kappa\alpha$, *I am quenched*. The Pres. to it is $\sigma\beta\acute{\epsilon}\nu\bar{\nu}\mu\alpha\iota$.

6. Stem $\sigma\kappa\epsilon\lambda$, Pres. $\sigma\kappa\acute{\epsilon}\lambda\omega$, *I dry*, but Aor. $\dot{\epsilon}\sigma\kappa\lambda\eta\nu$, *I grew dry*, with the Pres. $\sigma\kappa\acute{\epsilon}\lambda\mu\alpha\iota$.

7. Stem $\pi\iota$, Aor. $\xi\pi\iota\sigma\nu$, *I drank*, $\xi\pi\iota\sigma\alpha$ ($\pi\iota\pi\iota\sigma\kappa\omega$), *I caused to drink*.

8. Stem $\gamma\epsilon\nu$, Pres. $\gamma\epsilon\iota\eta\mu\alpha\iota$ (compare § 327, 14), *I am born*, Aor. $\dot{\epsilon}\gamma\epsilon\iota\eta\mu\eta\nu$, *I begat*.

9. Stem $\ddot{\alpha}\lambda$, Pres. $\ddot{\alpha}\lambda\lambda\bar{\nu}\mu\iota$, *I ruin*, strong Perf. $\ddot{\alpha}\lambda\omega\lambda\alpha$, *I am ruined*, *perii*, Weak Perf. $\ddot{\alpha}\lambda\omega\lambda\epsilon\kappa\alpha$, *I have ruined*, *perdidit*.

§ 330. In a number of verbs the *Strong Perfect* alone has only an intransitive meaning, as :

1. $\ddot{\alpha}\gamma\eta\eta\mu\mu\iota$, *I break*, Perf. $\ddot{\epsilon}\bar{\alpha}\gamma\alpha$, *I am broken* (§ 275, 2).

2. $\dot{\epsilon}\gamma\epsilon\iota\mu\omega$, *I awake*, “ $\dot{\epsilon}\gamma\mu\eta\gamma\mu\mu\alpha$, *I am awake* (§ 275, 1).

3. $\pi\epsilon\iota\theta\omega$, *I persuade*, “ $\pi\epsilon\pi\mu\theta\alpha$, *I trust* ($\pi\epsilon\iota\theta\mu\mu\mu\iota$, *I follow, obey*).

4. $\pi\eta\gamma\eta\eta\mu\mu\iota$, *I fasten*, “ $\pi\epsilon\pi\eta\gamma\alpha$, *I stick fast*.

5. $\dot{\rho}\eta\gamma\eta\eta\mu\mu\iota$, *I tear*, “ $\dot{\epsilon}\rho\dot{\rho}\mu\gamma\alpha$, *I am torn* (§ 278).

6. $\sigma\eta\pi\omega$, *I cause to rot*, “ $\sigma\epsilon\sigma\eta\mu\mu\alpha$, *I am rotten*.

7. $\tau\eta\kappa\omega$, *I melt*, “ $\tau\epsilon\tau\eta\mu\mu\alpha$, *I am melted*.

8. $\phi\alpha\eta\omega$, *I show* (rarely *shine*), Perf. $\pi\epsilon\phi\eta\mu\mu\alpha$, *I have appeared* ($\phi\alpha\eta\mu\mu\mu\iota$, *I appear*).

On the distinction between $\dot{\alpha}\eta\epsilon\omega\gamma\alpha$ and $\dot{\alpha}\eta\epsilon\omega\chi\alpha$, and between $\pi\epsilon\pi\rho\bar{\alpha}\gamma\alpha$ and $\pi\epsilon\pi\rho\bar{\alpha}\chi\alpha$, see § 279.

§ 331. GENERAL VIEW OF THE ACCENTUATION OF VERBAL FORMS.

The general rule given in § 229, that in the verb the accent is removed *as far back as possible from the end*, is subject to the following exceptions :

For all contracted syllables the accentuation is seen from § 87. Hence $\delta\eta\kappa\omega$, $\dot{\epsilon}\lambda\bar{\omega}\mu\mu\iota$ (§ 263), $\pi\epsilon\sigma\bar{\omega}\mu\mu\iota$ ($\pi\iota\pi\pi\omega$, § 327, 15), $\tau\eta\theta\bar{\omega}\mu\mu\iota$ (§ 302), $\lambda\eta\theta\bar{\omega}$, $\lambda\eta\theta\bar{\eta}\zeta$ (§ 296). Compare, however, § 307, *Obs.*

§ 330. Dialects.—9. Hom. $\delta\alpha\mu\omega$, *I set fire to*, Perf. $\delta\epsilon\delta\eta\mu\mu\alpha$, *I have caught fire*.

10. Hom. $\dot{\epsilon}\lambda\pi\omega$, *I give hope*, Perf. $\dot{\epsilon}\eta\lambda\pi\mu\mu\alpha$, *I hope*.

11. Hom. $\phi\theta\epsilon\iota\mu\omega$, *I destroy*, Perf. ($\delta\iota$) $\dot{\epsilon}\phi\theta\mu\mu\mu\alpha$, *I am destroyed*.

§ 332. Compound Verbal forms follow the general rule laid down in § 85, with the following limitations :

1. The accent never goes back beyond the syllable on which the first word had it before the composition : *ἀπόδος*, *give back* (*ἀπό*), not *ἀποδος*; *ἐπίσχες*, *hold in* (*ἐπί*), not *επισχες*.

2. In double compounds the accent never goes back beyond the first : *συνέκδος*, *give out with*; *παρένθες*, *put in besides*.

3. The accent *never passes beyond the Augment or Reduplication* : *ἀπῆλθε*, *he went away*; *ἀφῆκται*, *he has arrived*. This is the case even when the Augment or Reduplication is not expressed : *ὑπεῖκον*, *I gave way*; *ἀνεῦρε*, *he found again*; *σύνοιδα*, *I know along with*, from *οἶδα*, *I know*, forms an exception.

§ 333. The other exceptions are :

1. All Infinitives in *ναι* have the accent on the penultima : *τιθέναι*, *θεῖναι*, *λελυκέναι*, *λυθῆναι*.

2. the Infinitive of the Strong Aorist Active of verbs in *ω* is perispome : *λαβεῖν*.

3. the same form in the Middle is paroxytone : *λαβέσθαι*.

4. the Infinitive of the Weak Aorist Active has the accent on the penultima : *παιδεῦσαι*, *ἐπαινέσαι* (§ 268, Obs. 1).

5. so likewise the Infinitive of the Perfect Middle : *παιδεῦσθαι*, *κεκομίσθαι*.

6. the Participle of the Strong Aorist Active of verbs in *ω* is oxytone : *λαβών*.

7. the Participle of the Present and of the Strong Aorist Active of verbs in *μι* is oxytone : *τιθείς*, *ἀποδούς*.

8. so likewise the Participle of the Perfect Active : *λελυκώς* (*νῖα*, *ός*, Gen. *ότος*); and,

9. that of both Aorists Passive : *λυθείς*, *γραφείς*.

10. the Participle of the Perfect Middle is paroxytone : *λελυμένος*.

11. the contracted 2 Sing. Imperat. of the Strong Aorist Middle is perispome : *λαβοῦ*. Only the compounds of monosyllabic forms with dissyllabic prepositions form an exception : *περίθου* (*περιθημι*). Compare § 307, *Obs.*

12. The 2 Sing. Imperat. of the Strong Aorist Active in the following verbs is oxytone : *εἰπέ*, *speak*; *εἰλθέ*, *come*; *εὑρέ*, *find*; *ἴδε*, *see*; *λαβέ*, *take*. But *ἄπειπε*, etc., according to § 85.

On the accentuation of the three equal forms of the Weak Aorist, see § 268, *Obs. 1*.

PECULIAR FORMS OF VERBS IN THE IONIC DIALECT.

§ 334. **Dialects.**—The *Iterative* form, denoting the repetition of an act, is frequent in Homer and Herodotus, though foreign to Attic prose. Its characteristic sign is the letters *σκ* affixed to the historical person-endings, in the Active as well as in the Middle, by means of the connecting vowels *ο* and *ε*; hence 1 Sing. Act. *σκον*, Mid. *σκομην*. The Augment is generally wanting, in Herod. always. The inflexion is quite the same as that of the Imperfect.

§ 335. **Dialects.**—The Iterative *σκ* may be affixed to the Present as well as to both the Strong and Weak Aorist-Stems; hence we distinguish *Iterative Imperfects*, as : *ἔχ-ε-σκον*, *I used to have*, and *Iterative Aorists*, as : *ἰδ-ε-σκ-ον*, *I used to see*; *ἴλαστα-σκ-ε-ν*, *he used to drive*; the former denote the repetition of continuance, the latter the repetition of the occurrence of an action (§ 492).

§ 336. **Dialects.**—In verbs of the First Principal Conjugation, *ε* is the constant connecting vowel for the Iterative Imperfects and the Iteratives of the Strong Aorist : *μέν-ε-σκον* (*μένω*, *I remain*), *βοσκ-έ-σκοντο* (*βόσκω*, *I pasture*), *φύγ-ε-σκε* (*φεύγω*, *I flee*); *α* occurs rarely in its stead : *ρίπτ-α-σκον* (*ρίπτω*, *I hurl*), *κρύπτ-α-σκον* (*κρύπτω*, *I hide*). Contracted verbs in the Iteratives either leave the two vowels uncontracted : *καλέσκον* (*καλέω*, *I call*), or reject one of them : *ώθεσκον* (*ώθέω*, *I push*), *εἴασκον* (*εάω*, *I leave*); the Stems in *α* sometimes change *αε* to *aa* : *ναιετάσκον* (*ναιετάω*, *I inhabit*). Compare *ναιετάρα*, § 243, D.

§ 337. **Dialects.**—In verbs of the Second Principal Conjugation *σκ* is affixed immediately to the Stem : *ἔ-φα-σκον* (Stem *φα*, *φημί*, *I say*),

στά-σκον (*ἔστην*, *I placed myself*), *ξκον* instead of *ξσ-σκον* (Stem *ξς*, *ειμί*, *I am*), *κέ-σκετο* (Stem *κει*, *κεῖμαι*, *I lie*), *τι-θε-σκον* (*τιθημι*, *I put*), *ρήγνυ-σκον* (*ρήγνυμι*, *I tear*). For the Stem *δλ*, as in other formations (*ωλεσα*, *δλέσω*), *ε* is the connecting vowel : *δλ-έ-σκετο*.

σκ is farther appended directly to the Weak Aorist-Stem : *έρητύσα-σκε* (*έρητώ*, *I pacify*), *μνησά-σκετο* (*μνάομαι*, *I remember*).

§ 338. **Dialects.**—Many Stems of the *Present* and *Strong Aorist* in poetry (seldom in Attic prose) have *θ* added without any particular modification of meaning. The Preterite is the most frequent of the Stems thus strengthened. The *θ* is connected with the Stems sometimes by *α*, sometimes by *ε*. The most important forms of this kind are :

<i>διώκω</i> ,	additional form	<i>διωκάθω</i> , <i>I pursue</i> .
<i>εἴκω</i> ,	"	<i>εικάθω</i> , <i>I yield</i> .
<i>ἀμύνω</i> ,	"	<i>ημύναθον</i> , <i>I warded off</i> .
<i>εἴργω</i> ,	"	<i>ἔργαθον</i> (<i>έέργαθον</i>), <i>I separated, shut off</i> .
<i>κίω</i> ,	"	<i>ἐκίαθον</i> , <i>I went</i> .
<i>ἀείρομαι</i> ,	"	<i>ἡερέθονται</i> , <i>they hover</i> .
<i>ἀγείρω</i> ,	"	<i>ἡγερέθοντο</i> , <i>they were assembled</i> .
<i>φθίνω</i> ,	"	<i>φθινύθω</i> .
<i>ζχω</i> ,	"	<i>σχεθέειν</i> , Aor. Inf., <i>to hold</i> .

III. DERIVATION.

CHAP. XIII.

§ 339. A word is either *simple*, i. e., sprung from a single Stem : $\lambda\circ\gamma\text{-}\varsigma$, *speech* (Stem $\lambda\circ\gamma$), $\gamma\rho\acute{\alpha}\phi\text{-}\omega$, *I write* (Stem $\gamma\rho\alpha\phi$), or *compound*, i. e., formed from two or more Stems : $\lambda\circ\gamma\circ\text{-}\gamma\rho\acute{\alpha}\phi\circ\varsigma$, *speech-writer*.

A) SIMPLE DERIVATION.

Simple words are either *primitive* (*Verbalia*), i. e., are formed directly from a *Verbal-Stem* (§ 245) : $\grave{\alpha}\rho\chi\text{-}\bar{\eta}$, *beginning*, from the Verbal-Stem $\grave{\alpha}\rho\chi$ ($\grave{\alpha}\rho\chi\omega$, *I begin*), or *derived* (*Denominativa*), i. e., formed from a *Nominal-Stem* (§ 100) : $\grave{\alpha}\rho\chi\alpha\text{-}\bar{\iota}\circ\varsigma$, *incipient, ancient*, from the Nominal-Stem $\grave{\alpha}\rho\chi\alpha$, Nom. $\grave{\alpha}\rho\chi\bar{\eta}$, *beginning*.

§ 340. *Nouns* are usually formed—whether from a Verbal or from a Nominal-Stem—by means of a termination. This termination, added to the Stem, is called a derivative-ending or *suffix*. Thus $\lambda\circ\gamma\circ\varsigma$ is formed by means of the suffix \circ from the Verbal-Stem $\lambda\circ\gamma$, $\grave{\alpha}\rho\chi\alpha\text{-}\bar{\iota}\circ\varsigma$ by means of the suffix $\bar{\iota}\circ$ from the Nominal-Stem $\grave{\alpha}\rho\chi\alpha$. The suffixes serve more clearly to define the idea of the noun, or to mark the different relations in which the general idea of the Stem is to be conceived : Verbal-Stem $\pi\circ\iota\circ\epsilon$ ($\pi\circ\bar{\omega}$, *I produce, compose*), $\pi\circ\iota\eta\text{-}\tau\bar{\eta}\text{-}\varsigma$, *compos-er*; $\pi\circ\iota\eta\text{-}\sigma\iota\text{-}\varsigma$, *composi-tion*; $\pi\circ\iota\eta\text{-}\mu\alpha(\tau)$, *composition, poem*; Verbal-Stem $\gamma\rho\alpha\phi$ ($\gamma\rho\acute{\alpha}\phi\omega$, *I write*), $\gamma\rho\acute{\alpha}\phi\text{-}\epsilon\bar{u}\text{-}\varsigma$, *writer*; $\gamma\rho\acute{\alpha}\phi\text{-}\bar{i}\text{-}\varsigma$, *writing instrument*; $\gamma\rho\acute{\alpha}\mu\text{-}\mu\alpha$, *writing*; $\gamma\rho\acute{\alpha}\mu\text{-}\mu\bar{\eta}$, *a line*; Nom.-Stem $\delta\circ\kappa\alpha$ ($\delta\circ\kappa\eta$, *right*), $\delta\circ\kappa\alpha\text{-}\bar{\iota}\circ\varsigma$, *right, just*; $\delta\circ\kappa\alpha\text{-}\sigma\bar{u}\eta$, *righteousness*; Nom.-Stem $\beta\circ\alpha\sigma\iota\lambda\epsilon\bar{\nu}$ ($\beta\circ\alpha\sigma\iota\lambda\epsilon\bar{\nu}\omega$, *king*), $\beta\circ\alpha\sigma\iota\lambda\epsilon\text{-}\bar{\iota}\bar{\alpha}$, *queen*; $\beta\circ\alpha\sigma\iota\lambda\epsilon\text{-}\bar{i}\bar{\alpha}$, *kingdom*; $\beta\circ\alpha\sigma\iota\lambda\kappa\circ\varsigma$, *kingly*.

Obs. 1.—Only few primitive nouns are formed without a suffix : $\phi\bar{u}\lambda\alpha\xi$, *guard*, Nominal and Verbal-Stem $\phi\bar{u}\lambda\alpha\kappa$ ($\phi\bar{u}\lambda\alpha\sigma\bar{\omega}$, Class 4, a, *I guard*); $\bar{o}\psi$, *voice*, Stem $\bar{o}\pi$, Verb.-Stem $\iota\pi$ ($\epsilon\bar{i}\pi\epsilon\bar{\nu}$).

Obs. 2.—The Consonant-Stems undergo the necessary changes before suffixes beginning with a consonant (§ 44, etc.): $\gamma\rho\alpha\phi$, $\gamma\rho\acute{a}\mu\text{-}\mu\alpha$, $\lambda\varepsilon\gamma$, $\lambda\varepsilon\xi\zeta$, *word*; $\delta\iota\kappa\alpha\delta$ ($\delta\iota\kappa\acute{a}\zeta\omega$), *Judge*. Vowel-Stems readily lengthen the vowel and sometimes insert σ before several suffixes, as in the Perf. Mid. (§ 288), and in the Weak Passive-Stem (§ 298): $\pi\oim\eta\text{-}\mu\alpha$ (compare $\pi\acute{e}\text{-}\pi\oim\eta\text{-}\mu\alpha$), $\sigma\epsilon\text{-}\sigma\text{-}\mu\acute{o}\zeta$, *shaking* (compare $\sigma\acute{e}\text{-}\sigma\epsilon\text{-}\sigma\text{-}\mu\alpha$).

Obs. 3.—In many primitive words the Stem undergoes a change in its vowel, which generally is like that of the Strong Perfect (§ 278): Stem $\lambda\ddot{a}\theta$, $\lambda\acute{y}\theta\text{-}\eta$, *forgetfulness*, compare $\lambda\acute{e}\text{-}\lambda\acute{y}\theta\text{-}a$; Stem $\pi\acute{e}\mu\pi$, $\pi\oim\pi\text{-}\acute{h}$, *escort*, compare $\pi\acute{e}\text{-}\pi\oim\phi\text{-}a$; Stem $\lambda\iota\pi$, $\lambda\oim\pi\acute{o}\zeta$, *remaining*, compare $\lambda\acute{e}\text{-}\lambda\oim\pi\text{-}a$. The most frequent vowel-change is that of ε to \circ : Stem $\pi\acute{e}\mu\pi$ ($\pi\acute{e}\mu\pi\omega$, *I escort*), $\pi\oim\pi\text{-}\acute{h}$, *escort*; Stem $\phi\lambda\varepsilon\gamma$ ($\phi\lambda\acute{e}\gamma\omega$, *I burn*), $\phi\lambda\acute{o}\xi$, *flame*; Stem $\tau\rho\acute{e}\pi$ ($\tau\rho\acute{e}\pi\omega$, *I turn*), $\tau\rho\acute{o}\pi\text{-}\circ\zeta$, *turning, manner*.

Obs. 4.—A general rule for the accent of nouns is that the Neuters are almost all barytone (§ 19): $\tau\dot{\alpha}\gamma\acute{e}\nu\text{-}\circ\zeta$, *the race*; $\delta\tilde{\omega}\text{-}po\text{-}\nu$, *gift*; $\lambda\varepsilon\acute{i}\phi\alpha\nu\text{-}\nu$, *remains*; $\pi\nu\acute{e}\nu\text{-}\mu\alpha$, *breath*.

§ 341. I. *The most important Suffixes for forming Substantives.*

A) Substantives denoting an *agent* are called *nomina agentis*. The person *acting* or occupied in and belonging to something is indicated by the following suffixes:

1. $\epsilon\nu$, Nom. $\epsilon\nu\text{-}\zeta$ (always oxytone), Masc. (§ 137).

Examples of Primitive words are:

- $\gamma\rho\alpha\phi\text{-}\epsilon\nu\text{-}\zeta$, *writ-ER*, Verb.-Stem $\gamma\rho\alpha\phi$, Pres. $\gamma\rho\acute{a}\phi\omega$ (Class 1).
 $\gamma\omega\text{-}\epsilon\nu\text{-}\zeta$, *begett-ER*, " $\gamma\varepsilon\nu$, " $\gamma\acute{y}\gamma\omega\mu\alpha$ (Class 8).
 $\kappa\omega\rho\text{-}\epsilon\nu\text{-}\zeta$, *barb-ER*, " $\kappa\varepsilon\rho$, " $\kappa\acute{e}\rho\omega$ (Class 4, d).

An example of the not very numerous Denominatives is:

- $\pi\omega\rho\theta\mu\text{-}\epsilon\nu\text{-}\zeta$, *ferry-MAN*, Nom.-Stem $\pi\omega\rho\theta\mu\circ$, Nom. $\pi\omega\rho\theta\mu\acute{o}\zeta$, *passage*.

Obs.—Several Masculines in $\epsilon\nu\text{-}\zeta$ have Feminines in $\epsilon\iota\alpha$ (proparoxytones): $\beta\alpha\sigma\iota\lambda\acute{e}\nu\zeta$, *king*; $\beta\alpha\sigma\iota\lambda\acute{e}\iota\alpha$, *queen*.

- | | | | |
|--|---|---|--|
| 2. $\tau\eta\rho$, Nom. $\tau\eta\rho$
$\tau\omega\rho$, " $\tau\omega\rho$
$\tau\alpha$, " $\tau\eta\text{-}\zeta$ | $\left. \begin{array}{l} \tau\epsilon\iota\rho\alpha \\ \tau\omega\iota\alpha \\ \tau\omega\iota\delta \\ \tau\iota\delta \end{array} \right\}$ Masc. | $\tau\epsilon\iota\rho\alpha$, Nom. $\tau\epsilon\iota\rho\alpha$
$\tau\omega\iota\alpha$, " $\tau\omega\iota\alpha$
$\tau\omega\iota\delta$, " $\tau\omega\iota\zeta$
$\tau\iota\delta$, " $\tau\iota\zeta$ | $\left. \begin{array}{l} \tau\epsilon\iota\rho\alpha \\ \tau\omega\iota\alpha \\ \tau\omega\iota\delta \\ \tau\iota\delta \end{array} \right\}$ Fem. |
|--|---|---|--|

Examples of Primitive nouns are :

- Stem and Nomin. *σωτήρ*, *deliver-ER*, Masc. } Verb.-Stem *σω* (*σώζω*)
 " " " *σώτειρα*, " Fem. } (*§ 298*).
 " *ρήτορ*, " *ρήτωρ*, *ora-TOR*, Verb.-Stem *ρε*, Fut. *έρω* (*§ 327, 13*).
 " *κριτά*, " *κριτής*, *judge*, " *κρι*, Pres. *κρίνω* (*§ 253, Obs.*).
 " *ποιητά*, " *ποιητής*, *poet* } " *ποιε*, Pres. *ποιέω* (Cl. 1).

- Stem and Nomin. *ποιήτρια*, *poetess* } " *ποιε*, Pres. *ποιέω* (Cl. 1).
 " *αὐλητά*, " *αὐλητής*, *flute-play-ER*, Masc. } Verbal-Stem *αὐλε*,
 " *αὐλητρίδ*, " *αὐλητρίς*, " Fem. } Pres. *αὐλέω* (Cl. 1).

Examples of Derived words are :

- Stem *πολίτα*, Nom. *πολίτης*, *citizen*, Nom.-Stem *πολι*, Nom. *πόλις*.
 " *οἰκετά*, " *οἰκέτης*, *domestic*, Masc. } Stem *οίκο*, Nom.
 " *οἰκετίδ*, " *οἰκέτις*, " Fem. } *οίκος*.

§ 342. B) Substantives expressing an *action* are called *nomina actionis*; the following suffixes are the most common for them :

1. *τι*, Nom. *τις*
τι, " *τις*, from *τις*, according to § 60, a [com-] pare Lat. *tio*] } Feminine,
σια, " *σια* } Barytones.

All nouns of this kind are Primitives, as :

- πίστις*, *faith*, Verb.-Stem *πιθ*, Pres. Mid. *πείθομαι* (Class 2).
μίμησις, *imitation*, " *μιμε*, Pres. (Dep.) *μιμέομαι* (Class 1).
σκέψις, *contemplation*, " *σκεπ*, " " *σκέπτομαι* (Class 3).
πρᾶξις, *action*, " *πρᾶγ*, Pres. Act. *πράσσω* (Class 4, a).
γένεσις, *origin*, " *γεν*(ε), Pres. Mid. *γίγνομαι* (*§ 327, 14*).
δοκιμασία, *examination*, " *δοκιμαδ*, Pres. *δοκιμάζω* (Class 4, b).

2. *μό*, Nom. *μός* (always oxytone), Masc.
σπασμός, *cramp*, Verb.-Stem *σπα*, Pres. *σπάω* (Class 1), *I draw*.
δεσμός, *bond*, " *δε*, " *δέω*, " " *I bind*.
δδνρμός, *wailing*, " *δδνρ*, " *δδνρομαι* (Class 4, d, *Obs.*).

Obs.—From verbs in *ενω* substantives in *ενā* are derived, which denote the action, and are all paroxytone : *παιδεύω*, *I educate*, *παιδεία*, *education*; *βασιλεύω*, *I am king*, *βασιλεία*, *king's rule*. Compare § 341, 1, *Obs.*

§ 343. C) The *result* of an action is indicated by :

1. *ματ*, Nom. *μα*, Neuter (accent, § 340, *Obs. 4*).

πρᾶγ-μα[τ], the *thing done*, Verb.-Stem *πρᾶγ*, Pres. *πράσσω* (Class 4, a)
(almost the same as *τὸ πεπραγμένον*, Lat. *factum*).

φῆ-μα[τ], *word*, Verb.-Stem *φε*, Fut. *ἔρω* (§ 327, 18) (compare *τὸ εἰρημένον*, Lat. *dictum*).

τμῆ-μα[τ], *cut*, Verb.-Stem *τεμ*, Pres. *τέμνω* (§ 321, 10) (compare *τὸ τετμημένον*, *the piece cut off*).

2. *ες*, Nom. *ος*, Neuter (accent, § 340, *Obs. 4*). [27].

Stem *λαχ-ες*, Nom. *λάχος*, *lot*, Verb.-Stem *λαχ*, Pres. *λαγχάνω* (§ 322,

“ *ἐθ-ες*, “ *ἐθος*, *custom*, “ *ἐθ*, Perf. *εἴωθα* (§ 275).

“ *τεκ-ες*, “ *τέκος*, *child*, “ *τεκ*, Pres. *τίκτω* (Class 3).

Obs.—The same suffix in derived words denotes a quality:

βάρος, *weight*, Adjective-Stem *βαρν*, Nom. *βαρύς*.

βάθος, *depth*, “ *βαθν*, “ *βαθύς*.

μῆκος, *length*, “ *μακρο*, “ *μακρός*.

§ 344. D) The *instrument* or means for an action is expressed by :

τρο, Nom. *τρον* [Lat. *tru-m*] (accent, § 340, *Obs. 4*).

ἄρο-τρον, *plow*, Verb.-Stem *ἀρο*, Pres. *ἀρόω* (Cl. 1) [*ara-tru-m*].

λύ-τρον, *redemption money*, “ *λυ*, “ *λύω* (Class 1).

διδακ-τρον, *a teacher's fee*, “ *διδαχ*, “ *διδάσκω* (§ 324, 28).

Obs.—The meaning of the kindred feminine suffix *τρα* is less fixed:

ξύ-στρα (*ξύω*, *I scrape*), *scraper*, *instrument for rubbing*; *όρχή-στρα* (*όρχέομαι*, *I dance*), *dancing place*; *παλαί-στρα* (*παλαίω*, *I wrestle*), *wrestling school*.

§ 345. E) *Place* is indicated by :

1. *τηριο*, Nom. *τηριον*, Neuter proparoxytone.

άκροα-τήριον, *audi-toriu-m*, Verb.-Stem *άκροα*, Pres. *άκροάομαι* (Cl. 1).

δικασ-τήριον, *judgment hall*, “ *δικαδ*, “ *δικάζω* (Cl. 4, b).

2. *ειο*, Nom. *ειον*, Neuter properispome.

λογ-εῖον, *speaking place*, from the Nom.-Stem *λογο*, Nom. *λόγος*.

κουρ-εῖον, *barber's shop*, “ “ *κουρεν*, “ *κουρεύς*.

Μονσ-εῖον, *seat of the Muses*, “ “ *Μονσα*, “ *Μοῦσα*.

3. *ων*, Nom. *ων*, Masc. oxytone,

denotes a place where any thing is in abundance: *ἀμπελών*, *vineyard*; *ἀνδρών*, *men's room*; *οινών*, *wine vault*.

§ 346. F) Substantives of *quality* are derived from Adjective-Stems by means of the following suffixes :

1. *τητ*, Nom. *της*, Fem. [Lat. *tat*, *tut*, Nom. *tás*, *tús*].

Stem *παχυ-τητ*, Nom. *παχύτης*, thickness, Adj.-Stem *παχυ*, Nom.

παχύς.

" *νεο-τητ*, " *νεότης*, youth, " *νεο-*, Nom. *νέος*.

" *ισο-τητ*, " *ισότης*, equality, " *ισο*, " *ισος*.

2. *συνα*, Nom. *σύνη*, Fem. paroxytone.

δικαιο-σύνη, justice, Adj.-Stem *δικαιο*, Nom. *δίκαιος*.

σωφρο-σύνη, soberness, " *σωφρον*, " *σώφρων*.

3. *ια*, Nom. *ια*, Fem. paroxytone.

σοφ-ια, wisdom, Adj.-Stem *σοφο*, Nom. *σοφός*.

εὐδαιμον-ια, bliss, " *εὐδαιμον*, " *εὐδαιμων*.

The suffix *ια*, with the vowel *ε* of the Adjective-Stems in *-ες*, Nom. *-ης*, becomes *ια*; and when the final *ο* of an Adjective-Stem is preceded by another *ο*, it becomes *οια*, *οια* (proparoxytone):

ἀλήθε-ια, truth, Adj.-Stem *ἀληθε*[*ς*], Nom. *ἀληθής* (§ 165).

εὔνο-ια, benevolence, " *εὔνοο*, " *εὔνους*.

4. *ες*, Nom. *ος*, Neuter, § 343, 2.

§ 347. G) *Diminutives* are formed from Nominal-Stems by the suffixes :

1. *ιο*, Nom. *ιον*, Neuter.

παιδ-ιον, little boy, Nom.-Stem *παιδ*, Nom. *παις*.

κηπ-ιον, little garden, " *κηπο*, " *κηπος*.

Obs.—Other forms of *ιο* are *ιδιο* (Nom. *ιδιον*), *αριο* (Nom. *αριον*),

υδριο (Nom. *υδριον*), *υλλιο* (Nom. *υλλιον*): *οικιδιον*, a little

house (*οικος*); *παιδάριον*, a little boy (*παις*); *μελύδριον*, a little

song (*μέλος*); *ειδύλλιον*, a little picture (*ειδος*).

2. Masc. *ισκο*, Fem. *ισκα*, Nom. *ισκος*, *ισκη*, paroxytone.

νεαν-ισκος, adolescentulus, Nom.-Stem *νεανια*, Nom. *νεανίας*.

παιδ-ισκη, girl, " *παιδ*, " *παις*.

στεφαν-ισκος, a little garland, " *στεφανο*, " *στέφανος*.

§ 348. H) *Patronymics* or substantives which denote descent from a father (or ancestor)—more rarely the descent from a mother—are most frequently formed by the suffix *δα* (Nom. *δης*) for the Masculine, and only *δ* (Nom.

-*ς*) for the Feminine. The Masculines are paroxytone, the Feminines oxytone. This suffix is added to Stems in *a* without any connecting vowel :

Masc. Βορεά-δη-*ς*, Fem. Βορεα-*ς*, Nom.-Stem Βορεα, Nom. Βορέα-*ς*.
 “ Αἰνειά-δη-*ς*, “ Αἰνεια, “ Αἰνειά-*ς*.

The same is affixed to *Consonant-Stems* by means of the vowel *i* :

Masc. Κεκροπ-ί-δη-*ς*, Fem. Κεκροπ-ί-*ς*, Nom.-Stem Κεκροπ, Nom. Κέ-κροψ.

Stems in *εν* and *ο* of the Second Principal Declension also adopt the connecting vowel *i*, before which the *v* of *εν* is dropped :

Πηλε-ί-δη-*ς*, from the Nom.-Stem Πηλεν, Nom. Πηλεύ-*ς*. Homeric additional form Πηληϊάδη-*ς* (compare § 161, D.).

Λητο-ί-δη-*ς*, from the Nom.-Stem Λητο, Nom. Λητώ, *son of Leto*.

The Stems of the O-Declension substitute *i* for *o*:

Masc. Τανταλ-ί-δη-*ς*, Fem. Τανταλ-ί-*ς*, Nom.-Stem Τανταλο, Nom. Τάν-ταλο-*ς*.

“ Κρον-ί-δη-*ς*, “ Κρονο, Nom. Κρόνο-*ς*.

Only those in *ιο* (Nom. *ιο-ς*) change these letters to *ια*:

Masc. Θεστιά-δη-*ς*, Fem. Θεστιά-*ς*, Nom.-Stem Θεστιο, Nom. Θέστιο-*ς*.
 “ Μενοιτιά-δη-*ς*, “ Μενοιτιο, Nom. Μενοί-τιο-*ς*.

Obs.—A more rare suffix for Patronymics is *ιον* or *ιων*, Nom. *ιων*: *Κρονίων*, *son of Κρόνος*. The Poets take many liberties with regard to the metre.

§ 349. I) *Gentile names*, or substantives describing persons as natives of certain towns or countries, have the suffixes :

1. *εν*, Nom. *ενς* (compare § 341), oxytone.
 Μεγαρ-εύ-*ς*, Nom.-Stem Μεγαρο, Nom. τὰ Μέγαρα.

Ἐρετρι-εύ-*ς*, “ Ερετριο, “ Ἐρέτρια.

2. *τα*, Nom. *τη-ς*, paroxytone.
 Τεγεά-τη-*ς* (*Τεγέα*), Αἴγινή-τη-*ς* (*Αἴγινη*), Ἡπειρώ-τη-*ς* (*Ἡπειρος*), Σικελίώ-τη-*ς* (*Σικελία*).

Obs.—The feminine *gentile names* end in *δ* (Nom. -*ς*): Μεγαρίδ,
Nom. Μεγαρίς; Τεγεατίδ, Nom. Τεγεατίς; Σικελιώτιδ, Nom. Σικελιώτις.

§ 350. II. *The most important Suffixes for forming Adjectives.*

1. *ιο*, Nom. *ιο-ς* (proparoxytone),

expresses the most general relation to the idea of the *substantive* from which the adjective is formed: οὐράν-ιο-ς, *heaven-ly* (*οὐρανός*); ἐσπέρ-ιο-ς, *belonging to evening* (*ἐσπέρα*). The *ι* sometimes combines with the final vowels of Vowel-Stems to diphthongs, which then frequently receive the circumflex: ἀγορα-ῖο-ς, *forensis* (*ἀγορά*); αἰδο-ῖο-ς, *modest*, from the Stem *αἰδο-* (Nom. *αἰδώς*); but δίκα-ιο-ς, *just*, from the Stem *δίκα* (Nom. *δίκη*, *justice*); so also, after rejecting the *ς*, we have from the Stem θερε-ς (*τὸς θέρος*, *summer*), θέρε-ιο-ς, *summer-like*. By the suffix *ιο*, adjectives are also formed from *Adjective-Stems*: ἐλευθέρ-ιο-ς, *liber-alis* (*ἐλεύθερος*, *liber*), and *gentile adjectives* (§ 349) from names of places, which, however, are also used substantively: Μιλήσιο-ς (for Μιλητ-ιο-ς, from Μίλητος, according to § 60), Ἀθηνα-ῖο-ς (*Ἀθῆναι*).

§ 351. 2. *κο*, Nom. *κό-ς* (always oxytone),

is mostly affixed to the Stem by the connecting vowel *ι*, and, in words derived from Verbal-Stems, denotes *fitness*: ἀρχ-ι-κό-ς, *suited for governing*; γραφικός, *suited for writing or painting (picturesque)*. Many Verbal-Stems insert the syllable *τι* before the suffix *κο* (§ 342): αἰσθη-τι-κό-ς, *capable of perceiving*; πρα-κτι-κό-ς, *suited for acting*. From Nominal-Stems the suffix *κο*, Nom. *κο-ς*, forms adjectives denoting what is *peculiar*, belonging or referable to the thing expressed by the noun: βασιλικός, *kingly*; φυσικός, *natural*; πολεμικός, *warlike*.

Obs.—By means of this suffix are formed the names of many arts and sciences, the Feminine being used substantively, originally with the addition of τέχνη, *art, science*; ἡ μουσι-ι-κή, *music*; ἡ

γραμματ-ι-κή, from *τὰ γράμματα*, *litteræ, grammar, the art of writing*; *ἡ τακτ-ι-κή*, *tactics*. The corresponding Masculine denotes one who is experienced in such art or science: *ὁ μουσικός*, *musician*; *ὁ γραμματικός*, *grammarian*; *ὁ τακτικός*, *tactician*.

§ 352. 3. ι ν ο, Nom. *ινο-*ς, proparoxytone, and

4. ε ο, Nom. *εο-*ς [Lat. *eu-s*], proparoxytone (*οὐς* peri-spome, § 183), denote the *material* of which any thing consists: *λίθινος*, *of stone* (*λίθος*); *ξύλινος*, *wood-en* (*ξύλον*); *χρυστινος*, *gold-en* [*aur-eu-s*] (*χρυσός*).

Obs.—*ινο-* Nom. *ινός*, oxytone, forms adjectives of time: *χθεσινός*, *yesterday's*, from *χθές*, *yesterday*; *ἰαπινός*, *vernus*; with enlarged suffix: *νικτερινός*, *nocturnal*.

5. ε ν τ, Nom. Masc. *ει-*ς, Fem. *εσσα*, Neut. *εν*, denotes *abundance*: *χαριτινός*, *grace-ful* (*χάρις*); *ὑλιτινός*, *wood-y* (*ὑλή*); *ἡμαθινός*, *sand-y* (*ἄμμαθος*). Compare Lat. *osu-s*: *gratiosus*, *silvösus*, *arenosus*.

6. μ ο ν, Nom. Masc. *μων*, Neut. *μον*, denotes the *bent* or *inclination* to something: *μνήμων*, *mindful*; *τλήμων*, *patient*; *ἐπιλήμων*, *forgetful*.

Obs.—Adjective suffixes of less defined meanings are:

νο, Nom. *νο-*ς, oxytone, mostly passive: *δεινός*, *terrible*; *σεμνός* (*σέβομαι*), *venerable*.

λο, " *λο-*ς, mostly oxytone and active: *δειλός*, *fearful*; *ἀπατηλός*, *deceitful*.

μο, " *μο-*ς, proparoxytone, partly active: *μάχιμος*, *warlike*; and partly passive: *ἀοιδιμός*, *capable of being sung*; akin to it is

σιμο, " *σιμο-*ς, proparoxytone: *χρήσιμος*, *useful*; *φύξιμος*, *capable of being fled from, avoidable*.

ες, " *ης*, Neut. *ες*: *ψευδής*, *false*, almost exclusively in compound words (§ 355).

§ 353. III. *Derived Verbs*

are formed in various ways from *Nominal-Stems*. The most important endings of derived verbs, differing little from one another in meaning, are the following, arranged according to their forms of the Present:

1. <i>o</i> -ω :	<i>μισθό-ω</i> , <i>I hire</i>	(<i>μισθός</i> , <i>hire</i>).
	<i>χρυσό-ω</i> , <i>I gild</i>	(<i>χρυσός</i> , <i>gold</i>).
	<i>ζημιό-ω</i> , <i>I punish</i>	(<i>ζημία</i> , <i>punishment</i>).
2. <i>a</i> -ω :	<i>τιμά-ω</i> , <i>I honor</i>	(<i>τιμή</i> , <i>honor</i>).
	<i>αιτιά-ομαι</i> , <i>I blame</i>	(<i>αιτία</i> , <i>blame</i>).
	<i>γοά-ω</i> , <i>I wail</i>	(<i>γόος</i> , <i>wailing</i>).
3. <i>e</i> -ω :	<i>ἀριθμέ-ω</i> , <i>I number</i>	(<i>ἀριθμός</i> , <i>number</i>).
	<i>εὐτυχέ-ω</i> , <i>I am fortunate</i>	(<i>εὐτυχής</i> , <i>fortunate</i>).
	<i>ἰστορέ-ω</i> , <i>I search</i>	(<i>ἱστωρ</i> , <i>searcher</i>).
4. <i>eu</i> -ω :	<i>βασιλεύ-ω</i> , <i>I am king</i>	(<i>βασιλεύς</i> , <i>king</i>).
	<i>βουλεύ-ω</i> , <i>I advise</i>	(<i>βούλη</i> , <i>advice</i>).
5. <i>i</i> ζ-ω :	<i>ἐλπίζ-ω</i> , <i>I hope</i>	(<i>ἐλπίς</i> , <i>hope</i>).
	<i>ἐλληνίζ-ω</i> , <i>I speak Greek</i>	(" <i>Ἐλλην</i>).
	<i>φιλιππίζ-ω</i> , <i>I am inclined to Philip</i>	{ (<i>Φιλιππός</i>).
6. <i>a</i> ζ-ω :	<i>δικάζ-ω</i> , <i>I judge</i>	(<i>δίκη</i> , <i>justice</i>).
	<i>ἔργαζ-ομαι</i> , <i>I work</i>	(<i>ἔργον</i> , <i>work</i>).
	<i>βιάζ-ομαι</i> , <i>I use violence</i>	(<i>βία</i> , <i>violence</i>).
7. <i>ai</i> ν-ω :	<i>σημαίν-ω</i> , <i>I sign</i>	(<i>σῆμα</i> , <i>sign</i>).
	<i>λευκάίν-ω</i> , <i>I whiten</i>	(<i>λευκός</i> , <i>white</i>).
	<i>χαλεπαίν-ω</i> , <i>I am indignant</i>	(<i>χαλεπός</i> , <i>severe, indignant</i>).
8. <i>vv</i> -ω :	<i>ἡδύν-ω</i> , <i>I sweeten</i>	(<i>ἡδύς</i> , <i>sweet</i>).
	<i>λαμπρόν-ω</i> , <i>I brighten</i>	(<i>λαμπρός</i> , <i>bright</i>).

Obs. 1.—From a few Nominal-Stems verbs are derived with different endings and with different meanings; thus from *δονλο*, Nom. *δοῦλος*, *slave*: *δονλό-ω*, *I enslave*, *δονλεύ-ω*, *I am a slave*; from *πολεμο*, Nom. *πόλεμος*, *war*, *πολεμέ-ω* and *πολεμίζ-ω*, *I make war*, *πολεμό-ω*, *I make hostile*.

Obs. 2.—A desiderative meaning belongs to verbs in *σειω*, as well as to several in *ao* and *iaω*: *γελασειω*, *I am inclined to laugh*; *δρασειω*, *I desire to do*; *φονάω*, *I want to murder*; *κλαυσιάω*, *I want to weep*. The verbs of the last two terminations frequently indicate a bodily weakness or illness: *ώχριάω*, *I am pale*; *όφθαλμιάω*, *I suffer in the eyes*.

IV. Adverbs.

§ 353, b. On the Adverbs formed from *Adjectives*, compare §§ 201–204.

From *Verbal* and *Substantive-Stems* adverbs are formed by the suffixes:

δόν, oxytone : ἀνα-φαν-δόν, *openly*; ἀγελη-δόν, *gregatim*.

δην (*αδην*), paroxytone : κρύβ-δην, *clam*; συλλήβ-δην, *collectively, briefly* (Stem *λαβ*); σπορ-άδην, *scatteredly* (Stem *σπέρ*), *σπείρω, I sow*.

τι, oxytone : ὀνομασ-τι, *by name* (*όνομάζω*); ἐλληνισ-τι, *græce* (*ἐλληνίζω*).

B) COMPOSITION.

§ 354. I. Form of Composition.

A noun, standing first in a compound, appears in the form of its Stem : ἀστυ-γείτων, *neighbor to the city*; χοροδιδάσκαλος, *teacher of the chorus*; σακές-παλος, *shaker of the shield* (*τὸ σάκος*).

Consonant-Stems are usually united to the second part by the connecting-vowel *o* : ἀνδριαντ-ο-ποιός (*ό ἀνδριάς*), *maker of statues, statuary*; πατρ-ο-κτόνος, *murderer of a father*. This *o*, farther, is frequently inserted after weak vowels : φυσι-ο-λόγος, *acquainted with nature*; ιχθυ-ο-φάγος, *fish-eating*; and regularly stands in place of *a* in the Stem : ἡμερο-δρόμος, *a runner by day*; χωρο-γράφος, *describer of a country*. The *o* is dropped before vowels : χορ-ηγός, *leader of the chorus*; πατρ-άδελφος, *a father's brother*; it remains, however, where the word originally began with digamma (§ 34, D.): Hom. δημιοεργός, Att. δημιουργός, *artisan*.

Obs.—Exceptions to these rules are frequent. Thus Stems in *σ* often appear in an abbreviated form in compounds : ξιφο-κτόνος, *killing with the sword* (Stem *ξιφες*); τειχο-μαχία, *a contest at the wall* (Stem *τειχες*); the final vowel of A-Stems is sometimes preserved as *ā* or *η* : ἀρετā-λόγος, *a speaker about virtue*; χοη-φόρος, *bearer of funeral offerings*. A case-form seldom occurs instead of the Stem-form : νεώς-οικος, *shed for ships*; ὁρεστι-βάτης, *wandering on the hills*.

§ 355. The ending of a word is often somewhat altered in composition, especially when the compound word is an adjective : τιμή, φιλό-τιμος, *ambitious*; πρᾶγμα, πολυ-πράγμων, *much occupied*. The ending *ης* Masculine and

Feminine, ες Neuter, deserves special notice; this ending occurs:

a) in many adjectives formed directly from Verbal-Stems: ἀ-βλαβής, uninjured (*βλαβ*, Pres. *βλάπτω*); αὐτάρκης, self-sufficient (*αύτός* and *άρκεω*).

b) in adjectives, whose second part comes from a substantive in ες (Nom. ος): δεκα-ετής, ten years old (*ετος*); κακο-ήθης, of a bad nature (*ήθος*).

Obs.—Observe also the compound adverbs in ει or ι, oxytone: αὐτο-χειρ-ι, with one's own hand; ἀ-μισθ-ι, without pay; παν-δημ-ι, with the whole people.

§ 356. A verb—without changing its nature—can only be compounded with a preposition. The looseness of the connection in such compounds is the reason for the position of the Augment mentioned in § 238: ἀποβάλλω, *I throw away*; ἀπέβαλον, *I threw away*. For the same reason, prepositions are frequently separated from their verbs in the poets and in Herodotus, and in some cases even in Attic prose (compare § 446). This separation is called *tmesis*.

When any other word is to be compounded with a Verbal-Stem, a noun is first formed of the two, e. g., from λίθο-ς and Stem βαλ, λιθο-βόλο-ς, *throwing stones*, and thence λιθοβολέ-ω, *I throw stones*; so likewise from ναῦ-ς and μάχομαι comes first ναυ-μάχο-ς, *fighting at sea*, and thence ναυμαχέω; from εὖ and Stem ἐργ, εὐεργέτης, *bene-factor*, εὐεργετέω, *I do good*.

§ 357. A substantive of an abstract meaning can only be compounded with a preposition without changing its termination: πρό and βουλή make προβούλη, *previous consultation*. In every other compound the abstract substantive must take a derivative ending: λίθος and βολή make λιθοβολία, *throwing stones*; ναῦς and μάχη, ναυμαχία, *sea-fight*; εὖ and πρᾶξις, εὐπρᾶξία, *well-being*.

§ 358. Compounds having the first part formed directly

from a Verbal-Stem are rarely met with except in the poets. They are formed in two ways, viz. :

1. the Verbal or the Present-Stem is joined directly to Stems beginning with a vowel, and to those beginning with a consonant by means of the connecting-vowels ε, ι, or ο : δακ-έ-θυμο-ς (Pres. δάκνω, Class 5), *heart-gnawing*; πειθ-αρχο-ς, *obedient to order* (πείθομαι and ἀρχή); ἀρχ-ιτέκτων, *master-builder*; μισ-ό-γυνο-ς, *hater of women* (μισέω).

2. A form strengthened by σ, and resembling the Weak Aorist-Stem, is joined in the same way to the second part of the word : λύσ-ι-πονο-ς, *freeing from trouble*; πλήξ-ιππο-ς (πλήσσω, Class 4, a), *whipping horses*; στρεψί-δικο-ς (στρέφω, Class 1), *perverter of right*.

§ 359. II. *Meaning of Compounds.*

In regard to their meaning, compound Adjectives and Substantives are divided into *three* principal classes :

1. *Determinative* compounds. In them the second word is the principal, which, without in any way altering its meaning, is merely defined by the first. These compounds may be paraphrased by changing the first part either into an Adjective or an Adverb : ἀκρό-πολις, *high town, castle*, i. e., ἄκρα πόλις (Hom. πόλις ἄκρη); μεσ-ημβρία, *midday*, i. e., μέση ἡμέρα; ψευδο-κῆρυξ, i. e., ψευδῆς κῆρυξ, *false herald*; ὁμό-δουλος, *fellow-slave*, i. e., ὁμοῦ δουλεύων; μεγαλοπρεπής, *grand, properly, appearing as great*; ὀψί-γονος, *late born*, i. e., ὀψὲ γενόμενος. This class is the least numerous.

2. *Attributive* compounds. In them the second word is indeed also defined by the first, yet so that the latter alters its meaning, and, together with the first, forms a new idea, which is attributed as a quality to another word. These compounds can generally be paraphrased by employing the Participle of ἔχω, or a verb akin to it in meaning, and adding to this the second word as an object, the first be-

coming an attribute to the object: *μακρό-χειρ*, *longi-manus*, *long-handed*, i. e., *μακρὰς χεῖρας ἔχων* (not the long hand itself); *ἀργυρό-τοξο-ς*, *provided with a silver bow*, i. e., *ἀργυροῦν τόξον φέρων*; *όμο-τροπο-ς*, *of the same kind*, i. e., *όμοιον τρόπον ἔχων*; *γλαυκ-ῶπι-ς*, *bright-eyed*, i. e., *γλαυκοὺς ὀφθαλμοὺς ἔχουσα*; *πικρό-γαμο-ς*, *having a bitter wedding*; *κουφό-νους-ς*, *frivolous, trifling*; *σώ-φρων*, *of sound sense, sober*; *δεκα-ετής*, *ten years old*, i. e., *having or lasting ten years*; *αὐτό-χειρ*, *making use of one's own hands*.

Obs.—To these belong the numerous adjectives in *-ωδης* and *οειδης*: *γυναικώδης* = *γυναικο-είδης* (*εἶδος*), *womanlike, womanish*.

3. *Objective* compounds, or those of dependency. In them, either the first word is grammatically governed by the second or the second by the first, so that in the paraphrase one of the two must be put in an oblique case: *ἡνί-οχο-ς* = *τὰ ἡνία ἔχων*, *guiding the reins, driver*; *λογο-γράφο-ς*, *speech-writer*, i. e., *λόγους γράφων*; *ἀξιό-λογο-ς*, *worth speaking*, i. e., *λόγου ἄξιος*; *φιλό-μουσο-ς*, *loving the Muses*, i. e., *φιλῶν τὰς Μούσας*; *δεισι-δαίμων*, *fearing the gods*, i. e., *δειδιῶς τοὺς δαίμονας*; *χειροποίητος*, *made by hand*, i. e., *χερσὶ ποιητός*; *θεοβλαβής*, *injured by God*, i. e., *ὑπὸ θεοῦ βεβλαμμένος*; *οἰκογενής*, *born in the house*, i. e., *ἐν οἴκῳ γενόμενος*.

Obs. 1.—Prepositions may be joined with substantives in any of the three principal classes—(1) *Determinative*: *ἀμφι-θέατρον*, *a round theatre*, i. e., a theatre extending itself round in a circle; *ἀπελεύθερος*, *one who has been freed by another, not by himself*, i. e., *a freedman* (ὁ ἀπό τινος ἐλεύθερος ὁν); (2) *Attributive*: *ἐν-θεος*, i. e., *ἐν ἑαυτῷ θεὸν ἔχων*, *carrying a god in himself, god-inspired*; *ἀμφικίων*, *viz., νεώς*, i. e., *κίονας ἀμφ' ἑαυτὸν ἔχων*, *a temple encompassed around with pillars*; (3) *Objective*: *ἐγχώριος*, i. e., *ἐν τῇ χώρᾳ ὁν*, *at home*; *ἐφίππιος*, i. e., *ἐφ' ἵππῳ ὁν*, *being on a horse, belonging to a horse*.

Obs. 2.—Against the general rule (§ 85), according to which compound words draw back the accent as far as possible from the end, those compounds in *-ο-ς* in the Nominative, whose second part comes directly from a Verbal-Stem (§ 356), usually *accent*

this Stem if it has an *active* meaning. They are paroxytone when the last syllable but one is short, oxytone when it is long : λογο-γράφο-ς, *speech-writer*; μητρ-ο-κτόνος, *mother-murderer*; παιδ-αγωγό-ς, *boy-leader*; μελο-ποιός, *composer of songs*. When the meaning is *passive*, the second word remains unaccented : αὐτό-γραφο-ς, *written by one's self*; μητρ-ό-κτονο-ς, *murdered by the mother*; δυσ-αγωγος, *hard to guide*.

§ 360. The prefix ἀ ν [compare ἀνευ, *without*, Lat. *in-*, Engl. *un-*], before consonants ἀ [compare Lat. *i-* in *i-gnarus*], called *alpha privative* on account of its meaning, is found in a very large number of compounds, which belong to the *determinative* class if the second part has arisen from a verb or an adjective, but chiefly to the *attributive* if from a substantive : ἀ-γραφος, *unwritten*, *i. e.*, οὐ γεγραμμένος; ἀν-ελεύθερος, *unfree*, *i. e.*, οὐκ ἐλεύθερος; ἀν-αιδής, *shameless*, *i. e.*, αἰδῶ οὐκ ἔχων; ἀπαι-ς, *childless*, *i. e.*, παῖδας οὐκ ἔχων. Determinatives with ἀ ν (*ἀ*) from substantives are rare and poetic : μήτηρ ἀμήτωρ, *an unmotherly mother*, *i. e.*, μήτηρ οὐ μήτηρ οὖσα.

Obs.—Words originally beginning with digamma (§ 34, D.) have ἀ, not ἀν : ἀ-έκων, contracted ἄκων, *unwilling*; ἀ-εικ-ής, contracted αἰκ-ής, *reproachful* (Stem εἰκ, ζοικα); ἀ-εργό-ς, contracted ἄργό-ς, *inactive* (ἔργο-ν, *work*).

The prefix δ ν σ corresponds to the English *mis*, and, as the opposite to εῦ, denotes something unfortunate, awkward, difficult : δυσάρεστος (§ 324, 10), *displeased*; δύσβουλος, *ill advised*, *i. e.*, κακὰς βουλὰς ἔχων (attributive); δυσάλωτος, *hard to capture* (§ 324, 17). Here, too, determinative compounds from substantives are rare : Hom. Δύςπαρις, *unfortunate Paris*.

PART SECOND.

S Y N T A X.

Preliminary Remarks.

§ 361. 1. Syntax (*σύνταξις*, arrangement) teaches the use of the forms discussed in the first part of the grammar, and the way in which words are arranged into sentences, and sentences are combined together.

2. A sentence is either simple or compound. Every sentence is simple in which the necessary parts of a sentence occur only once.

3. The necessary parts of a sentence are :

a) the *Subject*, *i. e.*, the person or thing about which something is stated ;

b) the *Predicate*, *i. e.*, that which is stated.

Obs. 1.—Every form of the finite verb (§ 225, 4) contains a complete sentence in itself, in which the personal ending contains the Subject and the Verbal-Stem the Predicate : *φημί*, *I say*; *ἔφαμεν*, *we said*.

Obs. 2.—In many cases the Subject remains *undefined* : *φασί*, *they say*, *people say*; or it is not defined, because readily understood by the Greeks : *ὕει*, *he rains*, *i. e.*, *Zeus*, for he alone can cause rain; *ἔσάλπιγξε*, *he blew the trumpet*, *i. e.*, *the trumpeter*, for it is his business. The Subject of the impersonal verbs *δεῖ*, *χρή*, *it is necessary*, is also undefined.

4. The *Predicate* is either *Verbal* or *Nominal*; it is *Verbal* when expressed in the form of a *finite verb*: *Κῦρος ἐβασίλευσε*, *Cyrus ruled*; it is *Nominal* when expressed in the form of a *noun* (substantive or adjective): *Κῦρος βασιλεὺς ἦν*, *Cyrus was king*.

5. The *Predicate* must agree with the *Subject*, *viz.*, the *Verbal Predicate* in number, the *Nominal* in number and case, and, when it is an adjective, in gender also : *οἱ πολέ-*

μιοι ἐνίκησαν, the enemies conquered ; ἡ μάχη μεγάλη ἦν,
the battle was great.

Exceptions, §§ 362–366.

6. In many cases this agreement alone is sufficient to express the *relation* of a Nominal Predicate to the Subject : *ὁ μέγας ὅλβος οὐ μόνιμος, great prosperity is not lasting ; Λέριοι κακοί, the Lerians (inhabitants of the island of Leros) are bad.* But mostly the Nominal Predicate is more clearly connected with its Subject by the verb *to be* (substantive verb) : *ὁ μέγας ὅλβος οὐ μόνιμός ἐστιν, Λέριοι κακοί εἰσιν.* This verb, thus used, is called the *Copula*.

7. The intransitive and passive verbs, which denote *to become, be made, appear, be named, designated, chosen*, and the like, in order to produce a complete sentence, often require a Nominal Predicate along with the Verbal one. In this case also the Nominal Predicate must agree with the Subject : *Κῦρος ἐγένετο βασιλεὺς, Cyrus became king, Cyrus rex factus est.* Compare § 392.

8. The Greek language expresses many definitions of time, order, and kind, less frequently of place, by *adjectives*, which are expressed in English by adverbs or prepositions with substantives. These adjectives, which must agree with the Subject, are to be considered as *supplementary Predicates* : *τριταῖοι ἀπῆλθον, they went away on the third day ; Δακεδαιμόνιοι ὕστεροι ἀφίκοντο, the Lacedæmonians arrived later, posteriores advenerunt ; ὅρκιός σοι λέγω, I tell you on oath.*

On the similar use of the participle as a supplementary Predicate, see § 589, etc.

9. A simple sentence is enlarged by an *Object* being added to the verb. The Object is that to which the action of the verb extends : *οἱ Ἀθηναῖοι ἀπέκτειναν τὸν Σωκράτην, the Athenians killed Socrates.*

On the different kinds of Objects and the manner in which they are indicated, see §§ 395–402.

10. The Active verbs, which correspond in meaning to the Intransitive and Passive ones mentioned in 7, i. e., the verbs which denote *to make, name, designate, choose*, and the like, frequently also require a *Nominal Predicate*. But, as this belongs to the Object, it must agree with it: *οἱ Πέρσαι τὸν Κῦρον ἐλοντο βασιλέα*, *the Persians chose Cyrus king* [*Persæ Cyrum regem elegerunt*]. Compare § 404. This kind of Predicate is called a *Dependent Predicate*. As the Dependent Predicate here appears in the Accusative, so it may in other cases appear in the Genitive or Dative. Compare § 438; *Obs.* § 589, etc.

11. Another enlargement of the sentence is the *Attribute*, i. e., any nominal definition added to a substantive as essentially belonging to it and forming with it one idea: *καλὸς ἵππος*, *a fine horse*; *ὁ παρὸν καιρός*, *the present time* (the present).

Obs.—The Greek language in many cases adds an Attribute to the designation of a person, expressive of a generic idea: Hom. *ἥρωες Δαναοί*, *ye heroes Danai* (*ye warring Danai*); *ἄνδρες δικασταὶ*, *ye judges, judices*.

12. Different from the Attribute is the *Apposition*. Apposition is such a subordinate definition added to a substantive as does not exactly form *one* idea with it, but is superadded rather for describing or illustrating it, and hence might generally be expressed in the form of a descriptive clause: *Παρύσατις, ἡ τοῦ Κύρου μήτηρ, τοῦτον μᾶλλον ἐφίλει ἢ τὸν Ἀρταξέρξην*, *Parysatis, the mother of Cyrus*—who was Cyrus's mother—*loved him more than Artaxerxes*; *ἐντεῦθεν Κῦρος ἐξελαύνει διὰ Φρυγίας εἰς Κολοσσούς, πόλιν οἰκουμένην, εὐδαιμονα καὶ μεγάλην*, *from there Cyrus marches through Phrygia to Colossi, a populous, prosperous, and large city* (which was a . . . city).

The Attribute and Apposition must agree with the substantive to which they belong, in the same way as the Predicate (5, 7).

CHAP. XIV.—NUMBER AND GENDER.

§ 362. The singular sometimes has a *collective* sense, denoting a plurality : ἐσθίς, *clothing, clothes*; πλίνθος, *bricks*; ἡ ἵππως, *cavalry*; ἡ ἀσπίς, *the heavy-armed*.

Sometimes a Predicate or Apposition in the Plural refers to collective substantives in the Singular : Ἀθηναῖων τὸ πλῆθος οἴονται "Ιππαρχον τύραννον ὅντα ἀποθανεῖν, *the mass of the Athenians believe Hipparchus died as ruler*; τὸ στράτευμα ἐπορίζετο σῖτον κόπτοντες τοὺς βοῦς καὶ ὄνους, *the army obtained food by killing the oxen and asses*.

A Plural is formed in Greek from many words, especially abstracts, which have no plural in English, especially when the repetition of an idea is to be expressed : αἱ ἐπιφάνειαι καὶ λαμπρότητες ἐκ τῶν ἀγώνων γίγνεσθαι φιλοῦσιν, *celebrity and glory usually arise from the contests*; ἐμοὶ αἱ σὰ μεγάλαι εὐτυχίαι οὐκ ἀρέσκουσιν, *your (repeated) great success does not please me*; Hom. πάντες θάνατοι στυγεροί, *all kinds of death are hateful*.

Obs. 1.—Poets frequently use the Plural in a generic sense where we employ the Singular with the indefinite article : οὐκ ἀν γνωκῶν ἡσσονες καλοίμεθ' ἄν, *I should not like to be called inferior to a woman; φίλοι, a friend.*

Obs. 2.—The speaker often uses the first person Plural of himself [compare Lat. *nos*]. In this case the Masculine is used even when a woman is the speaker. Thus Electra says : πεσούμεθ', εἰ χρή, πατρὶ τιμωρούμενοι, *I will fall, if it must be, as my father's avenger.*

Obs. 3.—In Homer there are many Plurals of abstract ideas, which we express in the Singular; the Plural, however, properly denotes the various manifestations of such ideas : ἵπποσιν γένεστο, *by horsemanship he was distinguished*; ἀφραδίγσι νόοιο, *in the foolishness (the foolish thoughts) of his mind.*

§ 363. The Neuter Plural comes very near in its meaning to the Singular. This explains the peculiar Greek custom, *that the Neuter Plural has the verb in the Sin-*

gular : πῶς ταῦτα παύσεται ; how is this to end ? τὰ πράγματα ταῦτα δεινά ἔστιν , these things are terrible.

Obs. 1.—Some Plural Neuters, which denote a plurality of persons, sometimes have the verb in the Plural, as: *τὰ τέλη*, in the sense of *the authorities*; *τὰ ἔθνη*, *the peoples*.

Obs. 2.—The Homeric and the Common Greek Dialects (Introduction, 4) generally allow the Plural Verb with the Neuter Plural: Hom. *σπάρτα λέλυνται*, *the ropes are loosed*.

§ 364. With an indefinite Neuter Subject (in English, *it*) the Adjective Predicate is frequently in the Plural: *ἀδύνατά ἔστιν ἀποφυγῆν*, *it is impossible to escape*; this is the case especially with the Verbal Adjective in *τεο-*ς: *ἐπιχειρητέα ἦν*, *it was to be attempted*.

§ 365. When *two* persons or things are spoken of, the Plural is always admissible as well as the Dual, and both numbers may be used in referring to the same thing: *ἐγελασάτην ἄμφω*, *βλέψαντες εἰς ἀλλήλους*, *they both laughed after looking at one another*; *δότε παράδειγμα*, *ὦ Λάχης τε καὶ Νικία*, *give an example, Laches and Nicias*; *ὦ Λάχης τε καὶ Νικία, εἴπατον*, *O Laches and Nicias say*.

§ 366. The Neuter of an adjective in the Singular as well as in the Plural easily becomes a substantive: *ἐν μέσῳ*, *in medio, in the midst*; *ἐν τῷ παρόντι*, *at the present moment, for the present*; *ἐκ πολλοῦ*, *for a long time*; *δεινά*, *terrible things*.

Hence a *Neuter Adjective* often stands as Predicate to one or more Masculine or Feminine substantives to express a class or genus in general: Hom. *οὐκ ἀγαθὸν πολυκοιρανίη*, *the government of many is not a good thing*; *ὁρθὸν ἀλήθει' ἀεί*, *truth is always the right thing*; *δεινὸν οἱ πολλοί, κακούργους ὅταν ἔχωσι προστάτας*, *a bad thing is the many when they have base leaders*; *ταραχὴ καὶ στάσεις ὀλέθρια ταῖς πόλεσιν*, *disturbance and discord are ruinous to states*.

§ 367. The demonstrative pronoun, instead of being in the Neuter as in German, frequently agrees in gender and number with the *Predicate* to which it refers, just as in Latin : οὗτοί εἰσιν ἄνδρες, *those are men*; οὗτος ὅρος ἐστὶ δικαιοσύνης ἀληθῆ τε λέγειν καὶ ἡ ἀν λάβη τις ἀποδιδόναι, *this is the idea of justice, to speak the truth, and to give back what we have received [hæc notio justitiae est]*.

The relative pronoun also often agrees in Gender and Number, not with the preceding substantive to which it refers, but with the substantive following, which is added as a *Predicate*: φίλου, ὃ μέγιστον ἀγαθόν ἐστιν, οὐ φροντίζουσιν, *they do not care for a friend, which is the greatest good.*

CHAP. XV.—THE ARTICLE.

§ 368. The Article ὁ, ἣ, τό is originally a *demonstrative pronoun*, and still employed as such in Homer, both in a substantive and adjective sense, and frequently also in the language of the other poets: Hom. τὴν ἔγω οὐ λύσω, *HER I will not give up*; poet. τὸν, ὃ Ζεῦ πάτερ, φθίσον, *HIM, father Zeus, destroy*; Hom. φθίσει σε τὸ σὸν μένος, *this thy courage will be thy ruin.*

§ 369. The Article in this *demonstrative* sense is also employed in the following cases in Attic prose :

1. In connection with μέν and δέ: ὁ μέν, *the one*; ὁ δέ, *the other.*

Obs.—Used adverbially, τὸ (τὰ) μέν — τὸ (τὰ) δέ, mean *partly* — *partly*.

2. Sometimes also with καὶ and δέ: καὶ τὸν κελεῦσαι, *and that he ordered*; τὸν καὶ τόν, *the one and the other.*

3. In πρὸ τοῦ, *before that, formerly.*

§ 370. The real Article generally corresponds to the English *definite article*. It serves to set forth an object,

either as a single one (the individualizing article) or as a class (the generic article).

Obs.—*ὁ, ἡ, τό* in Homer almost always has a demonstrative power.

Yet in many cases—compare especially § 379—the use of these forms approaches very near to that of the Attic Article. The Article, however, in Homer is *scarcely ever necessary*, and is frequently omitted also in the Tragic writers.

§ 371. 1. The *Individualizing Article* sets forth a single object above others of the same kind, and that:

a) as known or having been pointed out before: Herod. Χαλκιδέες τὰς ἐπ' Ἀρτεμισίῳ εἴκοσι νῆας παρείχοντο, *the Chalcideans furnished the (before mentioned) twenty ships at Artemision*; Ξέρξης ἀγείρας τὴν ἀναρίθμητον στρατιὰν ἥλθεν ἐπὶ τὴν Ἑλλάδα, *after having collected the (well-known) innumerable army, Xerxes marched against Greece.*

Obs.—In this sense proper names also, which in general do not need it, may take the Article: *ὁ Σοκράτης, Socrates, whom you know, or who was mentioned before.*

§ 372. b) A thing as distinguished from others by the addition of *distinguishing circumstances*: *ὁ τῶν Ἀθηναίων δῆμος, the Athenian people (no other); ἡ πόλις ἣν πολιορκοῦμεν, the city which we are besieging (just this).*

§ 373. The distinguishing circumstance expressed by the Article is often indicated in English by the *possessive pronoun*: *ἴκαστος τῶν δημιουργῶν τὴν τέχνην καλῶς ἐειργάζετο, each of the artisans practised his art well.*

§ 374. In connexion with numerals, the Article sometimes denotes that the number to which it is added stands in a defined relation to another number: *τὰ δύο μέρη, two thirds; τῶν τριήρων τριακοσίων οὐσῶν τῶν πασῶν τὰς διακοσίας ἡ πόλις παρέσχετο, of the triremes, of which there were three hundred in all, the city furnished two hundred.* The Article has a similar effect with quantitative adjectives of a more general kind: *πολλοί, many—οἱ πολ-*

λοί, most; πλέονες, more—οἱ πλέονες, the greater part; ἄλλοι, alii—οἱ ἄλλοι, cæteri; ὀλίγοι, a few—οἱ ὀλίγοι, the oligarchs.

§ 375. 2. The *Generic Article* indicates a whole class of homogeneous objects: *οἱ πολῖται, all the citizens; ὁ ῥήτωρ, the orator (by profession); δεῖ τὸν στρατιώτην τὸν ἄρχοντα μᾶλλον ἢ τοὺς πολεμίους φοβεῖσθαι, the soldier must fear his superior rather than the enemy.*

Obs.—Hence the Article may also be used with proper names in the plural when a whole class is to be described: *οἱ Δημοσθένεις, orators like Demosthenes (a Demosthenes, compare § 362, Obs. 1).*

§ 376. The Article is not used when a substantive only expresses an idea in general: *ἀνθρώπου ψυχὴ τοῦ θείου μετέχει, man's soul partakes of the divine;* so *θεός* denotes *the deity*; *ὁ θεός, a particular god;* so likewise, in many other current expressions, the more ancient method of not using the Article has been preserved: *νυκτός, by night; ἡμέρας, by day; ἐπὶ θαλάσσῃ, at sea; πρὸς ἄστυ, to town; κατ' ἀγρόν, in the country; κατὰ γῆς, under the earth; ἐν δεξιᾷ, on the right; ἔξαιρω λόγου, I exempt.*

§ 377. The Article is omitted with a number of substantives, which by custom have almost acquired the force of proper names: *βασιλεύς, the king (of the Persians); πρυτάνεις, the presidents (as officials); ἐν ἀκροπόλει, in the Acropolis (Athens).*

§ 378. The *Predicate* (§ 361, 3, 10) generally has no Article: *Κύρος ἐγένετο βασιλεὺς τῶν Περσῶν, Cyrus became king of the Persians; πόνος εὐκλείας πατήρ, labor is father of fame; οἱ Ἀθηναῖοι Περικλέα εἵλοντο στρατηγόν, the Athenians chose Pericles general (compare §§ 387, 392, 403, and 438, Obs.*

§ 379. By means of the Article, any adjective, participle, or adverb, as well as the infinitive, may be made a substantive: Hom. *ὁ γέρων, the old man; οἱ πλούσιοι, the rich; ὁ λέγων, the speaker; ὁ πέλας, the neighbor; οἱ*

παρόντες, *those present*; *τὰ κάτω*, *the under (part)*; *οἱ πάλαι*, *the ancients*; *τὸ μισεῖν*, *hating or hatred*.

Obs.—With the Neuter Article, any word, or even a whole sentence, may be represented as one object: *τὸ ἄνηρ*, the word *ἄνηρ* or the idea “man;” *τὸ Γνῶθι σεαυτόν*, the saying or rule “Know thyself.”

§ 380. The Generic Article (§ 375) generalizes the idea of a *participle*, which then is to be translated by a relative phrase: *ποιείτω τοῦτο ὁ βουλόμενος*, *do that, who will*; *μὴ ζητεῖτε τὸν ταῦτα λέξοντα*, *seek not (one) who will say this* (compare § 500).

§ 381. By the Article, many *adverbs*, placed between it and a substantive, become *attributive adjectives*: *οἱ τότε ἀνθρώποι*, *the people of that time*; *ἡ παραντικαὶ ἡδονή*, *the momentary pleasure*; *αἱ ἐνθάδε γυναικες*, *the women of this place*; *ἡ ἄγαν ἐλευθερία*, *the excessive freedom*.

§ 382. In the same way, a genitive, or a preposition with a substantive, placed between the Article and another substantive, becomes an *attributive clause*: *τὰ τῶν Ἀθηναίων πράγματα*, *the affairs of the Athenians*; *οἱ ἐν τῇ πόλει ἀνθρώποι*, *the people in the city*; *ἡ καθ' ἡμέραν τροφή*, *the daily nourishment*; *αἱ ἄρεν λυπῶν ἡδοναι*, *the painless pleasures*.

§ 383. The Article often stands alone, sometimes with the Genitive of a substantive (compare §§ 409, 410), sometimes with a preposition followed by a substantive; in such a construction the Article has the force of *a substantive* (§ 379): *τὰ τῶν Ἀθηναίων*, *the affairs (possessions, interests) of the Athenians*; *οἱ ἐν τῇ πόλει*, *the (people) in the city*; *τὰ μετὰ ταῦτα*, *what follows, the later (events)*.

§ 384. When a substantive with an *attributive* (§ 361, 11) adjective has the Article, *the adjective stands between the substantive and the article*: *ὁ ἀγαθὸς ἄνηρ*, *the good man*.

§ 385. If the substantive alone is to be prominent, and the adjective to be added as *apposition* (§ 361, 12), the substantive stands first, and the *adjective with the article follows*, thus:

a) *The substantive without Article*, when the case is such that the substantive, if put alone, would have no article : *τί διαφέρει ἄνθρωπος ἀκρατής θηρίου τοῦ ἀκρατεστάτου*; *in what does an ungovernable man differ from the most ungovernable beast?* for if *θηρίου* stood alone it would be without Article, *θηρίου, from a beast.*

b) *The substantive has the Article* when by itself, even without an adjective, it must have the Article : *οἱ Χῖοι τὸ τεῖχος περιεῖλον τὸ καινόν*, *the Chians pulled down (their) wall—the new one (which they themselves had built);* for, even without the adjective, it would have to be *τὸ τεῖχος περιεῖλον* (§ 373).

§ 386. The same rule holds good with regard to the position of the attributive additions mentioned in §§ 381 and 382 : *ὁ Ἀθηναίων δῆμος*, *the Athenian people*; *ὁ δῆμος*, *ὁ τῶν Ἀθηναίων*, *the people, that is, the Athenian*; *ὁ μετὰ ταῦτα χρόνος*, *the after time*; *ὁ χρόνος ὁ μετὰ ταῦτα*, *the time which followed this.*

§ 387. An adjective which, *without the Article*, either precedes or follows a substantive having the Article, is *predicative*, *i. e.*, the character is assigned to the substantive only by this word (§ 361, 4, 8, and 10) : *ἀγαθὸς ὁ ἀνὴρ* or *ὁ ἀνὴρ ἀγαθός* (*viz.*, *ἐστίν*), *the man is good*; *ἄπαντες ἔχομεν τὸ σῶμα θυητόν*, *we all have a body (which is) mortal.* The translation may often be effected by a relative clause : *οἱ Ἀθηναῖοι ἤγοῦντο αὐτονόμων τὸ πρῶτον συμμάχων*, *the Athenians had the lead of allies (who) at first (were) independent*; *φαίνομαι μεγάλας τὰς ὑποσχέσεις ποιούμενος*, *I seem to make promises which are great.* Compare § 378.

Obs.—With proper names, the use of the Article is very uncertain when the class is added to which they belong : *ὁ Εὐφράτης ποταμός* or *ὁ ποταμὸς ὁ Εὐφράτης*, *the river Euphrates*; *ἡ Αἴτνη τὸ ὄρος*, *Mount Etna*; *Σικελία ἡ νῆσος*, *the island of Sicily*; *ἡ πόλις οἱ Ταρσοί*, *the city of Tarsi.*

§ 388. The *possessive pronoun* is preceded by the Article when a single definite object is referred to : *ὁ ἐμὸς*

έταιρος, *my* (particular) *friend*; ἐμὸς έταιρος, *a friend of mine*.

§ 389. *aὐτός*, as a *predicate*, put before or after a substantive with the Article, means *self*: *aὐτὸς ὁ πατήρ* or *ὁ πατήρ αὐτός*, *the father himself, ipse pater*; but as an *attribute* it is put between the Article and the substantive, and means *same*: *ὁ αὐτὸς ἀνήρ*, *the same man, idem vir*.

With the *demonstrative pronouns* *οὗτος*, *όδε*, *ἐκεῖνος*, a substantive, not being a predicate, has regularly the Article: *οὗτος ὁ ἀνήρ* or *ὁ ἀνήρ οὗτος*, *this man*; *ἐκεῖνο τὸ δῶρον*, *that gift*. But when the substantive is a predicate the Article is wanting: *ἐν Πέρσαις νόμος ἐστὶν οὗτος, among the Persians this is law*. Compare § 367.

§ 390. *πᾶς* without the Article before a substantive without the Article means in the Singular *every*: *πᾶσα πόλις*, *every city*. The Article before *πᾶς* gives it the meaning of *whole*: *ἡ πᾶσα πόλις*, *the whole city*; *τοὺς πάντας ὅπλιτας*, *the whole of the heavy-armed*. Most generally *πᾶς* as well as *ὅλος* without the Article precedes or follows a substantive provided with the Article: *πᾶσαν ὑμῖν τὴν ἀλήθειαν ἔρω*, *I will tell you the whole truth*; *τὸν ἀριθμὸν πάντα δίχα διελάβομεν*, *we divided the whole number into two parts*; *τῆς ἡμέρας ὅλης διῆλθον οὐ πλέον πέντε καὶ εἴκοσι σταδίων*, *during the whole day they proceeded no more than twenty-five stadia*.

Obs.—*πᾶς*, with the Article added to a numeral, may often be translated by “altogether” or “in all:” *Δαρεῖος ἵβασιλευσε τὰ πάντα ἔξ καὶ τριάκοντα ἔτη*, *Darius ruled altogether thirty-six years*.

§ 391. Expressions for measures are to be understood differently, according to the position of the Article: *ἔσχατον τὸ ὄρος*, *the extreme end of the mountain*; *τὸ ἔσχατον ὄρος*, *the farthest mountain* (in contrast to other mountains); *ἡ ἀγορὰ μέση*, *the middle (of the) market-place*; *ἡ μέση ἀγορά*, *the middle market*, that placed in the middle of several others. In Latin, *forum medium* means both.

CHAP. XVI.—USE OF THE CASES.

A) *The Nominative.*

§ 392. The *Nominative* is the case of the *subject* and of the predicate belonging to the subject (§ 361, 3, 4).

Hence, as in Latin with *fio*, *dicor*, *videor*, *creor*, etc., so in Greek with verbs of the same meaning, the predicative noun referring to the subject is in the Nominative: *καθίσταται βασιλεύς*, *he is appointed king*; *Ἀλέξανδρος θεὸς ὠνομάζετο*, *Alexander deus appellabatur*. Compare § 361, 7; §§ 378, 403.

Obs.—*ἀκούω*, *I hear*, in the sense of *I am called* [Lat. *audio*], also belongs to these verbs: *οἱ ἐν Ἀθήναις φιλαππίζοντες κόλακες καὶ θεοῖς ἐχθροὶ ἥκοντον*, *the Philippizers in Athens were called flatterers and objects of the gods' hatred*.

§ 393. The Nominative is frequently used instead of the Vocative in addressing a person, especially in connection with *οὗτος*: *ὦ Ἀπολλόδωρος οὗτος, οὐ περιμενεῖς*; *You! Apollodorus, won't you stop?* and also in exclamations: *νήπιος, the fool!*

B) *The Vocative.*

§ 394. The person or thing addressed is in the Vocative. In Attic prose *ὦ* is generally put before it, except sometimes in animated discourse: *μὴ θορυβεῖτε, ὦ ἄνδρες Ἀθηναῖοι, don't make a disturbance, Athenians*; *ἀκούεις Αἰσχίνη; do you hear, Eschines?*

Obs.—The Vocative, like interjections, does not belong to the structure of a sentence, whence a word in the Vocative is enclosed by commas.

C) *The Accusative.*

§ 395. The Accusative, Genitive, and Dative mark an object as dependent, whence they are called cases of dependence (*casus obliqui, oblique cases*).

The Accusative is the case of the *Object*, and therefore denotes generally the person or thing to which an action is directed.

The Object is either external to the action by which it is affected: *τύπτω τὸν δοῦλον*, *I strike the slave*, or internal, *i. e.*, already contained in the action itself: *τύπτω πεντίκοντα πληγάς*, *I strike fifty blows*.

Obs.—The Accusative, therefore, in the great majority of cases, is dependent on a *verb*. Only in a very few cases does it happen that a *substantive* after the manner of a verb is followed by an Accusative: *οἱ σύμμαχοι τεθνᾶσι τῷ δέει τοὺς τοιούτους ἀποστόλους*, *the allies are dead (beside themselves) from fear of such embassadors*.

§ 396. 1. The *External Object*

is expressed by the Accusative with *transitive* verbs as in other languages. Several verbs, however, are treated in Greek as transitive which in other languages are intransitive. Such verbs are :

a) Those which signify to *benefit* or *injure*, whether it be by act or speech: *εὖ* or *ἀγαθὸν ποιέω*, *εὐεργετέω*, *I benefit* (*τοὺς εὐεργετήσαντας*, *my benefactors*); *ὄνινημι*, *ώφελέω*, *I am useful*; *κακῶς* or *κακὸν ποιέω*, *κακώ*, *I do ill*; *ἀδικέω*, *I do wrong*; *ὑβρίζω*, *I insult*; *βλάπτω*, *I hurt*, etc.; also *κολακεύω*, *I flatter*, and *τιμωρέομαι*, *I avenge myself* (*τὸν ἔχθρόν, on my enemy*); *ὁ Σωκράτης οὐδένα τῶν πολιτῶν ἡδίκησεν*, *Socrates acted unjustly to none of his fellow-citizens*.

§ 397. Not unfrequently the verb of a principal clause takes as its object what should properly be the subject of a subordinate clause: *καὶ μοι τὸν νιὸν εἰπέ*, *εἰ μεμάθηκε τὴν τέχνην*, more animated than *καὶ μοι εἰπέ*, *εἰ ὁ νιὸς μεμάθηκε τὴν τέχνην*, *and tell me about my son, whether he has learned his trade*. Compare § 519, 5, *Obs.* 2.

§ 398. *b)* The Accusative of the external Object is used with the verbs: *φεύγω* (compare *fugio*), *ἀποδιδράσκω*, *I run away from*; *φθάνω*, *I get before*; *θηράω*, *θηρεύω*, *I hunt after*; *μιμέομαι* (compare *imitor*), *Ζηλόω*, *I rival*; *ἀμείβομαι*, *I repay*, *I respond to*; *λανθάνω* (compare *lateo*), *ἐκλείπω* (compare *deficio*); *ἐκλείπει με ἡ ἐλπίς*, *spes me deficit*.

§ 399. c) This Accusative is farther used with verbs of emotion : αἰδέομαι, αἰσχύνομαι, *I am ashamed* (*τὸν πατέρα, before my father*) ; φυλάττομαι, εὐλαβέομαι, *I am on my guard against* ; θαρρέω, *I have confidence* (*τὴν ἰσχύν, in my strength*) ; ἐκπλήττομαι, καταπλήττομαι, *I am amazed at* ; similarly with ὅμνυμι, *I swear by* (*τοὺς θεούς, the gods*).

Obs.—As with ὅμνυμι, so in exclamations, the Accusative is used even without a governing verb : ναὶ μὰ τὸν Δία, *Yes, by Zeus!* (§ 643, 16).

§ 399b. The *Space and Time* over which an action extends are often expressed by the Accusative : κοινὴν ὁδὸν ἤλθομεν, *we came by a common road* ; Hom. κλίμακα ὑψηλὴν κατεβήσετο, *she came down the high ladder* ; πλεῖν θάλασσαν, *to navigate the sea* ; ἐνταῦθα Κῦρος ἔμεινε ἡμέρας πέντε, *there Cyrus remained five days*. Compare § 405.

On the Accusative of the *aim*, see § 406.

§ 400. 2. The Internal Object

is expressed by the Accusative not only with transitive, but also with intransitive and passive verbs.

The internal Object is :

a) a word of cognate *origin* with the verb : Hom. ἄλλοι δ' ἀμφ' ἄλλησι μάχην ἐμάχοντο πύλησιν, *alii circa alias portas pugnam pugnabant* ; τεῖχος τειχίζονται, *they wall (build) a wall* ; πομπὴν πέμπειν, *to send an escort, make a solemn procession* ; κακίστην δουλείαν ἐδούλευσεν, *he served the worst service (endured the worst slavery)* ; Hom. τῷ πείσεαι ὃς κεν ἀρίστην βουλὴν βουλεύσῃ, *you will obey him who advises (gives) the best advice* ; τὴν ἐναντίαν νόσον νοσοῦμεν, *we suffer (sicken) from the opposite sickness* ; μεγάλην τινὰ κρίσιν κρίνεται, *he is judged (tried) in a great trial* ;

b) or a word *akin* to the verb in *meaning* ; πληγὴν τύπτεται βαρυτάτην, *he is struck a very severe blow* ; πάσας

νόσους κάμνει, he suffers from all diseases ; poet. ὀδύρματα γοᾶσθαι, to moan lamentations ; πόλεμον ἐστράτευσαν τὸν ἱερὸν καλούμενον, they marched out to the so-called holy war ; γραφὴν διώκειν, to pursue with a writ (compare γραφὴν γράφεσθαι) ;

c) or a substantive defining the verb : 'Ολύμπια νικᾶν, to conquer in the Olympic games ; γάμους ἔστιᾶν, to give a marriage-feast ; Hom. νόστον ὀδυρόμενοι, weeping for the return ; μένεα πνείοντες Ἀχαιοί, the courage-breathing Achæans ; ἄγγελην ἐλθεῖν, to go a message ; πῦρ ὀφθαλμοῖσι δεδορκώς, looking fire with the eyes (flashing fiery looks) ;

d) or the result of the action expressed by the verb : ἔλκος οὐτάσαι, to strike a wound (produce by blows) ; ὅρκια τάμνειν, fædus ferire, i. e., fædus hostiam feriendo efficere ; poet. ἥδε (ἢ ἀναρχία) τροπὰς καταρρήγνυσι, it (anarchy) breaks flight, i. e., produces flight by breaking through the ranks.

§ 401. Often, especially in the poets, a neuter adjective or pronoun in the Accusative is added to a verb as a special qualification, almost like an adverb (§ 400, c) : ὀλίγον ἀπεῖναι, to be a little way off ; μέγα ψεύδεται, he tells a great lie (compare μέγα ψεῦδος ψεύδεται) ; τοῦτο χαίρω, at this I rejoice ; τί χρήσομαι τούτῳ ; what use shall I make of this ? πάντα πείσομαι, I will obey in all things.

§ 402. 3. Double Object.

Many verbs have a double object, consequently a *double Accusative* ; the following, which most frequently occur with this construction, may serve as examples : διδάσκω (ἐδίδαξαν τὸν παῖδα τὴν μουσικήν, docuerunt puerum musicam) ; κρύπτω, I hide ; ἴρωτάω, I ask ; αἰτέω, I demand ; πράττομαι, I acquire (ἀργύριον τοὺς παρόντας, money from those who are present) ; κακὸν λέγω τοὺς ἐχθρούς, I speak

ill of my enemies ; ἀφαιρέομαι, ἀποστερέω, I deprive of ; ἀναμιμήσκω, I remind of ; ἐνδύω, ἀμφιέννυμ, I put on (τινὰ χιτῶνα, a coat on some one) ; περιβάλλομαι, I encircle (τείχη τὴν πόλιν, the city with walls). Hom. : ή δὲ μέγαν ἴστὸν ὅφαινεν δίπλακα, *she wove a double garment at the loom* (§ 399, b).

Obs. 1.—In the passive construction the *thing* remains in the Accusative : διδάσκομαι τὴν μουσικήν ; ἀφύρομαι τὸν ἵππον, *I am robbed of the horse.*

Obs. 2.—Many other verbs besides these have a double Accusative, by an external object being added to the internal one : Hom. ὃν Ζεὺς φίλει παντοίην φιλότητα, *whom Zeus loved with multiform love, i. e., to whom Zeus manifested love in various ways* (§ 400, a) ; Αἰσχίνης Κτησιφῶντα γραφῆν παρανόμων ἔδιωκεν, *Æschines prosecuted Ktesiphon with a charge of violating the law* (§ 400, b) ; poet. πολλά σε δόδύρματα κατεῖδον τὴν Ἡράκλειον ἔξοδον γωμένην, *many wailings I saw you give vent to about the departure of Heracles* (§ 400, c) ; Hom. ἐλκος δ με βροτὸς οὐτασεν ἀνήρ, *the wound which a mortal man struck me* (§ 400, d).

§ 404. 4. *The Accusative as a Predicate.*

A dependent *Predicate relating to an Object* is in the Accusative. Hence the verbs mentioned in §§ 361, 10, and 392, which signify *naming, deeming, making, appointing, choosing, representing*, and the like, have a *double Accusative in the Active*—one of the external Object, and one of the *Predicate* : οἱ κόλακες Ἀλέξανδρον θεὸν ὡνόμαζον, *the flatterers used to call Alexander a god* ; αἱρεῖσθαι τινα στρατηγόν, *eligere aliquem ducem* ; οὐ τοὺς πλεῖστα ἔχοντας εὐδαιμονεστάτους νομίζω, *I do not deem those possessing most the happiest* ; παρέχω ἐμαυτὸν εὐπειθῆ, *I show myself obedient* ; ἔλαβε τοῦτο δῶρον, *he received this (as) a gift.*

Obs.—The want of the Article often of itself distinguishes the predicative accusative from the objective (§ 378). In the passive construction both Accusatives must become Nominatives, according to § 392.

§ 404. 5. *In a freer way the Accusative is joined to*

verbs and adjectives, to point out to what the idea of these words refers, *in reference to what they are to be understood*: κάμνω τὴν κεφαλήν, *I suffer in the head* (compare § 400, b); ἄδικος πᾶσαν ἀδικίαν, *unjust in every (kind of) injustice* (in every way, compare § 400, a); "Ελληνές εἰσι τὸ γένος, *they are Greeks in race*; εῦ ἔχομεν τὰ σώματα, *we are well in body*; Hom. ὅμιλα καὶ κεφαλὴν ἵκελος Δὺ τερπικεραύνω, *in eyes and head like thunder-loving Zeus*; παρθένος καλὴ τὸ εἶδος, *a maiden beautiful in form, or of beautiful form (facie pulchra)*; οὐδεὶς ἀνθρωπος αὐτὸς πάντα σοφός, *no man is himself wise in every thing*; ὁ Μαρσύας ποταμὸς εἴκοσι καὶ πέντε πόδας εῖχε τὸ εὖρος, *the River Marsyas was twenty-five feet in breadth*. This Accusative is called the *Accusative of reference*.

Obs.—Hence a great number of independent, almost *adverbial*, Accusatives: τὸ ὄνομα, *in name, by name*; τὸ πλῆθος, *in number*; τὸν τρόπον, *in character*; τοῦτον τὸν τρόπον, *in this way*; τὴν φύσιν, *by nature*; πρόφασιν, *on the pretext, ostensibly*; δίκην, *like*; χάριν, *for the sake of (gratia)*; τὸ πᾶν, *altogether, on the whole*; πολύ, *by far*; τί, *quid, what? why?*; τί κλαίεις; *why weepest thou?* αὐτὰ ταῦτα ἵκω, *for this very reason I have come*.

§ 405. In regard to the ideas of space and time, the Accusative expresses *extension* (compare § 399, b): Hom. πᾶν ἡμαρ φερόμην, *a whole day I was borne along, totum diem ferebar*; βασιλεὺς καὶ "Ελληνες ἀπεῖχον ἀλλήλων τριάκοντα στάδια, *the king and the Hellenes were thirty stadia distant from each other*; Hom. λείπετο δουρὸς ἐρών, *he remained a spear's throw behind*; τὸν μὲν εὖ παθόντα δεῖ μεμνῆσθαι τὸν πάντα χρόνον, τὸν δὲ ποιήσαντα εὐθὺς ἐπιληῆσθαι, *he who has received kindnesses ought to remember them throughout all time, but he who has done them immediately to forget them*.

Obs. 1.—An Accusative used with ordinal numerals, in regard to time, is to be translated by *since before or ago*: ἐβδόμην ἡμέραν ἡ θυγάτηρ αὐτῷ ἐτελευτήκει, *his daughter had died seven days before*.

Obs. 2.—Freer Accusatives, referable chiefly to time, are: *τοῦτον τὸν χρόνον*, at this time; *τὸ λοιπόν*, for the future, henceforth; *τέλος*, at last; *πρότερον*, formerly; *ἄρχην*, up to the beginning, hence entirely; *τὴν ταχίστην*, supply *όδόν*, the quickest (way); *μακράν*, far, distant.

§ 406. In the poets, the Accusative joined to verbs of motion also denotes the *place toward* which an action is directed: Hom. *τοῦ δὲ κλέος οὐρανὸν ἵκει*, his fame reaches up to heaven; *πῶς ἦλθες Ἀργος*; *quomodo Argos venisti?* On the absolute Accusative of participles, see § 586.

D) *The Genitive.*

§ 407. The Genitive generally denotes a thing *belonging* to another.

Obs.—Hence the Genitive is most commonly dependent on a noun, and, even where it is governed by a verb, its use resembles that with a noun.

§ 408. 1. *The Genitive with Substantives.*

One Substantive may be joined to another in various ways; the most common are:

1. *Σωκράτης ὁ Σωφρονίσκου νιός*, Socrates son of Sophroniscus: *Origin*.
2. *ἡ οἰκία τοῦ πατρός*, the father's house: *Possession*.
3. *νόμισμα ἀργυρίου*, a silver coin: *Material*.
Hom. *δέπας οἴνου*, a cup of wine: *Contents*.
4. *οἱ πλεῖστοι τῶν Ἑλλήνων*, most of the Hellenes: *Partitive Genitive*.
5. *ὁ φόβος τῶν πολεμίων*, metus hostium, i. e., either
 - a) *the fear of the enemy*, i. e., the fear which the enemy feels (*Subjective Genitive*), or,
 - b) *the fear about the enemy*, i. e., the fear of which the enemy is the object (*Objective Genitive*).
6. *δοῦλος πέντε μνᾶν*, a slave worth five minæ: *Value*.
7. *γραφὴ κλοπῆς*, an accusation of theft: *Cause*.
8. *πολίτου ἀρετῆ*, a citizen's virtue: *Quality*.

9. Hom. Τροίης πτολίσθρον, *the city of* (called) *Troy*: *Designation*.

Which of the two substantives in any particular case has to be expressed by the Genitive is generally quite as clear from their meaning as in English.

But the following special peculiarities in the use of the different kinds of Genitives deserve to be noticed:

§ 409. a) The Genitive denotes descent from a father, even without the addition of a Substantive: Σωκράτης ὁ Σωφρονίσκον, *Socrates, the son of Sophroniscus*; Μιλτιάδης Κίμωνος, *Miltiades, son of Kimon*; poet., Διὸς Ἀρτεμις, *Artemis, daughter of Zeus*.

§ 410. b) The Neuter of the Article with a Genitive has very different meanings (compare § 383): τὰ τῶν Ἑλλήνων, *the affairs, interests, possessions of the Hellenes* (compare τὰ Ἑλληνικά); τὸ τῆς ὀλιγαρχίας, *the nature of the oligarchy*; on the other hand, τὸ τοῦ Δημοσθένους, *the word of Demosthenes*; τὰ τῶν φίλων κοινά, *the property of friends is common*.

§ 411. c) The idea of abode is to be supplied in the expressions: εἰς διδασκάλον φοιτᾶν, *to go to the master's house*, i. e., to go to school; ἐν or εἰς Ἀιδον (Homer, εἰν Ἀΐδαο δόμοις, *in Hades' dwelling, dominion*), *in or into the lower world*.

§ 412. d) The *Partitive Genitive* (4), denoting a whole to be divided, is most common with numerals and superlatives: πολλοὶ τῶν Ἀθηναίων, *multi Atheniensium*; πότερος τῶν ἀδελφῶν; *which of the two brothers?* πάντων ἄριστος, *omnium optimus*; but also with various adjectives: οἱ σπουδαῖοι τῶν πολιτῶν, *the assiduous among the citizens*. So, more freely in the Homeric poems: δῖα θεάων, *the divine one among goddesses*; δῆμου ἀνήρ, *a man of the people*; and similarly, ἀνὴρ τῶν ρήτορων, *a man from the number of the orators*.

The Partitive Genitive with names of places denotes the whole territory: Θῆβαι τῆς Βοιωτίας, *Thebes in Boeotia*; with Neuter pronouns it sometimes denotes a whole which is attained by degrees: εἰς τοῦτο ἀνοίας ἥλθον, *eo usque insaniæ progressi sunt.*

Obs.—Adjectives which have a Partitive Genitive sometimes follow the gender of the Genitive dependent upon them: ὁ ἡμίσυς τοῦ χρόνου, *the half of the time* (instead of τὸ ἡμίσυν τοῦ χρόνου); ἡ πλείστη τῆς χώρας, *most of the land.*

§ 413. *e)* The Objective Genitive (**5, e**) may be translated by various prepositions: εὔνοια τῶν φίλων, *benevolence toward friends*; ἀπορία σίτου, *want of food*; Hom., ἔρος ἐδητύος ἡδὲ ποτῆτος, *eagerness for food and drink*; ἡσυχία ἐχθρῶν, *peace from enemies*; ἀγῶνες λόγων, *contests in speeches*; ἀφορμὴ ἐργῶν, *stimulus to deeds*; ἀπόστασις τῶν Ἀθηναίων, *defection from the Athenians*; λύσις θανάτου, *deliverance from death*; βίᾳ πολιτῶν, *with violence against the citizens, in spite of the citizens.*

2. Genitive with Adjectives and Adverbs.

§ 414. The Genitive is joined to many *relative* adjectives and their adverbs, *i. e.*, to such adjectives and adverbs as are conceivable *only in reference to something*, and points out the person or thing they refer to. The most important adjectives of this kind are:

1. κοινός, *common*; ἴδιος, *own*; οἰκεῖος, *peculiar*, and others which imply *property* or *belonging to*, as: ναὸς ἱερὸς τοῦ Ἀπόλλωνος, *a temple sacred to Apollo* (possession, compare § 408, **2**).

2. Adjectives denoting *plenty* and *want* (contents, § 408, **3**), as: μεστός, *full*; πλήρης, *full*; πλούσιος, *rich*; ἐνδέης, *necessitous*; farther, the adverb ἄλις, *enough*: πάντα εὐφροσύνης πλέα ἦν, *all was full of joy.*

3. Those signifying *acquainted* or *unacquainted with*: ἐμπειρος, *peritus*; ἀπειρος, *imperitus*; ἐπιστήμων, *skilled*

(τέχνης, *in an art*); μνήμων, ἀμνήμων, *mindful* and *unmindful*.

4. ἄξιος, *worthy*; ἀνάξιος, *unworthy*; πλείστου ἄξιον, *worth most, the worthiest thing* (§ 408, 6):

5. Adjectives implying *participation* (§ 408, 4), whether it be positive or negative: μέτοχος τοῦ πόνου, *particeps laboris*; ἀμοιρος, *without a share*; αἴτιος, *author, guilty, reus*.

Obs.—To these belong many adjectives compounded with ἀν (ἀ, § 360) privative, which, especially in poets, are joined with the genitive: poet. αἰών κακῶν ἄγευστος, *a life which has not tasted of misfortunes*; φίλων ἄκλαντος, *unwept by friends*.

6. Adjectives in -ικός (§ 351) denoting *capability* or *fitness for* (compare 3) something: διδασκαλικός γραμματικῆς, *capable of teaching grammar*; παρασκευαστικός τῶν εἰς τὸν πόλεμον, *skilled in obtaining the necessaries for war*.

§ 415. Many *Adverbs of Place* are joined with a Genitive, which is mostly of a Partitive nature (compare § 412): ποῦ γῆς; *where on earth?* so with ἐντός, *within*; εἴσω, *inside*; ἐκτός, *without*; ἔξω, *outside*; ἄγχι, ἐγγύς, πλησίον, *near*; πρόσω or πόρρω, *forward*; πέρα, *beyond*; εὐθύ, *straight towards*; πρόσθεν, ἐμπροσθεν, *in front*; ὄπισθεν, *behind*; ἀμφοτέρωθεν, *on both sides*; ἀνω, *upward* (*ποταμῶν, up-stream*); and corresponding with these also some adverbs of *time* and *manner*: πηνίκα τῆς ἡμέρας; *at what time of the day?* πῶς ἔχεις τῆς γνώμης; *what do you think?* λάθρᾳ τῶν γονέων, *secretly from the parents*.

§ 416. The *Comparative* may have the object with which any thing is compared in the Genitive (as in the Ablative in Latin): μείζων τοῦ ἀδελφοῦ, *major fratre, i. e., ἢ ὁ ἀδελφός, than the brother*; οὐ προσήκει τὸν ἀρχοντα τῶν ἀρχομένων πονηρότερον εἶναι, *i. e., ἢ τοὺς ἀρχομένους, it is not becoming that the governor should be worse than the governed*.

Obs. 1.—This Genitive is used most frequently where it represents

ἢ with the Nominative or Accusative; yet it may also more freely represent ἢ with the Dative: poet. πλείων χρόνος, ὃν δεῖ μ' ἀρέσκειν τοῖς κάτω τῶν ἐνθάδε (ἢ τοῖς ἐνθάδε), *longer is the time that I must please those below than that I must please those here.*

Obs. 2.—Like the Comparative, the Superlative is sometimes joined with the Genitive of the things with which any thing is compared: poet. φάος κάλλιστον τῶν προτέρων, *a light most beautiful in comparison with the former ones*, where we might have expected φάος κάλλιον τῶν προτέρων, *lux prioribus pulchrior*, or φάος κάλλιστον πάντων, *omnium pulcherrima*.

Obs. 3.—All adjectives expressive of a comparison follow the rule of Comparatives: διπλάσιος, *doubly* (as great as); δεύτερος (*οὐδενός*), *second* (*to none*); ὑστερος, *later than*; ἔτερος, *another than*.

3. The Genitive with Verbs.

Very many verbs are joined with the Genitive on the general principles mentioned in § 408.

§ 417. 1. The Genitive represents a *Predicate* (§ 361, 7 and 10) with verbs which denote *being, becoming, making, deeming*, in order to predicate something of a substantive, as originating from, possessing, consisting of, or in any other way qualifying it, § 408: Σωκράτης Σωφρονίσκου ἦν, *Socrates was Sophroniscus's son* (§ 408, 1); ἡ οἰκία τοῦ πατρὸς ἐγένετο, *the house became the father's property* (§ 408, 2); τὸ τεῖχος λίθου πεποίηται, *the wall has been made of stone* (§ 408, 3); οἱ Θεσσαλοὶ τῶν Ἑλλήνων ἤσαν, *the Thessalians belonged to the Hellenes* (§ 408, 4); πολίτου ἀγαθοῦ νομίζεται θαρρεῖν, *to be courageous is deemed a good citizen's quality* (§ 408, 8).

Obs.—The Genitive often occurs with verbs of perception and observation in such a way that it is properly dependent on a noun or pronoun: τοῦτο ὑμῶν μάλιστα θαυμάζομεν, *this we most admire in you* (properly: *this of you we most admire*).

§ 418. 2. The Genitive of *Material* (§ 408, 3) is also used with verbs of *plenty* and *want* (compare § 414, 2): πίμπλημι, πληρόω, *I fill*; πλήθω, γέμω, *I am full*; δεόμαι (δεῖ μοι), *I need*; τὰ ὥτα ἐνέπλησαν δαιμονίας σοφίας, *they filled the ears with wondrous wisdom*; διπλῶν καιρὸς

πολλῆς φροντίδος καὶ βουλῆς δεῖται, *the present time is in need of much reflection and advice.*

§ 419. 3. The *Partitive Genitive* (§ 408, 4) is used with many verbs which *only partially affect the object of the action*:

a) With all verbs which contain the idea of *sharing*: μετέχω (μέτεστι μοι), *I have a share in*; μεταλαμβάνω, *I take a share in*; μεταδίδωμι, *I give a share* (*τῆς λείας, of the booty*); κοινωνέω, *I share* (compare § 414, 5); Hom. σῖτου δ' αἰδοίη ταμίη παρέθηκε χαριζομένη παρεόντων, *the modest stewardess brought bread supplying from the store.*

*Obs.—օζω, *I smell*, also belongs to these: μύρων օζει, *he smells of myrrh.*

b) With verbs which denote *touching, laying hold of, seizing*: ἄπτομαι, φαύω, *I touch*; ἔχομαι, *I hold by, border* (*τινός*) *on something*; ἀντέχομαι, ἐπιλαμβάνομαι, *I lay hold of*; λαμβάνω τινὰ τῆς χειρός, *I seize one by the hand*; ἅρχομαι, *I begin* (*τῆς παιδείας, with the education*); poet. θανόντων οὐδὲν ἄλγος ἄπτεται, *no pain touches the dead.*

c) With verbs which denote *striving, aiming at*: στοχάζομαι τοῦ σκοποῦ, *I aim at the goal*; ὁρέγομαι, *I strive*; διψάω, *I thirst*; τυγχάνω, *I hit, attain* (*ἔτυχε τῶν ἀθλῶν, he won the prizes*); ἐφικνοῦμαι, *I reach, attain*; ἔκω, *I have attained* (Herod. δυνάμιος, *power*).

d) With verbs which denote *enjoying*: ἐσθίω, *I eat*; πίνω, *I drink*; γεύω, *I give a taste*; ἐστιάω, *I entertain*; ἀπολαύω, *I enjoy* (μεγίστων ἀγαθῶν, *the greatest blessings*); ἐνὸς ἀνδρὸς εὗ φρονήσαντος πολλοὶ ἀν ἀπολαύσειαν, *many would enjoy a man who has thought sensibly.*

e) With verbs denoting the opposites of the ideas enumerated under a—d, that is, the *exclusion from a share in something*: ἀπέχομαι, *I refrain* (σῖτου, abstineo cibo); χωρίζω, *I separate*; εἴργω, *I keep off*; στερίσκω, *I deprive*; παύομαι, *I cease*; εἴκω, παραχωρέω, *I yield*; λύω, *I loose*;

ἐλευθερώ, *I free*; φείδομαι, *I spare*; ἀμαρτάνω, ἀποτυγχάνω, *I miss*; ψεύδομαι, σφάλλομαι, *I am deceived* ($\tau\bar{\eta}\varsigma$ ἐλπίδος, *in my hope*).

Obs.—Many of these verbs are also joined with an Accusative when an object is to be expressed as *wholly* encompassed by the action: πλεῖστον μέρος τινὸς μετέχειν, *to have the greatest part in any thing*; πίνω οἶνον, *I drink wine*; οἶνον, *some wine*; λαγχάνω τι, *I attain something*; τινός, *a share in something*.

§ 420. 4. The Genitive is joined with many verbs denoting a *sensuous* or *moral perception* or *emotion* (compare § 414, 3), as: ἀκούω, ἀκροάομαι, *I hear*; αἰσθάνομαι, *I perceive*; μνήσκομαι, *I remember* ($\tau\bar{o}\bar{v}$ φίλον, *memini amici*); ἐπιλανθάνομαι, *I forget*; μέλει μοί τινος, ἐπιμελέομαι, *I am concerned about something*, *I care*; ἐντρέπομαι, Hom. ἀλέγω, ἀλεγίζω, *I concern myself*; ἀμελέω, *I neglect*; ὀλιγωρέω, *I care little about*; ἐράω, *I love* (§ 419, c); ἐπιθυμέω, *I desire*; πυνθάνομαι τί τινος, *I learn something about one*.

Obs.—The Accusative also is admissible with several of these verbs: with ἀκούω, if the object is directly audible: φθόγγον, *a sound*, but $\tau\bar{o}\bar{v}$ διδασκάλον, *the teacher*.

§ 421. 5. With verbs of *estimating, buying, selling, etc.*, the Genitive denotes the *value or price* (compare § 408, 6, and § 417): δόδοιος πέντε μυῶν τιμᾶται, *the slave is valued at five minæ*; πολλοῦ ὠνεῖσθαι, *magni emere*; ταλάντου ἀποδόσθαι, *to sell for a talent*.

§ 422. 6. With verbs of *judicial proceedings* the Genitive denotes the *cause* (§ 408, 7, § 414, 5): κλοπῆς γράφεσθαι αἰσχρόν, *furti accusari turpe est*; φόνου διώκειν, *to prosecute for murder*; φεύγει παρανόμων, *he is charged with violating the law*; ἀπέφυγε κακηγορίας, *he was acquitted of libel*; ἑάλωσαν προδοσίας, *prædictionis condemnati sunt*.

Obs.—With verbs of *emotion* the Genitive likewise expresses the cause, as: θαυμάζω σε τῇσι σωφροσύνῃς, *I admire thee for thy moderation*; Hom. χωρίμενος γυναικός, *angry about the woman*.

§ 423. 7. The Genitive is also joined with verbs which imply the meaning of a Comparative (§ 416), as: *κρατέω* (*κρείττων εἰμί*), *ἄρχω* (*Κροῖσος Λυδῶν ἄρχεν*, *Cresus ruled over the Lydians*); *βασιλεύω*, *I rule*; *περίειμι*, *περιγίγνομαι*, *I am superior*; *ἡττάομαι* (*ἡττῶν εἰμί*), *I am inferior*; *λείπομαι*, *ὑστερέω*, *I am behind*; *διαφέρω τινός*, *differo ab aliquo*; *βαρβάρων Ἐλληνας ἄρχειν εἰκός*, *it is reasonable that Hellenes should rule over barbarians*.

§ 424. 8. The Genitive is joined with verbs compounded with prepositions, which either always, or in the sense which they have in the compound verb, require the Genitive (compare Chapter XVII.): *ἐκβάλλω τινὰ τιμῆς*, *I eject some one from office*; *προστατεύει τῆς πόλεως*, *he presides over the state*; *ἰσχὺν τοῦ δικαίου προτίθησιν*, *he prefers might before right*; *καταφρονεῖν τινος*, *to despise any one*; *κατηγορεῖν τί τινος*, *to accuse one of a thing*; *πάτριον ἦν τῇ Ἀθηναίων πόλει προεστάναι τῶν Ἑλλήνων*, *it was a hereditary custom for the city of the Athenians to be at the head of the Hellenes*.

4. Freer use of the Genitive.

§ 425. The Genitive, without immediate connection with a noun or verb, expresses:

1. *Place* (local Genitive), almost exclusively in the language of poetry, and that either the place *from* which something is removed: *ἴστασθε βάθρων*, *get up from the steps*; *ὑπάγειν τῆς ὁδοῦ*, *to go out of the way* (compare § 419, e);—or the space *within* which something takes place (compare §§ 412, 415): *τῆς Ἰωνίας τοῦτο αἰσχρὸν νενόμισται*, *within Ionia that is considered disgraceful*; Hom. *νέφος οὐ φαίνετο πάσης γαιῆς*, *no cloud appeared within the compass of the whole earth*; *ἔρχονται πεδίοιο*, *they go through or within the plain* (compare the German *ich gehe des Weges*).

On another local Genitive, see § 412.

§ 426. 2. *Time* (temporal Genitive), in which case it is a Partitive Genitive expressing the *whole of a space of time* (§ 412) within which something takes place: *τρὶς τοῦ ἐνιαυτοῦ*, *thrice in the year*; *ἡμέρας*, *by day*; *νύκτος*, *by night*; *τοῦ αὐτοῦ χειμῶνος*, *in the same winter*; *τοῦ λοιποῦ*, *for the future*; *χρόνου συχνοῦ*, *for some time*; *ἕκαστον ἔτους*, *each year*.

§ 427. 3. *Cause* (causal Genitive, compare § 408, 7, § 422), in exclamations: *οἴμοι τῆς τύχης, alas!* *for my fortune* (compare the German *O des Leides*); and in Infinitives with the Genitive of the Article (in order to). § 574, 3, Obs.

§ 428. 4. Occasion, time, circumstances, etc., as an *absolute Genitive*, in connection with *participles*, just like the absolute Ablative in Latin: *Κύρου βασιλεύοντος, Cyro regnante*, § 584 (compare the German: *stehenden Fusses*).

Obs.—The absolute Genitive very rarely occurs, like the absolute Ablative of the Latins, without a participle; when the verb *to be* occurs in the clause the participle *ων* is to be used: *te puerō, σοῦ παιδὸς ὄντος*.

E) *The Dative.*

§ 429. The Dative denotes, in general, the person or thing more *remotely connected* with an action.

Obs.—The Dative, therefore, depends just as often on verbs as on adjectives (adverbs), but very rarely on a substantive.

§ 430. 1. Dative of the *person concerned*.

As in Latin and English, so in Greek, the person more remotely affected by something is in the Dative, and:

a) with transitive verbs it is the so-called *indirect object*: Hom. *ἐπτὰ δέ οἱ δώσω εὐναιόμενα πτολίεθρα*, and *I will give him seven flourishing cities*.

b) with intransitive verbs it expresses the person or a thing conceived as a person to which the action refers:

πρέπει μοί τι, a thing becomes me; δεῖ μοί τινος, I need something; ἐμοὶ οὖτω δοκεῖ ἔχειν, it seems to me to be so; βοηθῶ τοῖς συμμάχοις, succurro sociis; πείθου τοῖς νόμοις, obey the laws; εὐχεσθε τοῖς θεοῖς, pray to the gods; μέμφομαι τοῖς μαθηταῖς, I reproach the scholars.

Obs.—Substantives derived from such verbs are sometimes followed by the Dative: *ἡ ἐν τῷ πολέμῳ τοῖς συμμάχοις βοήθεια, the help to the allies in the war.*

c) with Adjectives: *ὁ ἀγαθὸς τῷ ἀγαθῷ μόνος φίλος, the good alone is dear to the good.*

431. 2. Dative of interest.

The Dative denotes the person *for whom*—*for whose interest*—something is or takes place; hence

a) the person *benefited or injured* (*dat. commodi, incommodi*): *πᾶς ἀνὴρ αὐτῷ πονεῖ, every man toils for himself; φθόνος μέγιστον κακὸν τοῖς ἔχουσιν αὐτόν, envy is the greatest evil to them that have it.*

432. b) the *possessor* with *εἰμί, γίγνομαι*, and similar verbs: *πολλοί μοι φίλοι εἰσίν, I have many friends.*

Obs.—The possessive Dative is sometimes, like the Genitive, joined with a Substantive: *Herod., οἱ σφι βόες, their oxen.*

§ 433. c) the *sympathizing person* (*ethical Dative*): poet. *ὦ τέκνον, ᾧ βέβηκεν ἡμιν ὁ ξένος; O child, has the stranger left us? τί γὰρ πατήρ μοι πρέσβυς ἐν δόμοισι δρᾶ; for what is my aged father doing in the house?*

§ 434. d) the *acting person* with passive verbs (commonly *ὑπό* with the Genitive), which is then to be viewed as one interested in the action: Hom. *πολέες δάμεν "Εκτορὶ δίψ, many were overcome by godlike Hector; τί πέπρακται τοῖς ἄλλοις; what has been done by the rest?* This Dative is regularly joined with the Verbal Adj. in *-τέος*: *ἐμοὶ πολεμητέον ἐστίν, mihi pugnandum est.*

§ 435. e) the person remotely connected with an action: *τέθνηχ' ὑμῖν πάλαι, he died to you long ago;* Hom. *πᾶσίν*

κεν Τρώεσσι κῦδος ἄροιο, *thou mightest get thee fame with all Trojans*; Hom. τοῖσιν ἀνέστη, *among them arose*; ὑπολαμβάνειν δεῖ τῷ τοιούτῳ ὅτι εὐήθης ἐστίν, *in regard to such a one we must suppose him simple*.

Obs.—In this manner *participles* are most frequently used, partly with, partly without, an accompanying noun: Hom. ἡμῖν εἰνατός ἐστι περιτροπέων εἰναυτὸς ἐνθάδε μιμνόντεσσιν, *it is the ninth year for us lingering here*; ή διαβάντι τὸν ποταμὸν πρὸς ἐσπέραν ὁδός, *the road westward when you have crossed the river*; γίγνεται τι ἐμοὶ βουλομένῳ, *something happens to me as I wish*; συνελόντι οὐρ ὡς συνελόντι εἰπεῖν, *to speak briefly*.

§ 436. 3. Dative of community.

With verbs, adjectives, and adverbs, which denote community, agreement, friendly or hostile meeting, the person or thing *with* which such a community, agreement, or such a meeting takes place, is in the Dative.

a) *Verbs* of this kind are: κοινωνέω, *I share* (*τινὶ τινος, something with one*); συμφωνέω, *accord*; συνάδω, *accord*; συνοίω, *I agree*; ὁμοιόμαι, *I resemble*; ὁμιλέω, *I associate with*; διαλέγομαι, *I converse*; διαφέρομαι, *I differ*; μάχομαι, *I fight*; ἔριζω, *I dispute*; τὰ ἔργα οὐ συμφωνεῖ τοῖς λόγοις, *the deeds do not harmonize with the words*; poet. κακοῖσιν μὴ προσομίλει ἀνδράσιν, ἀλλ' αἰὲν τῶν ἀγαθῶν ἔχεο, *with bad men do not associate, but always hold to the good*.

b) *Adjectives*: ἴσος, *like*; ὁμοιος, παραπλήσιος, *similar*; ὁ αὐτός, *the same*; οἰκεῖος, ἴδιος, *peculiar*; κοινός, *common* (compare 414, 1); ὁμώνυμος, *of like name*; συνώνυμος, *of like meaning*; διάφορος, *different*; ἐναντίος, *opposite*: ὥπλισμένοι ἦσαν τοῖς αὐτοῖς Κύρῳ ὅπλοις, *they were armed with the same weapons as Cyrus*.

c) *Adverbs*: besides those derived from the adjectives just mentioned, especially ἄμα, *at the same time*; ὁμοῦ, *together*: ἄμα τῷ ἑταίρῳ, *at the same time with his friend*.

§ 437. The Dative is used with many verbs which, com-

pounded with prepositions, denote a contact or union, especially with such as are compounded with ἐν, σύν, ἐπί, yet also with those compounded with πρός, παρά, περί, ὑπό, as : ἐπιστήμην ἔμποιεῖν τῇ ψυχῇ, *to bring knowledge into the soul*; ἐπικεῖσθαι τινι, *to press upon, to urge, one*; ἐπιτιμᾶν τινὶ τι, *to reproach one with something*; προσιέναι τῷ δῆμῳ, *to come before the people*; παρίστασθαι, παρεῖναι τινι, *to support one*; περιπίπτειν τινί, *to meet one*.

§ 438. 4. The *Instrumental Dative*, answering to the Latin *Ablative*, denotes that *by* or *by means of* which an action is brought about: hence

a) the *means or instrument* (compare διά, § 458): Hom. τὸν μὲν κατὰ στῆθος βάλε δουρί, *the one he struck on the breast with the spear*; ὄρῶμεν τοῖς ὀφθαλμοῖς, *we see with the eyes*; οὐδεὶς ἔπαινον ἡδοναῖς ἐκτήσατο, *no one gained praise by pleasures*; ζημιοῦν τινα θανάτῳ, *to punish one with death*; Hom. τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν, *may the Danai pay for my tears by thy darts*.

Obs.—Hence the Dative is used with χρῆσθαι, *to make use of*; as the Ablative with *uti* in Latin. A second predicative Dative is often added (§ 361, 10): τούτων τισὶ φύλαξιν ἐχρῆτο, *some of them he used as guards*.

§ 439. b) the *operating power or cause* from which an action proceeds: ἄνθρωπος φύσει πολιτικόν, *man (is) by nature fitted for the state*; πολλάκις ἀγνοίᾳ ἀμαρτάνομεν, *we often err from ignorance*; φόβῳ, *from fear*.

Obs.—With verbs of emotion, the Dative expresses the ground or occasion of the emotion: ἥδομαι, χαίρω τῇ μουσικῇ, *I delight in music*; λυποῦμαι, *I am grieved*; χαλεπαίνω, *I am angry*; στέργω, ἀγαπῶ, *I am satisfied (with something)*; αἰσχύνομαι, *I am ashamed (about something)*.

§ 440. c) the *measure, by which* a thing is measured, *by which* one thing surpasses another, *by which* it is distinguished: τὰ μέλλοντα κρίνομεν τοῖς γεγενημένοις, *the fu-*

ture we judge of by the past; δέκα ἔτεσι πρὸ τῆς ἐν Σαλαμῖνι μάχης οἱ Ἀθηναῖοι ἐν Μαραθῶνι ἐνίκησαν, ten years before the battle of Salamis the Athenians conquered at Marathon; πολλῷ μείζων, multo maior (also πολύ, § 404, Obs.); διαφέρειν τινός φρουνήσει, to differ from any one in insight.

§ 441. 5. The freer use of the Dative expresses:

a) the way and manner, or an accompanying circumstance: *τούτῳ τῷ τρόπῳ, in this way; βίᾳ, by force; σπουδῇ, with zeal; σιγῇ, in silence; ἐργῷ, in fact; τῷ ὄντι, in truth; ιδίᾳ, privatim; δημοσίᾳ, publice; Hom. νηπιέῃσι, in his folly* (§ 362, Obs.).

Obs.—The Dative with *αὐτός* should be particularly noticed: *ὁ Φίλιππος πεντακοσίους ἵππας ἔλαβεν αὐτοῖς τοῖς ὅπλοις, Philip took five hundred horse together with their armor.* (Compare the Dative of community, § 436.)

§ 442. b) The place where something happens is expressed by the Dative more rarely in prose than in poetry: *Μαραθῶνι, at Marathon; Hom. Ἐλλάδι οἰκία ναίων, inhabiting his house in Hellas; Hom. τόξῳ ὕμοισιν ἔχων, having the bow on his shoulders; poet. ὁδοῖς, on the way.*

§ 443. c) Time is expressed by the Dative as definitely limited in answer to the question *when*: *τῇδε τῇ νυκτὶ, hac nocte; τῇ ὑστεραίᾳ, on the following day; τετάρτῳ ἔτει, in the fourth year; Ὁλυμπίοις, at the Olympic games; poet. χειμερίῳ νότῳ, in a stormy south wind.*

Obs.—Notice the difference between the Accusative (§ 405) and the Genitive (§ 426), in their application to relations of time.

CHAP. XVII.—THE PREPOSITIONS.

§ 444. Prepositions have a double use. Either they are combined with a verb, to define the direction which the action of the verb takes, or they are used independently, and serve, in connection with different cases, to point out the relation of single words in a sentence to one another more distinctly than could be done by the cases alone.

§ 445. *Obs. 1.*—As the name *præpositio* ($\pi\rho\theta\epsilon\sigma\iota\zeta$) points to the first of these uses, those prepositions which are not combined with verbs, such as: $\alpha\nu\nu$, *without* (poet. $\delta\acute{\imath}\chi\alpha$, $\chi\omega\rho\iota\zeta$); $\alpha\xi\rho\iota$, $\mu\acute{\epsilon}\chi\rho\iota$, *till*; $\mu\varepsilon\tau\alpha\xi\nu$, *between*; $\acute{\epsilon}\nu\kappa\alpha$, *on account of*; $\pi\lambda\acute{\imath}\nu$, *besides*, are called *spurious*. They are all used with the Genitive (compare § 415), except $\omega\zeta$, *to*, which has the Accusative.

§ 446. *Obs. 2.*—All Prepositions were originally *adverbs*; many of them are still used as such in poetry, and a few even in prose: $\mu\varepsilon\rho\iota$, *beyond*, *very*; $\mu\varepsilon\tau\acute{a}$, *later*; $\pi\rho\acute{o}s$, *in addition*. On account of this origin, their position in Homer is very free; they may be separated from their verb as well as from their substantive: Hom. $\iota\nu\ \delta'\ a\bar{u}t\bar{o}s\ \acute{e}\delta\acute{n}s\acute{e}t\bar{o}\ n\acute{a}r\bar{o}p\bar{a}\ \chi\bar{a}l\bar{k}\bar{o}n\bar{v}$, *and he himself put on the glittering brass*; $\acute{a}m\phi\ \delta\acute{e}\ \chi\bar{a}i\tau\bar{a}\ \bar{w}\bar{m}\bar{o}i\ \acute{a}t\bar{o}s\bar{o}n\bar{t}\bar{a}i$, *and the manes wave around the shoulders*. On the *anastrophe* in placing the Prepositions behind, see § 90. In prose only $\pi\varepsilon\rho\iota$ is sometimes thus used.

§ 447. With regard to the cases joined with Prepositions, the following general rules are to be noticed:

1. The *Accusative* with Prepositions expresses the object *upon* which, *over* which, *toward* which an action *extends* (§§ 395, 405), and with many Prepositions the *goal* of an action itself (§ 406).

2. The *Genitive* frequently denotes the *place from* which an action proceeds (§ 425), often also a moral relation (§ 408, etc.), while it depends on other Prepositions in the same way as on the adverbs mentioned in § 415.

3. The *Dative* denotes a more external connection (§§ 435, 442).

GENERAL VIEW OF THE PREPOSITIONS.

§ 448. I. Prepositions which can have only *one case*:

- A) the *Accusative* : εἰς, ὡς.
 B) the *Genitive* : ἀντί, ἀπό, ἐκ (ἐξ), πρό—ἄνευ, ἄχρι,
 μέχρι, μεταξύ, ἔνεκα, πλήν.
 C) the *Dative* : ἐν, σύν (ξύν).

II. Prepositions which can have two cases:

- A) the *Genitive* and *Accusative* : διά, κατά, ὑπέρ.
 B) the *Dative* and *Accusative* : ἀνά.

III. Prepositions which can have all the *three* oblique cases : ἀμφί, ἐπί, μετά, παρά, περί, πρός, ὑπό.

I. PREPOSITIONS WHICH CAN HAVE ONLY ONE CASE.

§ 449. A) *Prepositions with the Accusative*.

1. εἰς or ἐς (Lat. *in*, c. *Accus.*, and *inter*), *to, into*, points out the *goal toward* which the action is directed. The opposite is ἐξ, *out*. εἰς is used :

a) *of place* : οἱ Λακεδαιμόνιοι εἰςέβαλον εἰς τὴν Ἀττικήν, the Lacedaemonians invaded Attica; εἰς δικαστήριον εἰς-ιέναι, *to come into court*; λέγειν εἰς τὸ πλῆθος, *to speak to the multitude*; εἰς ἄνδρας ἐγγράφειν, *to enroll among men*. Compare ἐν, § 456, a.

b) *of time* : εἰς τὴν ὑστεραίαν, *in diem proximum, for the next day*; εἰς ἑσπέραν, *toward evening*; poet. ἔτος εἰς ἔτος, *year by year*; εἰς καιρόν, *for the right time*.

c) *of measure and number* : εἰς διακοσίους, *up to two hundred*; εἰς δύναμιν, *up to one's power, as much as is in one's power*.

d) *of purpose* : χρήσιμον εἰς τὸν πόλεμον, *useful for the war*; εἰς τόδε ἥκομεν, *for that we have come*.

In compounds it is to be translated by *into, in, to*.

§ 450. 2. ὡς (compare § 631), *to, only of persons* : Hom.

αἰεὶ τὸν ὁμοῖον ἄγει θεὸς ὡς τὸν ὁμοῖον, *God always brings like to like.*

§ 451. B) Prepositions with the Genitive.

1. ἀντί (compare Hom. ἀντα, ἀντην, ἀντικρύ), originally *opposite to* (compare ἐν-αντί-ος), then *instead of, for* : Hom. ἀντὶ καστιγνήτου ξεῖνός θ' ἵκέτης τε τέτυκται, *a stranger and a suppliant is instead of a brother (like a brother);* ἀντὶ θνητοῦ σώματος ἀθάνατον δόξαν ἀλλάξασθαι, *to exchange a mortal body for immortal glory.*

In compounds it signifies *against.*

§ 452. 2. ἀπό (Lat. *ab, a*, Engl. *off*), *from*, in the sense of *separation, severance, and origin* :

a) of place : Hom. ἀφ' ἵππων ἀλτο χαμᾶζε, *he sprang off the chariot to the ground.*

b) of time : *from, since* : ἀπ' ἐκείνης τῆς ἡμέρας, *from that day.*

c) of cause : *by, from, through* : αὐτόνομος ἀπὸ τῆς εἰρήνης, *independent through the peace.*

Phrases : ἀπὸ σκοποῦ, *far from the goal*; ἀπὸ γνώμης, *contrary to expectation*; ἀπὸ στόματος λέγειν, *to speak from memory*; οἱ ἀπὸ σκηνῆς, *those of the stage, the actors.*

In compounds it signifies *from, off, away.*

§ 453. 3. ἐκ, before vowels ἔξ (Lat. *ex, e*), *out of* (opposed to εἰς), denotes removal from within or from among :

a) of place : ἐκ Σπάρτης φεύγει, *he is banished out of Sparta.*

b) of time : ἐκ παιδῶν, *from boyhood (a pueris).*

c) of origin : ἐκ πατρὸς χρηστοῦ ἐγένετο, *he sprang from a brave father;* seldom with a Passive verb : τιμᾶσθαι ἐκ τινος, *to be honored by any one.*

d) close connection and conformity with : *after, secundum* : λόγον ἐκ λόγου λέγειν, *to deliver speech after speech;*

ἐκ τῶν δικολογουμένων, according to the agreement (Lat. *secundum*).

Phrases : *ἐκ δεξιᾶς, on the right*; *ἴξ ίσου, equally*; *δῆσαι, κρεμάσαι τι ἐκ τινος, to fasten, to hang one thing to another* (Lat. *pendere ex, ab aliqua re*).

In compounds : *out, away*.

§ 454. 4. πρό (Lat. *pro*), *for, before, instead*.

a) *of place, before* : *πρὸ θυρῶν, before the door*.

b) *of time* : *πρὸ τῆς μάχης, before the battle*.

c) *of preference* : *πρὸ τούτων τεθνάναι μᾶλλον ἀν ἔλοιτο, he would choose death before this, i. e., rather than this*.

d) *for, a rare use* : *πρὸ παιδῶν μάχεσθαι, to fight for the children*.

Phrase : *πρὸ πολλοῦ ποιεῖσθαι (c), to prefer greatly*.

In compounds : *before, forth, beforehand, forward*.

§ 455. The spurious Prepositions :

5. *ἄνευ, without* (poet. *χωρίς, δίχα, ἄτερ*).

6. *ἄχρι, μέχρι, until*.

7. *μεταξύ, between*.

8. *ἐνεκα, also ἐνεκεν, εἴνεκα* (poet. *οῦνεκα*), *for the sake of an object to be attained* (Lat. *causâ*) : *τῆς ὑγείας ἐνεκα χρώμεθα τῷ ιατρῷ, we employ a physician for the sake of health*. (Compare *διά* with Acc., § 458, B.)

9. *πλήν, besides (præter)*.

Obs. — *πλήν* is often used quite adverbially without governing a case : poet. *οὐκ ἀρ' Ἀχαιοῖς ἀνδρες εἰσὶ πλὴν ὅδε; have then the Achæans no men but this?* It might be *πλὴν τοῦδε, besides this?*

§ 456. C) *Prepositions with the Dative*.

1. *ἐν* (Hom. *ἐνί, ἐν*, Lat. *in*, c. Ablat., and *inter*), *in, answers to the question where?*

a) *of place* : *ἐν Ἀθήναις, in Athens*; also *among (inter)* : *ἐν τούτοις, among them*; *ἐν δῆμῳ λέγειν, to speak before the people* (compare § 449, a).

b) of time : ἐν τούτῳ τῷ ἔτει, in that year.

c) a moral relation : with : ἐν τῷ θεῷ τὸ τῆς μάχης τέλος, the result of the battle rests with God.

Phrases : ἡ ἐν Μαραθῶνι μάχη, the battle at Marathon ; ἐν τοῖς πρῶτος, first by far ; ἐν καιρῷ, at the right time ; ἐν προσθήκης μέρει, in addition ; ἐν χερσὶ τιθέναι, to put into the hands (compare Lat. *in mensa ponere*).

In compounds : *in, into, on.* The accented ἐνι = ἐνεστί signifies *it is in, it exists, it is possible.*

§ 457. 2. σύν or ξύν (Lat. *cum*), with, denotes companionship (opposed to ἄνευ, compare *μετά* with Gen., § 464, B); σὺν Ἀθήνῃ ἐνίκησεν, he conquered (with the help of) Athene ; σὺν νόμῳ, in accordance with the law (opposed to *παρά* with Acc., § 465, C, b).

In compounds : *with, together.*

II. PREPOSITIONS WHICH CAN HAVE TWO CASES.

The Genitive and Accusative.

Obs.—Here, as every where in what follows, that use of a Preposition is placed first in which its original meaning is most manifest.

§ 458. 1. διά (akin to δύο, as *between* is to *two [twain]*), originally *between, then through.*

A) with the Genitive :

a) of space : most frequently *through* (Lat. *per*) : Hom. διὰ μὲν ἀσπίδος ἥλθε φαευῆς ὅβριμον ἔγχος, through the glittering shield pierced the mighty lance.

b) instrumental : *by or with* : διὰ τῶν ὄφθαλμῶν ὁρῶμεν, by (by means of) the eyes we see (compare § 438).

c) of space and time : *among (inter), during, in* : διὰ χειρῶν ἔχειν, to have in hand ; διὰ νυκτός, during night ; διὰ φιλίας ἔνειν, to be on friendly terms.

Phrases : διὰ στόματος ἔχειν, to have in the mouth, to

be talking about; δι' οὐδενὸς ποιεῖσθαι, *to deem as nothing*; διὰ μακροῦ, *after a long interval, interruption*.

B) with the *Accusative*:

a) *of space and time*, almost exclusively in the poets: *through, during*: Hom. διὰ δώματα, *through the rooms*; διὰ νύκτα, *during night*.

b) usually *causal*: *on account of* (the operating cause) (compare ἔνεκα, § 455, 8): διὰ τὴν νόσον χρώμεθα τῷ ιατρῷ, *we employ the physician on account of the illness*.

Phrases: αὐτὸς δι' ἑαυτόν, *by himself*; διὰ τί; *why?*

In compounds, διά is *through*, or denotes *separation*, like Lat. *dis-*: διαφέρω = *differre*, διαιρέω, *I sever*.

§ 459. 2. κατά (compare Adv. κάτω, *down*), originally *downward, down* (the opposite to ἀνά).

A) with the *Genitive*:

a) *of space*: *down from*: Hom. βῆ δὲ κατ' Οὐλύμποιο καρήνων, *he came down from the heights of Olympus*; *below (sub)*: τὰ κατὰ γῆς, *things below the earth*.

b) *tropically*: *about, against*: λέγειν κατά τινος, *to speak about, against one*.

Phrases: πόλιν κατ' ἄκρας ἐλεῖν, *to capture a city completely*; κατὰ νώτου, *behind*.

B) with the *Accusative* it denotes in its most general sense *extension over, relation to, direction toward something*:

a) *of place*: κατὰ ρόον, *down a stream*; κατὰ γῆν καὶ θάλασσαν, *by land and sea*; Hom. Ζεὺς ἔβη κατὰ δαῖτα, *Zeus went to the feast*.

b) *of time*: κατ' ἐκεῖνον τὸν χρόνον, *at that time*; οἱ καθ' ἡμᾶς, *our contemporaries*.

c) *of other relations*: κατὰ τοῦτον τὸν τρόπον, *in this way*; κατὰ πάντα, *in every respect*; κατὰ δύναμιν, *according to ability, as much as possible*; κατὰ τοὺς νόμους, *in accordance with the laws*; κατ' ἐμέ, *as regards me*; κατὰ Πίνδαρον ἄριστον ὕδωρ, *according to Pindar, water is best*.

d) distributive in divisions: Hom. κατὰ φῦλα, by tribes; κατὰ τρεῖς, by threes; καθ' ἡμέραν, daily.

In compounds: *down, downward, against, toward, very often untranslatable.*

§ 460. 3. ὑπέρ, Hom. also ὑπείρ (Lat. *super*), radical meaning *over*.

A) with the *Genitive*:

a) of space: ὁ ἥλιος ὑπὲρ ἡμῶν πορεύεται, *the sun passes over us.*

b) tropically, for: μάχεσθαι ὑπέρ τινος, *to fight for any one* (originally *over*, e. g., *over a corpse*): ὁ ὑπέρ τῆς πατρίδος κίνδυνος, *the danger for one's country; instead of:* ἐγὼ ὑπὲρ σοῦ ἀποκρινοῦμαι, *I will answer instead of you.*

B) with the *Accusative*:

over, beyond—of space and measure: Hom. ὑπὲρ οὐδὸν ἐβήσετο, *he went over or beyond the threshold;* ὑπὲρ δύναμιν, *beyond (his) power.*

In compounds: *over, away over, excessively, for.*

With the Dative and Accusative.

§ 461. 4. ἀνά (compare adv. ἀνω, *above*), originally *upon, up* (opposed to *κατά*).

A) with the *Dative* only poet., *on the top of, upon:* Hom. χρυσέω ἀνὰ σκήπτρῳ, *on the top of a golden staff.*

B) with the *Accusative* ἀνά denotes the direction *upward, up toward something, then spreading out over something* (compare *κατά*).

a) of space: ἀνὰ ρόον, *up the stream;* ἀνὰ πᾶσαν τὴν γῆν, *over the whole earth, over the whole country.*

b) of time: ἀνὰ πᾶσαν τὴν ἡμέραν, *per totum diem.*

c) tropically: ἀνὰ λόγον, *in accordance with.*

d) distributive: ἀνὰ τέτταρας, *by fours* (*four men deep, compare κατά, § 459, d.*).

Phrase: ἀνὰ στόμα ἔχειν, *to have in the mouth, to be talking about* (compare *διά*).

In compounds: *up, upward, again, back.*

III. PREPOSITIONS WHICH CAN HAVE THREE CASES.

Obs.—The original meaning is usually most manifest in connection with the Dative.

§ 462. 1. ἀμφί (Lat. *amb-*, German *um*, akin to ἄμφω, *both*), radical meaning *around* (*i. e.*, on both sides, compare περὶ).

A) with the *Dative*:

only poet.: Hom. *ἰδρώσει τελαμὸν ἀμφὶ στήθεσσι*, *the belt around the breast will sweat*; ἀμφὶ φόβῳ, *from fear*.

B) with the *Genitive*:

Hom. ἀμφὶ φιλότητος ἀείδειν, *to sing about love*.

C) with the *Accusative*:

of place, time, measure, occupation: ἀμφὶ τὰ ὅρια, *about the boundaries*; ἀμφὶ τοῦτον τὸν χρόνον, *about this time*; ἀμφὶ τὰ ἔξικοντα, *circiter sexaginta*; ἀμφὶ δεῖπνον πονεῖν, *to be occupied about a meal*.

Phrase: *οἱ ἀμφὶ τινα*, *any one with his attendants*; hence even: *οἱ ἀμφὶ Πλάτωνα*, *Plato and his followers*.

In compounds: *about, around, on two sides, doubly*.

§ 463. 2. ἐπὶ, radical meaning *upon, on, on the surface, by*.

A) with the *Dative*:

a) *of space*: Hom. ἐπὶ χθονὶ σῖτον ἔδοντες, *eating bread on earth*; ἐπὶ τῇ θαλάσσῃ οἰκεῖν, *to dwell by the sea*.

b) *of time*: ἐπὶ τούτοις, *thereupon*.

c) *of an ethical relation*: ἐπὶ τοῖς πράγμασιν εἶναι, *to preside over the business*; ἐπὶ τοῖς πολεμίοις εἶναι, *to be in the power of the enemy*; ἐπὶ τινι χαίρειν, *to rejoice at a thing*; especially also of *purpose*: ἐπὶ παιδείᾳ τοῦτο ἔμαθες, *you learned this for education*; and of *condition*: ἐπὶ τόκοις δανείζειν, *to lend on interest*; ἐπὶ τούτῳ, *on this condition*.

B) with the *Genitive*:

a) *of space*, in answer to the question *where*: Κῦρος

προύφαίνετο ἐφ' ἄρματος, Cyrus appeared on a chariot; and to the question *whither*: *ἐπὶ Σάμου πλεῖν*, to sail to Samos. (Compare § 419, c.)

b) of time: *ἐπὶ Κροίσου ἀρχοντος*, in the reign of Crœsus; also in many connections: *near, by*.

C) with the *Accusative*:

on, on-to: *ἀναβαίνειν ἐφ' ἵππον*, to mount (on-to) a horse; *ἐπὶ δεξιά*, on the right.

Phrases: *ώς ἐπὶ τὸ πολύ*, for the most part; *τὸ ἐπ' ἐμέ*, for my part.

In compounds: *on, at, by, in addition, be-*, very often untranslatable.

§ 464. 3. *μετά* (German *mit*), radical meaning *in the midst*.

A) with the *Dative*:

in poet. only: *amid, among (inter)*: Hom. "Εκτορα, ὃς θεὸς ἔσκε μετ' ἀνδράσι, Hector, who was a god among men.

B) with the *Genitive*:

with, in the sense of participation *with* (compare *σύν*, § 457): *μετὰ τῶν ξυμάχων κινδυνεύειν*, to fight with (in alliance with) the allies; *μετὰ δακρύων*, with tears.

C) with the *Accusative*:

a) *into the midst, among*: poet.: Hom. *ἰὼν μετὰ ἔθνος ἑταίρων*, going among the crowd of companions.

b) *usually after*: Hom. *οἴχονται μετὰ δεῖπνον*, they go after (for) a meal; *μετὰ τὸν Πελοποννησιακὸν πόλεμον*, after the Peloponnesian War.

c) *seldom in* (as with the Dative): *μετὰ χεῖρας ἔχειν*, to have in hand (compare *διά*): *μεθ' ἡμέραν*, interdiu.

In compounds: *with, after, trans-* (*μετατιθέναι, transpose*).

§ 465. 4. *παρά* (Hom. *πάρ*, *παραί*), radical meaning *beside, near*.

A) with the *Dative*:

at or near: Hom. *παρὰ νησὶ κορωνίστι μιμνάζειν*, to linger

near the curved ships; καὶ παρ' ἐμοί τις ἐμπειρία ἔστιν, I also have some experience (with me also is, etc.).

B) with the *Genitive*:

a) *from*, with verbs of motion, and such as denote receiving either bodily or mentally: Hom. ἀπονοστεῖν παρὰ νηῶν, *to return from the ships*; λαμβάνειν, μανθάνειν παρά τινας, *to receive, learn from some one*.

b) *by*, very rare, and only poet.: ναιετῶν παρ' Ἰσμήνου ρέιθρων, *dwelling by the waters of the Ismenus*.

C) with the *Accusative*:

a) *to*: Hom. τῷ δ' αὖτις ἵτην παρὰ νῆας, *they went again to the ships*.

b) *along, near by*:

of place: Hom. παρὰ θίνα θαλάσσης, *along the sea beach*.

of time: *during*: παρ' ὅλον τὸν βίον, *per totam vitam, during the whole of life*;

compared with: δεῖ τὰς πράξεις παρ' ἄλληλας τιθέναι, *you must put the acts by the side of* (or compare with) *one another*; with the comparative: μεῖζόν τι παρὰ τοῦτο, *something greater than this*;

on account of (compare *propter, near, and on account of*): παρὰ τὴν ἡμετέραν ἀμέλειαν Φίλιππος αὔξεται, *on account of our neglect Philip becomes great*.

Taken negatively; *besides*: ἔχομέν τι παρὰ ταῦτα ἄλλο λέγειν, *we have something else to say besides this*;

contrary to (opposed to *κατά* with the Acc.): παρὰ τὸν νόμον, *contrary to the law, properly past the law, by evading the law*.

Phrases: παρὰ μικρόν, *nearly*; παρ' οὐδὲν ποιεῖσθαι, *to deem as nothing*.

In compounds: *near, at, past, beyond, over* (*παραβαίνειν, overstep*).

§ 466. 5. *περί* (Hom. adv. *περί, very*=Lat. *per* in *permagnus*), radical meaning *around* (from above), compare *ἄμφι*.

A) with the *Dative*:

round, around, near, for: Hom. περὶ Σκαιῆσι πύλησι, *round the Skæan gate*; περὶ τοῖς φιλτάτοις κυβεύειν, *to gamble for what is dearest*.

Hom. περὶ κῆρι, *at heart*; περὶ φόβῳ, *from fear*.

B) with the *Genitive*:

a) mostly in a figurative sense, *about*, Lat. *de*: τίνα δόξαν ἔχεις περὶ τούτων; *what opinion have you about this?* βουλεύονται περὶ τοῦ πολέμου, *they consult about the war*.

b) in Hom. *over, above*: περὶ πάντων ἔμμεναι ἄλλων, *to be above all others*; hence the prose phrases: περὶ πολλοῦ ποιεῖσθαι, *to place above much*, i. e., *estimate highly*; περὶ οὐδενὸς ποιεῖσθαι, *place above nothing*, i. e., *estimate at nothing at all*.

C) with the *Accusative*:

almost the same as ἀμφί (§ 462): περὶ Αἴγυπτον (*around, i. e., every where in Egypt*), *about the country of Egypt*; figuratively: *in regard to, about, concerning*: περὶ φιλοσοφίαν σπουδάζειν, *to be zealous about philosophy*.

In compounds (with adjectives = Latin *per-*): *round, round about, besides, over*.

§ 467. 6. πρός (Hom. προτί, ποτί), akin to πρό, radical meaning *at, to* (toward the front), compare παρά.

A) with the *Dative*:

a) *at, near*: ὁ Κῦρος ἦν πρὸς Βαβυλῶνι, *Cyrus was near Babylon*.

b) *on, to*: Hom. ποτὶ δὲ σκῆπτρον βάλε γαίη, *he threw the staff on the ground*; τὸν νοῦν προσέχετε πρὸς τούτῳ, *give your mind to this*.

c) *besides, in addition to*: πρὸς τούτοις, *besides this*; πρὸς τοῖς ἄλλοις, *besides the rest*.

B) with the *Genitive*:

a) *with, in the sense of community*: Hom. πρὸς γὰρ Διός εἰσιν ἅπαντες ξεῖνοί τε πτωχοί τε, *with (protected by)*

Zeus are all strangers and the poor; πρός τινος εἶναι, to be with (on the side of) any one; πρὸς ἰατροῦ ἐστιν, it is with (belongs to) a physician, medici est; πρός τινος λέγειν, to speak for (in behalf of) any one; πρὸς θεῶν, with (in presence of, by) the gods, per deos, form of an oath.

b) toward (*versus*): *πρὸς μεσημβρίας, toward the south,* compare *πρός* with Acc.

c) from, by (compare *παρά* with Gen.): *ὅλβος πρὸς θεῶν, blessing from the gods;* sometimes with Passive verbs: *πρός τινος φιλεῖσθαι, to be loved by some one.*

C) with the Accusative:

a) to : *ἐρχονται πρὸς ἡμᾶς πρέσβεις, ambassadors come to us;* *πρὸς τὸν δῆμον ἀγορεύειν, to speak to the people.*

b) toward, against (*versus, adversus, erga*): *πρὸς βορρᾶν, toward the north* (compare *πρός* with Gen.); *δικάζεσθαι πρός τινα, to enter an action against any one;* *πιστῶς διακεῖσθαι πρός τινα, to be faithfully disposed toward some one;* *πρὸς βασιλέα σπονδὰς ποιεῖσθαι, to make a treaty toward (with) the king.*

c) in regard to, according to : *διαφέρειν πρὸς ἀρετήν, to differ in regard to virtue;* *πρὸς τὰ κάλλιστα τῶν ὑπαρχόντων δεῖ τὰ λοιπὰ πράττειν, we ought to arrange the future according to the best of the present means;* *πρὸς ταῦτα, according to this.*

Phrases: *πρὸς ἥδονήν, according to pleasure;* *πρὸς χάριν, in favor of;* *πρὸς βίαν, by force;* *οὐδὲν πρὸς ἔμε, nothing to me.*

In compounds: *to, in addition, near, together with.*

§ 468. 7. ὑπό (Hom. also ὑπαί, Lat. *sub*), radical meaning under, below.

A) with the Dative:

under: Hom. τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα, under their feet the earth loudly groaned; *ὑπ' Ἀθηναίοις εἶναι, to be under (subject to) the Athenians;* poet. *χερσὶν*

ὑφ' ἡμετέρησιν ἀλοῦσα, (*Troy*) conquered under (by) our hands.

B) with the *Genitive*:

a) *under*, in space: ὑπὸ γῆς, *under the earth*; in the sense of dependency: ὑπὸ αὐλητῶν χορεύειν, *to dance under* (the guidance of) *flute-players*; hence

b) *by*, with *Passives* and verbs of *Passive meaning*: ἦ πόλις ἔάλω ὑπὸ τῶν Ἑλλήνων, *the city was taken by the Hellenes*; πολλοὶ ἀπέθανον ὑπὸ τῶν βαρβάρων, *many were killed by the barbarians*.

c) *from, because of*: ὑπὸ γῆρας ἀσθενὴς ἦν, *he was weak from old age*.

C) with the *Accusative*:

a) *under*: Hom. ὥς εἰπὼν ὑπὸ πόντον ἐδύσετο κυμαίνοντα, *having thus spoken, he dived under the billowy sea*; ὑπὸ τὸ ὄρος ηὐλίζοντο, *they spent the night under (at the foot of) the mountain*.

b) *of time; toward* (Lat. *sub*): ὑπὸ νύκτα, *toward night*; ὑπὸ τὴν νύκτα, *during the night*.

In compounds: *under, down under, gradually, secretly, often untranslatable*.

CHAP. XVIII.—THE PRONOUNS.

§ 469. 1. The Nominative of the *Personal Pronouns* is used, as in Latin, only when the person is to be mentioned with special emphasis: καὶ σὺ ὅψει αὐτόν, *tu quoque eum videbis*, *i. e.*, οὐ μόνον ἐγώ (*not merely I*).

§ 470. 2. The place of the *Possessive Pronoun* is frequently supplied by the article (§ 373). On the article with the Possessive Pronoun, § 388.

a) Instead of the *Possessive Pronoun*, the Greek likes to use the *Genitive* of the corresponding *Personal Pronoun*. Such a *Genitive*, when the substantive to which it belongs has the article, usually stands either *before* the article or

after the substantive: *σοῦ ὁ νιός* or *ὁ νιός σου*, *thy son*, not *ὁ σοῦ νιός*.

b) As the Possessive Pronoun approaches very near to a possessive Genitive (§ 408, 2), it may be qualified by a Genitive: *τάμα δυστήνου κακά*, *my ills, the unfortunate one's [mea miseri mala]*.

§ 471. 3. The *Reflexive Pronoun* refers either to the subject of the clause in which it occurs: *ὦ ἀγαθέ, μὴ ἀγνόει σεαυτόν*, *good friend, be not ignorant of thyself*; or, in dependent clauses, it refers back to the subject of the *leading* clause: *εἰσιέναι ἐκέλευσεν, εἰ μέλλοις σὺν ἑαυτῷ ἐκπλεῖν, he bade you enter, if you were going to sail away with him (secum)*.

Obs. a)—Instead of the Reflexive Pronoun, the usual Personal Pronouns also *may* be employed: *δοκῶ μοι οὐκ ἀπαράσκενος εἶναι, I think myself not to be unprepared*.

Obs. b)—The simple Pronoun of the third person, *οὗ, οἱ, ἔτεις, etc.*, is commonly used reflexively by the Attic writers, but in Hom. it is exactly like the English, of him, to him, him, etc. (like the Attic *αὐτοῦ, αὐτῷ, αὐτόν, etc.*, according to § 474): *λέγεται Ἀπόλλων ἐκδεῖπαι Μαρσύαν ἐρίζοντά οἱ περὶ σοφίας, dicitur Apollo Marsyas cutem detraxisse de arte secum certanti; Hom. αὐτόματος δέ οἱ ἥλθε —Μενέλαος, sponte sua ad eum venit Menelaus.*

Obs. c)—The Reflexive of the third person sometimes supplies the place of that of the first and second: *δεῖ ἡμᾶς ἀνερέσθαι ἑαυτούς, we must ask ourselves*; in like manner, the Possessive *ὅς* sometimes stands for the Possessive of the first two persons: Hom. *οὐ γὰρ ἔγωγε ἡς γαίης δύναμαι γλυκερώτερον ἄλλο ιδέσθαι, for I can see nothing sweeter than my own country*.

§ 472. The following are used as *Possessives of the Reflexive Pronouns*:

a) the Genitives of the Reflexive Pronouns, especially in the Singular: *ἑμαυτοῦ, σεαυτοῦ, ἑαυτοῦ*. When the substantive to which they are joined has the article, the Genitives stand between the article and the substantive: *Ζεὺς τὴν Ἀθηνᾶν ἔφυσεν ἐκ τῆς ἑαυτοῦ κεφαλῆς, Zeus produced Athene out of his own head*.

b) the Possessives of the Personal Pronouns, especially

in the plural: ἡμέτερος, ὑμέτερος: σφέτερος is exclusively Reflexive.

c) The Possessives in connection with the Genitives of αὐτός: ἡμέτερος αὐτῶν, etc.

§ 473. The *Reflexive Pronoun in the Plural* is also used instead of the *Reciprocal Pronoun* ἀλλήλων: διελεγόμεθα ἡμῖν αὐτοῖς, we conversed with one another (among ourselves).

§ 474. On αὐτός, *self*, and ὁ αὐτός, *the same*, see § 389.

αὐτός in the oblique cases, like the Lat. *is, ea, id*, is used as a Personal Pronoun referring to some person or thing mentioned before: ἐδέοντο αὐτοῦ παραμεῖναι, they wanted him to remain.

The Genitive αὐτοῦ, ἡς, ὧν, like the Lat. *eius, eorum*, is the Engl. *his, her, their*, when it does not refer to the subject. Its position is that pointed out in § 470, a: ὁ νιός αὐτοῦ or αὐτοῦ ὁ νιός, *filius ejus*. Still the Genitive of αὐτός often supplies the place of the Reflexive of the third person.

§ 475. Of the *Demonstrative Pronouns*, οὗτος points more to what precedes and is already known; ὅδε to what follows and has not yet been named; so likewise are distinguished τοιοῦτος, *of such quality*; τοσοῦτος, *so great*; τηλικοῦτος, *so old*—from τοιόςδε, τοσόςδε, τηλικόςδε. On the article with these Pronouns, § 389.

On the demonstrative uses of ὅς, § 213, *Obs.*

§ 475b. The *Interrogative Pronouns* mentioned in § 216: τίς, πότερος, ποῖος, etc., are used exclusively in direct questions. In indirect ones the compound Relatives ὅστις, ὅπότερος, ὅποῖος, etc., are employed. The former, however, are often used in indirect questions, though the latter never in a direct one: τίς εἰ; *who are you?* εἰπέ μοι, ὅστις εῖ, or τίς εἴ, *tell me who you are.*

On the *Attraction with Relative Pronouns*, §§ 597–603.

CHAP. XIX.—THE VOICES OF THE VERB.

§ 476. 1. *The Active Voice.*

1. The Active voice not unfrequently has an intransitive as well as a transitive meaning. Thus *ἱλαύνειν* means *to drive* and *to ride*; *ἔχειν*, *to have, hold*, and *to be in a condition* (*καλῶς ἔχει, bene se habet*); *πράττειν*, *to do and to be* (*εὖ πράττω, I am doing well*); *δηλοῦν*, *to make and to become manifest*.

In some verbs different tenses are assigned to the different meanings. See above, §§ 329, 330.

2. Simple verbs which are transitive often become intransitive when compounded: *βάλλειν*, *to throw*—*μεταβάλλειν*, *to change*; *ἐçβάλλειν* and *ἐμβάλλειν*, *to fall into, issue (of rivers)*; *διδόναι*, *to give*—*ἐνδιδόναι*, *to give in*; *ἐπιδιδόναι*, *to grow*; *κόπτειν*, *to cut*; *προκόπτειν*, *proficere, make progress*; *φέρειν*, *to bear*; *διαφέρειν*, *differre, to differ or be distinguished*.

3. The Active often denotes an action which the subject accomplishes not *immediately*, but *mediately*, that is, *causes* or *allows* to be done by others: *ὁ Κῦρος κατέκαυσε τὰ βασίλεια, Cyrus had the royal castle burned down*. This is called the *Causative use*.

§ 477. 2. *The Middle Voice.*

Its primary meaning is *reflexive*, *i. e.*, the action of the verb in the Middle refers back to the subject from which it issues.

The Middle, in the first place, may be either *transitive* or *intransitive*; it is transitive when it can have an object in the Accusative: *πράττομαι χρήματα, I gain for myself money*; intransitive when it is incapable of having such an object: *ἀπέχομαι, I restrain myself*.

The Middle, farther, can vary much in its mode of referring back to the subject. We distinguish:

§ 478. 1. The *Direct* Middle,

in which the subject is at the same time the *direct object* of the verb: *λούομαι*, *I wash myself*; *τρέπομαι*, *I turn myself*; *ἐπιδείκνυμαι*, *I show myself*; *ἴσταμαι*, *I place myself*; *καλύπτομαι*, *I hide myself*. This kind of Middle is the rarest. The Active with the reflexive pronoun in the Accusative is more generally used to express direct Reflexion.

Obs.—Through the direct Middle, several middle verbs have become intransitive or passive: *παίω*, *I cause to stop*; *παύομαι*, *I stop myself, cease*; *φαίνω*, *I show*; *φαίνομαι*, *I show myself, appear*; *ἴημι*, *I send*; *ἴμαι*, *I send myself, hurry*.

§ 479. 2. The *Indirect*, or *Dative-like* Middle (§ 431), in which the subject is but indirectly affected by the action. Here the action takes place *for* or in the *interest* of the subject, so that in other languages the Dative may generally be used to denote the reflex influence: *πορίζω*, *I provide*; *πορίζομαι*, *I provide for myself*, e. g., *χρήματα*, *money*; *ἄγομαι γυναῖκα*, *I take a wife to myself*; *μισθοῦμαι στρατιώτας*, *I hire soldiers for myself* (but *μισθοῦν*, *hire out*, *μισθοῦν ἑαυτόν*, *to hire one's self out*); *μεταπέμπομαι τινα*, *I send for some one*; Hom. *αὐτὸς ἐφέλκεται ἄνδρα σίδηρος*, *the iron itself draws a man to it*. Hence the Athenian says: *ὁ νομοθέτης τίθησι νόμους*, *the lawgiver gives laws*, but *ὁ δῆμος τίθεται νόμους*, *the people gives laws to itself*.

Obs.—The interest of the subject sometimes consists in an object being removed from its reach: *ἀμύνομαι κίνδυνον*, *I ward off danger from me*; *προέμαι τινα*, *I send some one away from me*; *ἀποδόσθαι ναῦν* (*to give away for one's interest*), *to sell a ship*. (Compare § 324, 7).

§ 480. 3. The *Subjective* or *ethical* Middle.

This denotes that an action originates not only externally, but also internally from the subject, *i. e.*, from its means, power, or disposition: *παρέχειν*, *to furnish*; *παρέχεσθαι*, *to furnish from one's own means*; *ποιεῖν εἰρήνην*, *to make peace*; *ποιεῖσθαι εἰρήνην*, *to strive to make peace*; *λαμ-*

βάνειν τι, to take something; λαμβάνεσθαι τινος, to lay hold of something; σκοπεῖν, to look at; σκοπεῖσθαι, to reflect.

Obs.—The subjective Middle is formed also from intransitive verbs; it then expresses a state more intensively than the active: *πολιτεύειν, to be a citizen; πολιτεύεσθαι, to act as a citizen; βουλεύειν, to give advice; βουλεύεσθαι, to deliberate with one's self.*

§ 481. 4. The Causative Middle.

As the Causative Active (§ 476, 3) expresses an action only *occasioned* by the subject, so the Middle is often used to denote that the subject *has* an action *done for or on itself*: *ὁ πατὴρ διδάσκεται τὸν νιόν, the father has his son instructed; παρατίθεμαι δεῖπνον, I have a meal placed before me; δικάζομαι, I have judgment pronounced for me; ἀποτέμνομαι τὰς χεῖρας, I have my hands cut off.*

§ 481b. As examples, the following more important verbs may be adduced, whose meaning in the Middle essentially differs in various ways from that of the Active: *ἀρχω, I am first, ἀρχομαι, I begin; ὁ ρήτωρ γράφει νόμον, the orator proposes (writes down) a law; ὁ κατήγορος γράφεται τὸν ἀδικήσαντα, the accuser prosecutes (has the name written down) the wrong doer; τιμωρῶ τινι, I help one; τιμωροῦμαι τινα, I avenge myself on one; αἴρω, I take, αἴρομαι, I choose; δανείζω, I put out to interest; δανείζομαι, I borrow at interest; πείθω, I persuade, πείθομαι, I allow myself to be persuaded, I obey.*

One and the same Middle may occur in different senses: *διδάσκομαι* (4), *I cause to teach, or (1) I teach myself, learn; τρέπομαι* (1), *I turn myself, or (2) I turn to myself; τρέπονται τὰς γνώμας, they change their opinion; τρέπονται τοὺς πολεμίους, they turn away (put to flight) the enemy* (§ 479, *Obs.*).

§ 482. *Obs.*—The deponents are distributed among the different kinds of Middle verbs, and differ from the verbs mentioned only by having no active form. Thus *ὑπισχνοῦμαι, I pledge myself*, is a direct Middle; but *δέχομαι, I receive; κτάομαι, I acquire*, are indirect; *ἀγω-*

νιζομαι, *I contend*; *οιμαι*, *I think*, are subjective: ἀναβιώσασθαι, *to revive*, is causative. On the Passive Deponents, § 328.

§ 483. 3. The Passive Voice

has a freer use in Greek than in Latin, viz. :

1. even such verbs as in the Active take a different case from the Accusative, form a Passive: *καταφρονῶ τινος* (§ 424), *I despise one*; *καταφρονεῖται τις ὑπ' ἐμοῦ*; *πιστεύουσι τῷ βασιλεῖ*, *they trust the king*; *ὁ βασιλεὺς πιστεύεται ὑπ' αὐτῶν*; *ἐπιβούλεύει τῷ πολεμίῳ*, *he plots against the enemy*; *ὁ πολέμιος ἐπιβούλεύεται ὑπ' αὐτοῦ*, *a plot is made against the enemy by him*.

2. Neuters of Passive participles may be formed even from intransitive verbs: *τὰ στρατευόμενα*, *the warlike measures*; *τὰ σοὶ πεπολιτευμένα*, *your political course, your policy*.

3. The exclusively Passive forms even of Deponents are sometimes used in a Passive sense; *βιάζομαι*, *I force*, *ἐβιάσθη*, *I was forced*; in like manner a Passive may be formed from a Middle: *αἱρέω*, *I take*, *αἱρέομαι*, Pass., *I am chosen*; *μετεπέμφθη*, *he was sent for*, *μεταπέμπομαι*, *I send for* (§ 479).

CHAP. XX.—USE OF THE TENSES.

§ 484. In marking the time, the Greeks distinguished:

1. The ORDER of time. The three Orders of time being the *Present*, the *Past*, and the *Future*.

2. The KIND of time. In regard to the Kind of time, an action is either

a) *going on*, e. g., *γιγνώσκειν* (gradually), *to learn to know*; or,

b) *momentary*, e. g., *γνῶναι*, *to perceive, know*; or,

c) completed, e. g., ἐγνωκέναι, to have learned, to know (Lat. *nosse*).

Obs.—The momentary action may be compared to a *point*, the action going on to a *line*, and the completed action to a *surface*.

An action *going on* is indicated by the forms of the *Present-Stem*.

A *momentary* action is indicated by the forms of the *Aorist-Stems*.

A *completed* action is indicated by the forms of the *Perfect-Stem*.

The *Future* denotes the future *Order* of time of an action going on, as well as of a momentary action: γνώσομαι, *I shall* (gradually) *get to know*, and *I shall perceive*; the Third Future (*futurum exactum*) that of a completed action: ἐγνωκὼς ξεσομαι, *I shall have learned* (Latin *novero*).

In the Present, Aorist, and Perfect, *only the Indicative* indicates a definite *Order* of time; the other Moods, the Infinitive and the Participle, resemble the corresponding Indicative only in regard to the Kind, not in regard to the *Order* of time.

The following table presents a general view of these relations:

Present.		Past.	Future.
Going on.	Ind. Pres.	Imperf.	
Subj., Opt., Imperat., Inf., Part., of the <i>Present</i> .			
Momentary.		Aor. Ind.	
Subj., Opt., Imperat., Inf., of the <i>Aorist</i> .			
Completed.	Perf. Ind.	Pluperf.	Futurum exact.
Subj., Opt., Imperat., Inf., Part., of the <i>Perfect</i> .			

§ 485. *Obs.*—As the English as well as the Latin language generally neglects the distinction between an action *going on* and a *Momentary* action, it is difficult to comprehend it. A similar distinc-

tion, however, may be perceived in some English verbs, as *flee* (*φεύγειν*) and *escape* (*φυγεῖν*); *flicker* and *flash*; *fear* (*φοβεῖσθαι*) and *be frightened* (*φοβηθῆναι, δεῖσθαι*); *wonder* (*θαυμάζειν*) and *to be surprised* (*θαυμάσαι*); *to be busy about* (*πράσσειν*) and *to accomplish* (*πρᾶξαι*); *γελᾶν, to be laughing*, and *γελάσαι, to burst out laughing*.

1. FORMS OF AN ACTION IN PROGRESS.

a) *The Present Indicative.*

§ 486. The Present Indicative denotes, as in English and Latin, an action going on or in progress *at the present time*: *ἴκετεύομέν σε πάντες, we all implore thee.* Hence by the Present are expressed general assertions, valid for all times, and therefore also for the Present: *ἔστι Θεός, there is a God.*

Obs.—Actions whose commencement indeed belongs to the Past, but whose effects extend to the Present, are sometimes expressed by this tense: *ἀκούω, I hear*, also in the sense, *I have heard and still bear in mind*; *νικάω, I conquer*, *i. e.*, *I am victorious*; *φεύγω, I am banished*; *ἀδικέω, I am wrong* (*have done wrong*); *θνήσκει, he is dead*. In this sense alone are used *ἔκω, I am come*; *οἴχομαι, I am gone*.

§ 487. By a lively apprehension a past action may be represented as present, hence the use, very frequent in Greek, of the *Historical Present*, which frequently alternates with past tenses: poet. *καὶ πῶς ὄραται καὶ ἥρεθη; and how is she seen, and was she captured?* *ἐπεὶ ἤγειτο Ἀρχίδαμος καὶ ἐπορεύετο ἐπὶ τοὺς ἀντιπάλους, ἐνταῦθα οὗτοι οὐκ ἐδέξαντο τοὺς περὶ τὸν Ἀρχίδαμον, ἀλλ’ ἐγκλίνουσιν, as Archidamus took the lead and marched against the enemy, the latter did not wait for the troops of Archidamus, but retreat.*

§ 488. b) *The Imperfect*

is the Preterite of an action in progress, like the Latin Imperfect.

The Greek therefore uses the Imperfect where he wishes to *describe* past states or past actions in their progress, in their continuance along with others, or in their frequent,

continued repetition: Hom. *οἱ μὲν ἄρ' οἶνον ἔμισγον ἐνὶ κρητῆρσι καὶ ὕδωρ, οἱ δὲ αὐτεῖς σπόγγοισι πολυτρήτοισι τραπέζας νίζον καὶ προτίθεν, τοὶ δὲ κρέα πολλὰ δατεῦντο*, *some were mingling wine and water in mixing-bowls, others cleaning tables with porous sponges, and placing them, the rest were carving much meat; τοὺς μὲν οὖν πελταστὰς ἴδεξαντο οἱ βάρβαροι καὶ ἐμάχοντο, the barbarians met the peltasts, and then were fighting*,—Hom. *ὅφρα μὲν ἡώς ἦν καὶ ἀέξετο ἵερὸν ἥμαρ, τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πῖπτέ τε λαός, as long as it was morning, and holy day increasing, so long the darts of both were striking and people falling*.—*οὕποτε μεῖον ἀπεστρατοπεδεύοντο οἱ βάρβαροι τῶν Ἑλλήνων ἔξηκοντα σταδίων, the barbarians (did not encamp) used never to encamp less than sixty stadia from the Hellenes*.

§ 489. Obs. 1.—The Imperfect frequently expresses a merely attempted but not accomplished action: *πρῶτος Κλέαρχος τοὺς αὐτοῦ στρατιώτας ἐβιάζετο ἵεναι, οἱ δὲ αὐτὸν ἐβαλλον, ὑστερον δὲ ἐπεὶ ἔγνω ὅτι οὐ δυνήσεται βιάσασθαι, συνήγαγεν ἐκκλησίαν, first Clearchus tried to force his soldiers to go, but they shot at him; afterward, however, as he perceived he would not be able to force them, he summoned a meeting*. So ἰδίδον sometimes means *he offered to give, to distinguish it from ἔδωκεν, he gave*.

§ 490. Obs. 2.—The Imperfects of the verbs which denote *should* and *must* are used, just as in Latin, to denote what *should* be done in opposition to what was done: *ἔδει τοὺς λέγοντας μήτε πρὸς ἔχθραν ποιεῖσθαι τὸν λόγον μήτε πρὸς χάρων, the speakers ought to have made their speeches neither from fear nor from favor* (Lat. *oportebat*); so *χρῆν, it ought*; *εἰκὼς ἦν, it would be fair*.

On the Imperf. with *ἄν*, § 494, Obs. 1, and § 537, etc.

§ 491. c) The Subjunctive, Optative, Imperative, Infinitive, and Participle Present

simply express an action in progress, whether it lie in the present, past, or future: μανόμεθα πάντες, ὅπόταν ὁργιζώμεθα, we are all mad when we are angry; ἔλεγον τῷ Εὐθυδήμῳ, ὅτι πάντες ἔτοιμοι εἴεν μανθάνειν, they told Euthydemus that they were all ready to learn; οὔτω ποιήσω,

ὅπως ἀν σὺ κελεύῃς, *I will do as you may bid me* (*sic agam, ut tu me agere jubebis*); ταῦτα λέγων θορύβου ἥκουσε, διὰ τῶν τάξεων ἰόντος καὶ ἥρετο, τίς ὁ θόρυβος εἴη, *saying this, he heard a noise pass through the ranks, and asked what the noise was.*

Obs.—These Present forms sometimes, like the Imperfect (§ 489), express a mere attempt : τὸ ἀποδιδράσκοντα μὴ δύνασθαι ἀποδρᾶν πολλὴ μωρία, *for a man not to be able to run away when he tries to run away is great stupidity.*

§ 492. 2. FORMS OF A MOMENTARY ACTION.

a) *The Aorist Indicative.*

is the Preterite of a Momentary action, and therefore denotes the actual beginning of an action in the past, similar to the Historical Perfect of the Latins.

The Greeks employ the Aorist Indicative when they wish to narrate past facts, to state past actions simply as having happened, or to represent them as individual facts without reference to other actions : μετὰ τὴν ἐν Κορωνείᾳ μάχην οἱ Ἀθηναῖοι ἔξελιπον τὴν Βοιωτίαν πᾶσαν, *after the battle at Coronea the Athenians left all Boeotia*;—Παυσανίας ἐκ Λακεδαιμονος στρατηγὸς ὑπὸ Ἐλλήνων ἔξεπέμφθη μετὰ εἴκοσι νεῶν ἀπὸ Πελοποννήσου, ξυνέπλεον δὲ καὶ Ἀθηναῖοι τριάκοντα ναυσὶ καὶ ἐστράτευσαν ἐς Κύπρον καὶ αὐτῆς τὰ πολλὰ κατεστρέψαντο, *Pausanias was sent out from Lacedæmon as general by the Hellenes, with twenty ships from the Peloponnese, but Athenians also accompanied him (accompanying circumstance) with thirty ships, and they proceeded to Cyprus and subdued the greater part of it*; τοξικὴν καὶ ιατρικὴν καὶ μαντικὴν Ἀπόλλων ἀνεῦρεν, *Apollo invented the arts of archery, medicine, and prophecy*;—Hom. τὴν δὲ πολὺ πρῶτος ἵδε Τηλέμαχος θεοειδῆς, βῆ δ' ιθὺς προθύροιο, νεμεσσήθη δ' ἐνὶ θυμῷ ξεῖνον δηθά, θύρησιν ἐφεστάμεν, ἐγγύθι δὲ στὰς χεῖρ' ἔλε δεξιτερὴν καὶ ἐδέξατο χάλκεον ἔγχος, *but her first Telemachus of form divine beheld, and he went straight to the porch, and was grieved*

at heart that a stranger stood a long time at the door, and going near he took him by the right hand and eased him of his brazen spear.

§ 493. As the Aorist Indicative simply expresses an action as having taken place in the past, it answers to all the different Preterites in other languages, especially often in subordinate sentences to the Latin and English *pluperfect*: Δαρεῖος Κῦρον μεταπέμπεται (§ 487) ἀπὸ τῆς ἀρχῆς ἡς αὐτὸν σατράπην ἵποιησεν, *Darius has Cyrus sent for from the province, over which he had made him satrap (fecerat).* Thus the Aorist is used with the Conjunctions of time, ἐπεί, ὡς, ὅτε, *as, when*, like the Latin Perfect with *postquam, ubi, ut*: ὡς ὁ Κῦρος ἤσθετο κραυγῆς, ἀνεπήδησεν ἐπὶ τὸν ἵππον ὥσπερ ἐνθουσιῶν, *when Cyrus perceived (ut audivit) a cry, he sprang upon his horse like one inspired.*

§ 494. The Aorist Indicative is used in statements of *experience* implying that a thing once *happened*, but admitting an application to all times: poet. τῷ χρόνῳ ἡ δίκη πάντως ἥλθ' ἀποτισαμένη, *with time avenging justice always came* (and hence always comes); καὶ βραδὺς εὑβούλος εἶλεν ταχὺν ἄνδρα διώκων, *even a slow man, when well advised, overtook (overtakes) by pursuit a quick man.* In English we employ the Present in such general assertions, and often add such adverbs as *usually, commonly, always, etc.*: τὰς τῶν φαίλων συνονοίας ὀλίγος χρόνος διέλνεται, *a short time usually dissolves the associations of the bad.* This Aorist is called the *gnomic* Aorist, because it is often used in gnomes, proverbs, or maxims. In Hom. it is often also used in comparisons.

Obs. 1.—In expressing what *usually* happens, the Aorist sometimes has *av* in order to express the case as one that *may have occurred*, and therefore *may occur oftener*: ἔλεξεν ἄν, *he may have said.* In the same way the Imperfect is used, but referring to an action in progress: ἀναλαμβάνων αὐτῶν τὰ ποιήματα διηρώτων ἄν, *tí λέγοιεν, taking up their poems I would ask what they meant.*

Obs. 2.—The Aorist Indicative, especially in the 1 Pers. Sing., is frequently used to express actions and states beginning only at the moment of speaking: ἐγέλασα, *I burst out laughing;* poet. ἐπίγνεσ' ἔργον καὶ πρόνοιαν ἦν ἔθον, *I praise the deed and the prudence which you have exercised.*

On the Hypothetical Aorist, § 537, etc.

§ 495. b) *The Aorist Subjunctive, Optative, Imperative, and Infinitive*

denote a Momentary action *simply*, whether of the present, past, or future : *οἱ τριάκοντα προσέταξαν ἀπαγαγεῖν Λέοντα, ἵνα ἀποθάνοι*, the *Thirty commanded to take Leon away to die*; *ἀπορῶ, τί πρωτὸν μηδισθῶ*, *I am in doubt what first to mention*; *μὴ θαυμάσῃς, εἴπω τι*, *be not surprised if I say something strange*; *σύ μοι ἀπόκριναι, ω παῖ*, *give me an answer, boy*; *μέγα οἷμαι ἔργον τὸ ἀρχὴν καταπρᾶξαι, πολὺ δὲ ἔτι μεῖζον τὸ λαβόντα διασώσασθαι*, *I deem it a great thing to found a government, but a still greater to maintain it after acquiring it.*

Obs.—The Subjunctive, Optative, Imperative, and Infinitive Aorist, therefore, differ from the corresponding forms of the Present, just as the Aorist Indicative differs from the Imperfect; the Aorist forms express a single fact, conceived as a point, the Present, as a *state* or condition, sometimes of long duration : *χαλεπὸν τὸ πουεῖν, τὸ δὲ κελεῦσαι ῥάδιον*, *it is difficult to do, easy to command*; *εἰ πη ἔχεις ἀντιλέγειν, ἀντιλεγε· εἰ δὲ μή, παῦσαι πολλάκις λέγων τὸν αὐτὸν λόγον*, *if you have any thing to say in reply, reply (even in a long speech), if not, cease (at once) frequently repeating the same statement.*

§ 496. The Aorist Participle regularly expresses something which *took place earlier* or *before* the act of the principal verb : *Κροῖσος Ἀλυν διαβὰς μεγάλην ἀρχὴν καταλύσει*, *Croesus, after crossing the Halys, will overthrow a great empire*; *παθὼν δέ τε νήπιος ἐγνω* (§ 494), *after suffering (by suffering) even a fool becomes knowing.*

Obs.—As the Aorist generally indicates the moment at which an action actually *begins* (§ 485), so the Aorist Participle also only expresses that the *beginning* of an action took place *before* another action, while its progress may continue simultaneously with that other : *γελάσας εἶπε*, *he began to laugh and said (laughing)* [*risu oberto dixit*]. *Ἡσ. ὁδε δέ τις εἴπεσκεν ιδὼν ἐξ πλησίον ἄλλον*, *thus would say many a one while looking at his neighbor*; *χάρισαι μοι ἀποκρινάμενος*, *answer and oblige me*, inasmuch as the *χαρίσασθαι* follows immediately after the beginning of the answer.

§ 497. As the Aorist Indicative may frequently be translated by the Pluperfect (§ 493), so also the Aorist *Optative* and *Infinitive* in assertions generally denotes something which *took place before*: *οἱ Ἰνδοὶ ἔλεξαν ὅτι πέμψει σφᾶς ὁ Ἰνδῶν βασιλεὺς* (Ind. *ὅτι ἔπεμψε*), *the Indians said that the king of the Indians had sent them*; *Κύκλωπες λέγονται ἐν Σικελίᾳ οἰκῆσαι*, *the Cyclops are said to have dwelt in Sicily*.

§ 498. Many verbs whose Present-Stem expresses a *state*, denote in all the Aorist forms the *entrance into this state*: *ἄρχειν*, *to rule*, *ἀρξαί*, *to obtain dominion*; *βασιλεύειν*, *to be king*, *βασιλεῦσαι*, *to become king*; *ἰσχύειν*, *to be strong*, *ἰσχῦσαι*, *to become strong*; *σιγᾶν*, *to be silent*, *σιγῆσαι*, *to become silent*; *ἔχειν*, *to have*, *σχεῖν*, *to obtain*; *φαίνεσθαι*, *to appear*, *φανῆναι*, *to become apparent*; *νοσεῖν*, *to be ill*, *νοσῆσαι*, *to become ill*; *πολεμεῖν*, *to be at war (bellum gerere)*, *πολεμῆσαι*, *to begin war (bellum inferre)*. (Compare § 485.)

Obs.—This meaning, however, is not always attached to these forms; and *ἐπολέμησαν* may also signify simply *bellum gesserunt* (§ 492).

§ 499. 3. THE FUTURE

expresses the futurity both of an action in progress and of a Momentary action: *ἀρξω*, *I shall become ruler, and I shall rule*.

Obs. 2.—The 2 Person Future with *οὐ* nearly resembles the negative Imperative: *οὐκ ἐπιορκήσεις*, *thou wilt (shalt) not swear falsely*.

§ 500. The Future Indicative in relative clauses, and in clauses with *ὅπως*, *that*, is worthy of notice, for there the Future denotes what *may* or *should* happen: *οὐκ ἔχομεν ὅτον σίτον ὀνησόμεθα*, *we have nothing with which we can buy food (non habemus, quo cibum emamus)*; *δεῖ ἄπαντα ἄνδρα τοῦτο παρασκευάζεσθαι*, *ὅπως ὡς σοφώτατος ἔσται*, *every man should take care to be (that he shall be) as wise as possible* (compare § 553). The Participle is similarly used: *ἡ χώρα πολλὴ καὶ ἀγαθὴ ἦν καὶ ἐνησαν οἱ ἐργασόμενοι*, *the land was large and good, and there were people to (who could) cultivate it*; *τις ἔσται ὁ ἡγησόμενος*; *who will be there to (who can) guide us?* (compare §§ 380, 578).

Obs.—*ἄν* (Hom. *κεῖ*) is sometimes added to the Future Indicative to denote that a case may possibly occur: *εὖ οὖδ' ὅτι ἀσμενὸς ἄν*

πρὸς ἄνδρα οἶος σὺ εἰ ἀπαλλαγῆσεται, *I well know that he will be glad to be reconciled to a man such as you are;* Hom. ὁ δέ κεν κεχολώσεται ὅν κεν ἵκωμαι, *and he will doubtless be in wrath whom I come upon.*

§ 501. The verb *μέλλω* is used with the Present, Future, or, though more rarely, the Aorist Infinitive, to express an *immediately approaching*, or, at least, intended action: *μέλλω ύμᾶς ἄγειν εἰς Ἀσίαν, I am going to lead you to Asia* (*in Asiam vos ducturus sum*). This is called the *periphrastic Future*.

Obs. 1.—*μέλλω* may also be used in other tenses than the Present with an Infinitive, like *esse* in Latin, with the Part. Fut.: *πλησίον ἥδη ἦν οἱ σταθμὸς ἐνθα ἔμελλον καταλύσειν, jam prope aderat statio ubi deversuri erant, where they wished to rest.*

Obs. 2.—*πῶς* or *τι οὐ μέλλω*, is elliptical in the sense of *Why should I not?*

4. FORMS OF A COMPLETED ACTION.

§ 502. a) *The Perfect Indicative*

is the *Present* of a completed action, *i. e.*, by the Perfect the Greeks denote an action completed *for* and *with reference to the Present*: poet. *λόγος λέλεκται πᾶς*, *the whole speech has been spoken* [*dixi*]; *εὑρηκα, I have found, I have it*; Hom. *ἥδη γάρ τετέλεσται ᾧ μοι φίλος ἥθελε θυμός, for now has been finished what my dear soul desired*; *ἡ πόλις ἐκτισται παρὰ τῶν Κορινθίων, the city has been founded by the Corinthians* (of a still existing city); *τὰ χρήματα τοῖς πλουσίοις ἡ τύχη οὐ δεδώρηται ἀλλὰ δεδάνεικεν, Fortune has not given, but lent (at interest) their money to the rich.*

§ 503. *Obs.*—Several Perfects have an entirely Present meaning, inasmuch as they present in a completed state the action of which the gradual accomplishment is expressed by the present: *μιμνήσκομαι, I remind myself; μέμνημαι, I bear in mind, remember (memini); καλέομαι, I am named; κέκλημαι, my name is; πειθομαι, I follow; πέποιθα, I confide in; ὅλλυμι, I am perishing; ὅλωλα, I am lost; κτάομαι, I acquire; κέκτημαι, I possess; ἴσταμαι, I place myself; ἔστηκα, I stand; βαίνω, I go; βέβηκα, I am gone.*

§ 504. b) *The Pluperfect*

is the *Preterite* of a completed action, *i. e.*, by the Pluperfect the Greeks express an action completed for and with reference to a *past time*: Hom. δὴ τότε γ' ἀτρέμας εῦδε λελασμένος ὅσσ' ἐπεπόνθει, *then truly he slept quietly, forgetting what he had suffered*; ἐν τοῖς Δράκοντος νόμοις μία ἄπασιν ὥριστο τοῖς ἀμαρτάνοντι ζημία θάνατος, *in Draco's laws death had been appointed for all criminals as the only punishment*—says an Athenian after the laws were abolished. (As long as they were in force: ὥρισται.)

Obs.—The Pluperfектs of the Perfects enumerated in § 503 are to be translated by Imperfects.

On the Aorist in the sense of the Latin Pluperfect, § 493.

§ 505. c) THE FUTURE PERFECT (FUTURUM EXACTUM) is the *Future* of a completed action, *i. e.*, it denotes an action which will be completed in the future. It is only in the Middle that the Greeks have a special form for this Third Future, which has generally a Passive meaning. In the Active, the circumlocution by means of the Perfect Participle and the Future of εἰναι must be used (§ 291): ἀν ταῦτ' εἰδῶμεν, τὰ δεόντα ἐσόμεθα ἐγνωκότες, *when we know this, we shall (thence) have got to know our duty*; Hom. ἐμοὶ δὲ λελείψεται ἄλγεα λυγρά, *but I shall have gloomy woes left me.*

Obs.—The Future Perfect of the Perfects mentioned in § 503 serves as a common Future: μεμνήσομαι, *meminero*, etc.

§ 506. d) *The Perfect of all the Moods, of the Infinitive, and of the Participle,*

expresses a completed action generally, and may refer to any of the three Orders of time: οὐ βουλεύεσθαι ὥρα ἀλλὰ βεβουλεῦσθαι, *now is not the time to consult, but to have consulted* (to be resolved); Ξέρξης ὡς ἐπύθετο τὸν Ἐλλήσποντον ἤζεῦχθαι, *προηγεν ἐκ τῶν Σάρδεων, when Xerxes*

learned that the Hellespont had been bridged over (and was still provided with a bridge, ὅτι ἔζευκτο), he marched forward from Sardis; ταῦτα μὲν οὖν προειρήσθω, thus much be said beforehand (now to something else); Hom. ἔστεται ἥμαρ ὅτ' ἀν ποτ' ὁλώλη "Ιλιος ἵρη, a day will come when holy Ilios will be lost (has been lost); χρήσιμόν τι ἐσκεψμένος ἦκω, I am come after having devised something useful.

CHAP. XXI.—USE OF THE MOODS.

A) THE MOODS IN SIMPLE SENTENCES.

§ 507. 1. *The Indicative.*

The Indicative, in accordance with the usage of other languages, is employed simply to state something positively or negatively, or simply and directly to ask a question: poet. τῆς ἀρετῆς ιδρῶτα θεοὶ προπάροιθεν ἔθηκαν, the gods placed sweat before virtue; Hom. πόθεν εἰς ἀνδρῶν; from what class of men are you?

Obs.—On the Indicative in hypothetical sentences with or without *ἄν*, § 536, etc.; in sentences expressing a wish, § 515. On the Aorist Ind. with *ἄν*, to express what usually happens, see § 494.

2. *The Subjunctive.*

§ 508. The Subjunctive expresses what *ought to* take place; it always refers to the present, to reality. Hence it is used in the following cases:

§ 509. 1. as a challenge in the first person: *ἴωμεν, let us go [eamus]*; *φέρε δῆ, τὰς μαρτυρίας ὑμῖν ἀναγνῶ, well, come! let me read you the testimonies [recitem]*.

§ 510. 2. with the negative *μή* in prohibitions and in negative admonitions (compare § 518): *μὴ τοῦτο ποιήσῃς, ne hoc feceris, you ought not to do this.*

§ 511. 3. In hesitating questions, where it is asked what

should be done: *τί φῶ; what am I to say?* Hom. πῶς τίς τοι πρόφρων ἐπεσιν πείθηται Ἀχαιῶν; *how shall any of the Achaeans willingly trust thy words?* δέξεσθε ήμᾶς ἢ ἀπίωμεν; *will you receive us, or are we to depart?*

§ 512. 4. with *μή* in sentences expressing fear or anxiety: μὴ ἀγροικότερον ἢ τὸ ἀληθὲς εἰπεῖν, *if it be not rather rude to say the truth.* If the anxiety is to be negatively expressed, *μὴ οὐ* is used: Hom. μή νύ τοι οὐ χράσμῃ σκῆπτρον καὶ στέμμα θεοῖ, *lest the staff and wreath of the god should not help thee, i. e., it will certainly be of little help to thee* [Lat. *vereor ne non* or *ut te juvet*]. Compare §§ 533, 616, Obs. 3, § 621, a.

§ 513. Obs.—The Homeric language employs the Subjunctive of future events, quite like the Fut. Ind., to express a thing that is to be expected (§ 545): οὐ γάρ πω τοίνος ἴδον ἀνέρας οὐδὲ ἴδωμαι, *for never yet did I see such men nor may (shall) I see them.* ἀν is sometimes added in Hom. to this Subjunctive: οὐκ ἀν τοι χράσμῃ κίθαρις τά τε δῶρ' Ἀφροδίτης, *the lyre and Aphrodite's gifts would not help thee.* Compare § 500, Obs.

3. The Optative.

§ 514. 1. The Optative alone (without the particle ἄν) is used to express a *wish* that something *may* take place: poet. ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος, *O boy! may you be happier than your father* [Lat. Pres. or Perf. Subj.].

The particles used (like Latin *utinam*) to introduce a wish are: εἰ (Hom. αἰ), εἰθε (Hom. αἴθε), εἰ γάρ, ως.

§ 515. Obs.—If it is to be intimated that a wish is *not to be realized*, it is referred to the past, and expressed by the *Imperfect* or *Aorist Indicative*: εἴθη ἤσθα δυνατὸς δρᾶν ὅσον πρόθυμος εἰ, *would that you were able to do what you wish;* εἴθε σοὶ τότε συνεγενόμην, *would that I then had met you.* The same kind of wish is expressed by the Aorist ὥφελον (properly “I owed”) and the Infinitive: δλέσθαι ὥφελον τῷδ' ἡμέρᾳ, *would that I had perished on that day* [Lat. Imperf. and Plup. Subj.]. Compare § 537.

§ 516. 2. The Optative with the particle ἄν (Hom. κέ or

κέν) expresses *possibility*: *τοῦτο γένοιτ' ἂν*, *that (could) might be*; *τί γὰρ γένοιτ' ἄν ἔλκος μεῖζον ἢ φίλος κακός*; *what greater evil could there be than a bad friend*; *ποῦ δῆτ' ἄν εἴεν οἱ ξένοι*; *why! where can the strangers be?* [Latin Pres. and Perf. Subj.]. The Optative with *ἄν* is therefore called the *potential Optative*.

§ 517. Obs. 1.—Hence the Optative with *ἄν* is used in modestly expressed assertions: *οὐκ ἄν λέγοιμι*, *I would not say [non dixerim]*; *ὤρα ἄν συσκενάζεσθαι εἴη*, *it is perhaps time to break up*; *οὐκ ἄν δύναο μὴ καμὼν εὐδαιμονεῖν*, *you could not, without taking trouble, be happy*.

Obs. 2.—In the poets the Optative in a potential sense is also used without *ἄν*: Hom. *ρέπα θεός γ' ἐθέλων καὶ τηλόθεν ἀνδρα σαώσαι*, *a god who is willing can easily save a man even afar off*. But this use of the Optative to denote a possible and merely imaginary case is originally peculiar to this mood, and hence is preserved in dependent clauses, §§ 528, 529, 532, Obs., 546, 552, Obs.

§ 518. 4. *The Imperative*.

The Imperative is the mood of command, and, with negatives, of prohibition.

A prohibition in the second person can be expressed *only* in two ways, viz., either with *μὴ* and the *Present Imperative*: *μὴ πρᾶπτε*, of a *continued action*, or with *μή* and the *Aorist Subjunctive*: *μή πράξῃς*, of a *Momentary action*, *do not do*: *ταῦτά μοι πράξον, τέκνον, καὶ μὴ βράδυνε μηδὲ πιψηνησθῆς ἔτι Τροίας*, *do me this, child, and delay not nor think farther of Troy*.

In the third person also *μή* with the *Aorist Imperative* is admissible: *μηδεὶς ὑμῶν προσδοκησάτω ἄλλως*, *let none of you expect otherwise*.

On the Infinitive instead of the Imperative, see § 577. On the Imperative as a substitute for a hypothetical clause, § 545, Obs. 3.

B) THE MOODS IN COMPOUND SENTENCES.

§ 519. Preliminary remarks on the connection of sentences with one another.

1. Two simple sentences (§ 361, 2) may be combined in two ways, viz., either

a) so that the one may be quite independent of the other—this combination is called *Co-ordination*, or *Parataxis* (*παράταξις*).

b) so that they mutually are referred to each other, and express a complete thought only in their combination—this combination is called *Subordination*, or *Hypotaxis* (*ὑπόταξις*).

2. Of two *Co-ordinate* sentences each is a principal sentence, and in every respect independent of the other: *κοινὴ ή τύχη καὶ τὸ μέλλον ἀόρατον, fortune is common, and the future invisible; τοῦτο ἐγὼ οὐτ' εἴρηκα, οὐτε λέγουμι ἂν, I have neither said that, nor could I say it.*

On the manner in which co-ordinate sentences may be combined, § 624, a.

3. By *Subordination* two sentences are combined in such a way that one expresses the principal idea, the other a secondary one. The former is called the *leading* sentence, the latter the secondary, dependent or *Subordinate*. One leading sentence often has several subordinate ones dependent on it. The moods of subordinate sentences are in many ways determined by the leading sentence: *Τισσαφέρνης διαβάλλει τὸν Κύρον πρὸς τὸν ἀδελφόν, ὡς ἐπιβουλεύοι αὐτῷ, Tissaphernes brings a calumny against Cyrus before his brother, (saying) that he was plotting against him; Hom. σοὶ ἄμ' ἐσπόμεθ', ὅφρα σὺ χαίρῃς, we have followed thee that thou mayst rejoice.*

4. The *Correlative* connection of sentences is a special kind of subordination. Of two correlative sentences, one always refers to the other. The one is called the *Protasis*, and the other the *Apodosis*. The Protasis, which requires to be completed by another sentence, is subordinate (3). The Apodosis is a leading sentence, which furnishes the necessary completion: Hom. *ώς ἤδειν, ὡς μιν ἔδυ χόλος,*

as he saw it wrath seized him; Hom. ὁπποῖόν κ' εἰπησθα ἔπος τοῖόν κ' ἐπακούσαις, the kind of word you speak, such you will hear.

Obs. 1.—This correlation is frequently expressed by two Pronouns or Particles referring to each other (§§ 216, 217), as in the examples just quoted, but not always: *εἴ πῃ ἔχεις ἀντιλέγειν, ἀντιλεγε, if you can in any way reply, reply.*

Obs. 2.—The Apodosis often precedes the Protasis: *οὐτος βέλτιστος ἀν εἴη ὅστις κοσμώτατα τὰς συμφορὰς φέρειν δύναται, he would be the best who can bear calamities with most dignity.*

5. From the subordination of one clause to another there arises a *compound sentence*.

Obs. 1.—The same thought may often be as well expressed in two Co-ordinate sentences as in one Compound sentence: *μηδενὶ συμφοράν ὄνειδίσῃς, κοινὴ γάρ η τύχη, reproach no one with a calamity, for fortune is common; or ἐπεὶ η τύχη κοινή ἐστι, μηδενὶ συμφοράν ὄνειδίσῃς, since fortune is common, reproach no one with a calamity.* The Homeric language abounds in series of Co-ordinate sentences (the paratactic arrangement).

Obs. 2.—Frequently a word belonging to the Dependent sentence is drawn into the Principal sentence, where it may appear in different cases. If the Principal sentence stands first, the arrangement is called *prolepsis* (*πρόληψις, taking beforehand*): *καὶ μοι τὸν νιὸν εἰπέ, εἰ μεμάθηκε τὴν τέχνην = καὶ μοι εἰπέ, εἰ οὐδὲ μεμάθηκε τὴν τέχνην* (§ 397). *Hom. Τυδεΐδην δὲ οὐκ ἀν γνοίης, ποτέροισι μετείη, you could scarce perceive on which side Tydides stood; καὶ τῶν βαρβάρων ἐπεμελεῖτο, ως πολεμεῖν ἵκανοι εἶησαν, he also took care that the barbarians should be capable of carrying on war.* On the other hand, a substantive may pass from the Principal to the Subordinate sentence: *Hom. μετὰ δὲ ἔσσεται ήν τότε ἀπηνόρων κούρην Βρισῆς, among them also will be the daughter of Brises, whom I then took away* (compare § 602).

6. On the different kinds of sentences according to their *substance*, § 624, etc. Only those kinds will here be noticed which are most important in regard to the use of the Moods.

§ 520. The use of the Moods in Dependent sentences is subject to the following *general rules*:

1. The *Indicative* in Greek is very extensively used

even in Dependent sentences, the Greeks merely annexing or inserting many sentences without any mark of dependence where the Latin language marks the dependence by the Subjunctive or Infinitive: *μή μ' ἀνέρη, τίς εἰμι, ask me not who I am [ne me interroges, quis sim]*.

✓ § 521. 2. The *Subjunctive* in Dependent sentences also denotes always that which *ought* to take place, and can generally be employed only when the leading sentence contains a principal tense.

Every verbal form is regarded as a Principal tense which connects the action with the *present*; hence the *Present* (except the Historical Present, § 487), the *Perfect*, and the *Future Indicative*, and all tenses of the *Subjunctive* and *Imperative*.

§ 522. 3. The *Optative* (without *ἄν*) denotes something merely conceived or supposed (§ 517, *Obs. 2*), and generally can be employed only when the Principal sentence contains an *Historical tense*.

Every verbal form, however, is regarded as an Historical tense which connects the action with the past, hence the *Historical Present* (§ 487), the *Indicative* of the *Aorist*, the *Imperfect* and *Pluperfect*.

A Dependent clause, moreover, frequently has the *Optative* when this mood occurs in the Principal sentence.

§ 523. 4. In *indirect speech (oratio obliqua)* the *Optative* (without *ἄν*), but only after an *Historical tense*, is used to denote something which is to be stated, not as the opinion of the speaker, but of another person: *οἱ Ἀθηναῖοι Περικλέα ἐκάκιζον, ὅτι στρατηγὸς ὁν οὐκ ἐπεξάγοι ἐπὶ τὸν πολεμίους, the Athenians reproached Pericles because, being a general, he did not lead them out against the enemy [quod non duceret]; εὑξαντο σωτήρια θύσειν ἐνθα πρῶτον εἰς φιλίαν γῆν ἀφίκοιντο, they vowed to offer thank-offerings whenever they should first come to a friendly land; εἴ τις πόλις ἐπὶ πόλιν στρατεύσοι, ἐπὶ ταύτην ἔφη ιέναι, si qua civ-*

itas contra [aliam] civitatem pugnatura esset, contra hanc se dixit iturum.

In this case, however, the Indicative also is admissible according to § 520, but *never* the Subjunctive, even after a Principal tense, its employment being limited to the case mentioned in § 527.

§ 524. 5. The *Potential Optative* (with *ἂν*) may occur in Dependent, in the same sense as in Independent, sentences (§ 516), to denote something as merely possible: *λέγω, ὅτι τοῦτο οὐκ ἄν γένοιτο, I say that this probably could not happen.*

The farther use of the Moods in Dependent sentences is treated of specially in what follows, according to the different kinds of Dependent sentences.

I. MOODS IN DEPENDENT ASSERTIONS AND IN DEPENDENT INTERROGATIVE SENTENCES.

§ 525. Sentences containing Dependent assertions are those which annex the substance of a speech or opinion to a Principal sentence by means of the conjunctions, *ὅτι*, *ὡς*, *that*; Dependent or indirect Interrogative sentences are connected with the Principal sentence by means of *εἰ*, *if*; *πότερον...ἢ* [*utrum...an*], *whether...or* (in double questions), or Interrogative Pronouns (§ 214) or Adverbs.

§ 526. 1. The *Indicative*

is used in those sentences which, when conceived independently, would have the Indicative, and thus,

a) when the leading sentence has a *Principal tense*, the Indicative *must* be used (§ 521): *εἰπέ μοι, τίνα γνώμην ἔχεις, tell me, what opinion you have* (direct: *τίνα γνώμην ἔχεις*) [*Lat. dic mihi, quam sententiam habeas*];

b) when the leading sentence has an *Historical tense* the Indicative *may* be used (§ 522): *εἶπον, ἦντινα γνώμην εἶχον, dixi quam sententiam haberem; ἤκεν ἀγγέλλων τις,*

ώς Ἐλάτεια κατείληπται, *some one came bringing the news that Elatea was taken* (direct: Ἐλάτεια κατείληπται).

Besides the Indicative, the Optative also is in this case admissible, § 528, a.

✓ § 527. 2. The Subjunctive

can not occur at all in Dependent assertions, and in Dependent Interrogative sentences *only if*, when conceived as independent, they would necessarily have the Subjunctive, and thus

a) when the leading sentence has a *Principal tense* the Subjunctive *must* remain: βούλεύομαι, πῶς σε ἀποδρῶ, *I am planning how to escape from you* (direct according to § 511: πῶς σε ἀποδρῶ [delibero, quo modo te effugiam];

b) when the leading sentence has an *Historical tense* the Subjunctive *may* sometimes occur: εἰβούλευόμην, πῶς σε ἀποδρῶ; but the Optative is more frequent in this case than the Subjunctive (§ 528, b). The Subjunctive in Dependent Interrogative sentences accordingly is to be translated by *may* or *shall*.

§ 528. 3. The Optative (without ἄν)

may occur in such sentences:

a) as a substitute for the Indicative (§ 526, b), i. e., when there is an Historical tense in the leading sentence, in case the Dependent sentence, if conceived independently, ought to have the Indicative: εἴπον, ἤντινα γνώμην ἔχοιμι (direct: εἴχον) [Lat. dixi, quam sententiam haberem]; εἴγνωσαν ὅτι κενὸς ὁ φόβος εἶη, *they knew that the fear was groundless* (direct: ὁ φόβος κενὸς ἦν), compare § 523.

b) as a substitute for the Subjunctive (§ 527, b), i. e., when an Historical tense occurs in the leading sentence, in case the Dependent sentence, if conceived independently, ought to have the Subjunctive: εἰβούλευόμην, πῶς σε ἀποδραίην (direct: πῶς σε ἀποδρῶ) [Lat. deliberabam, quo

modo te effugerem], I was reflecting how I should escape you.

In the second case the Optative is to be translated by *should*.

Obs.—Which of the two meanings belongs to the Optative is generally perceived from the connection quite as easily as in the Latin *nesciebat quid faceret, he knew not what he did or what he should do.*

§ 529. The Optative as a substitute for the Indicative is found also without a Conjunction in the continuation of a direct speech: ἐλεγον πολλοί, ὅτι παντὸς ἄξια λέγει (§ 526, b), χειμῶν γάρ εἶη καὶ οἴκαδε ἀποπλεῖν οὐ δυνατὸν εἶη, *many said that he says what is worthy of the utmost regard, for that it was winter, and that it was impossible to sail home.*

On the Infinitive in assertions, § 560. On the Participle in assertions, § 593.

Mixed examples:

Πυθαγόρας ὁ Σάμιος πρῶτος ἐν τοῖς "Ελλησιν ἐτόλμησεν εἰπεῖν, ὅτι τὸ μὲν σῶμα τεθνήξεται (§ 291), ἡ δὲ ψυχὴ ἀναπτᾶσα (§ 316, 5) οἰχήσεται ἀθάνατος καὶ ἀγύρως, *Pythagoras the Samian was the first among the Greeks who ventured to maintain that the body will be dead, but the soul, flying upward, will depart immortal and ever young;* Θεμιστοκλῆς νέος ἔτι ὧν ἐλεγεν, ὡς καθεύδειν αὐτὸν οὐκ ἐώη τὸ τοῦ Μιλτιάδου τρόπαιον, *Themistocles, when still young, used to say that the trophy of Miltiades would not let him sleep;* Ἀπορῶ, τοῦ (§ 214, *Obs.* 1) πρῶτον μνησθῶ, *I am at a loss what to mention first;* οἱ Ἐπιδάμνιοι τὸν θεὸν ἐπήροντο, εἰ παραδοῖεν Κορινθίοις τὴν πόλιν, *the Epidamnians asked the god whether they should give up their city to the Corinthians.*

II. MOODS IN SENTENCES OF PURPOSE, OR FINAL SENTENCES.

§ 530. Sentences which express an object or a purpose are introduced by the Conjunction *ἴνα* (Hom. *ὅφρα*), *ὡς*, *ὅπως*, *in order that, that, in order to, μή*, or *ὅπως μή, ἵνα μή*, *in order that not.*

As such sentences express something which *is expected* to happen, they take :

§ 531. 1. The Subjunctive

a) necessarily when the leading sentence has a Principal tense : *εἰς καιρὸν ἥκεις, ὅπως τῆς δίκης ἀκούσῃς, you have come at the right time to hear the trial [in tempore ades, ut causam audias].*

b) more rarely when the leading sentence has an Historical tense : *εἰς καιρὸν ἥκεις, ὅπως τῆς δίκης ἀκούσῃς [aderas ut audires]; ἐπίτηδές σε οὐκ ἥγειρον, ἵνα ώς ἥδιστα διάγης, I purposely did not wake you, that you might pass your time as pleasantly as possible.*

Obs.—The Conjunctions *ώς, ὅπως*, sometimes have *ἄν* (Hom. *κέ, κέν*) added to them in this sense : *τοῦτ' αὐτὸν νῦν δίδασχ', ὅπως ἄν ἐκμάθω, explain that very thing now that I may learn it.* The purpose is thereby represented as one whose attainment depends on conditions (as here, if you explain it). Compare § 554.

§ 532. 2. The Optative

as a regular substitute for the Subjunctive (§ 531, b), when the leading sentence has an Historical tense : *ἐπίτηδές σε οὐκ ἥγειρον, ἵνα ώς ἥδιστα διάγοις; Hom. Τυδείδη Διομήδει Παλλὰς Ἀθήνη δῶκε μένος καὶ θάρσος ἵν' ἔκδηλος μετὰ πᾶσιν Ἀργείοισι γένοιτο, to Tydides Diomedes Pallas Athene gave strength and courage that he might be distinguished among all the Argives [Diomedi Minerva animos dedit, ut insignis fieret inter cunctos Argivos].*

Obs.—The distinction between the Subjunctive and Optative in sentences of purpose after an Historical tense consists in the rarer Subjunctive expressing the sentence more as an object or demand that may be attained, the Optative more as the thought or conception of the acting person (compare §§ 521, 522).

On the Future Indicative with *ὅπως*, §§ 500, 553. On the hypothetical Indicative in Sentences of Purpose, § 500. On the non-intended consequence (*ωστε*), § 565.

§ 533. Sentences expressive of *fear*, introduced by *μή* (Lat. *ne*) or *μὴ οὐ* (Lat. *ut*), follow the construction of sentences of purpose (compare § 512). They have the *Subjunctive* necessarily when dependent

on a *Principal tense*: *οὐ φοβεῖ, μὴ ἡδη πρεσβύτερος ἔς*; *do you not fear to be already too old [nonne times, ne astate provectionis]*? The *Optative* is commonly used after an *Historical tense*: *ἴφοβοῦντο, μή τι πάθοι, they feared he might suffer somewhat [verebantur ne quid illi accideret]*; but not unfrequently also the *Subjunctive*: *οἱ Ἀθηναῖοι τὸν ξυμμάχονς ἐδεῖσαν, μὴ ἀποστῶντι, the Athenians were alarmed lest the allies should revolt* (compare § 519, 5, *Obs. 2*).

Obs.—*μή* and *ὅπως μή* after verbs of fearing seldom have the Future *Indicative*, oftener the Perfect *Indicative* when the fear refers to a completed action: *φοβούμεθα, μὴ ἀμφοτέρων ἡμαρτήκαμεν, we fear we have failed in both*.

Mixed examples:

τοῦτο οὐ προήρημαι λέγειν, ἵνα τισὶν ὑμῶν ἀπεχθάνωμαι, I have not chosen to say this in order to be hateful to some of you; Κῦρος φίλων φέτο δεῖσθαι, ὡς συνεργοὺς ἔχοι, Cyrus thought friends necessary that he might have helpers; Δέδοικα, μὴ ἐπιλαθώμεθα τῆς οἴκαδε ὁδοῦ, I am afraid lest we should forget the way home; Φίλιππος ἐν φόβῳ ἦν, μὴ ἐκφύγοι τὰ πράγματα αὐτόν, Philip was in fear lest the affairs might escape him.

III. THE MOODS IN CONDITIONAL SENTENCES.

§ 534. Conditional or hypothetical sentences belong to the *Correlative sentences* (§ 519, 4). The *Protasis* states a condition under which something is to occur; the *Apodosis* states that something happens under a certain condition. Both sentences together form a *Hypothetical Period*.

§ 535. In the *Protasis*, *εἰ* (Hom. *ai*), *ἴαν* (*i. e.*, *εἰ-ᾶν*), contracted to *ἢν* or *ἄν* (Hom. *εἴ κε-ν*), *if*, are employed; in the *Apodosis* the particle *ἄν* is sometimes used to show that it is true only under certain conditions.

In Greek there are *four* principal forms of the Hypothetical Period:

§ 536. 1. in the *Protasis* *εἰ* with the *Indicative*, in the *Apodosis* the *Indicative without ἄν*, or the *Imperative*.

This form of the Hypothetical Period is employed when the relation between the Protasis and Apodosis is to be represented as one *absolutely necessary, actual*, without any opinion being expressed by the speaker as to the probability or improbability of the case: *εἰ θεοὶ εἰσίν, ἔστι καὶ ἔργα θεῶν, if there are gods, there are also works of gods; σοὶ εἴ πη ἄλλῃ δέδοκται, λέγε καὶ δίδασκε, if you have any different opinion, speak and explain.*

Obs.—All tenses may be used in this form, consequently also Historical tenses. If these latter occur, care must be taken not to confound this first principal form with the second: *ἴξην σοι ἀπίέναι ἐκ τῆς πόλεως, εἰ μὴ ἥρεσκόν σοι οἱ νόμοι, you were free to leave the city if its laws did not please you (in the present: ἔξεστι —εἰ μὴ ἀρέσκουσι); εἴ τι τῶν δεόντων ἐπράχθη, τὸν καιρόν, οὐκ ἐμὲ φησιν αὕτου γεγενῆσθαι, if any thing right was done, he says that the occasion, not I, was the cause.* A sure sign of the second principal form is the particle *ἄν* in the apodosis.

§ 537. 2. in the Protasis, *εἰ* with the Indicative of an *Historical* tense; in the Apodosis, *ἄν* with the Indicative of an *Historical* tense.

This form of the Hypothetical Period is applied when the relation between the Protasis and Apodosis is to be represented indeed as one *quite necessary*, but at the same time *neither of them as real*. The Indicative in such conditional sentences is called the *Hypothetical Indicative*, which, therefore, always denotes the *opposite to reality* (compare § 515).

In such Conditional Sentences, a sentence contradictory of the Protasis may always be supplied in thought.

Hence the *Protasis* may have the following forms:

§ 538. a) The *Imperfect* is used when a condition is stated as *not existing at present*: *εἰ τὸν Φίλιππον τὰ δίκαια πράττοντα ἑώρων, σφόδρα ἄν θαυμαστὸν ἡγούμην αὐτόν, if I saw (were to see) Philip acting justly, I should deem him very admirable.* Here we may oppose to the Protasis the thought *νῦν δὲ οὐχ ὁρῶ τὰ δίκαια πράττοντα, but now*

I see him not act justly. The verb of this contradiction to be supplied is in the *Present*.

To this form corresponds in Latin the Imperfect Subjunctive: *si viderem, putarem.*

§ 539. b) The *Aorist Indicative* is used when a condition is stated which did *not* take place in the *past*: ἀπέθανον ἂν, εἰ μὴ ή τῶν τριάκοντα ἀρχὴ κατελύθη, *I should have died if the government of the thirty had not been overthrown.*

Here we may oppose to the Protasis the thought *κατελύθη δέ, but it was overthrown.* The verb of this contradiction to be supplied is in the *Aorist*.

To this form corresponds in Latin the Pluperfect Subjunctive: *periisset, nisi dominatio eversa esset.*

§ 540. c) The *Pluperfect* is used when a *non-completed* condition is stated: εἰ τοῦτο ὡμολόγητο ἦμῖν, ρᾳδίως ἄν διεμαχόμεθα, *if in this we had been agreed, we should easily carry the contest through.*

Here we may oppose to the Protasis the thought ἀλλ' οὐχ ὡμολόγηται, *but we have not been agreed.* The verb of this contradiction to be supplied is in the *Perfect*.

To this form corresponds in Latin the Pluperfect Subjunctive: *si inter nos convenisset.*

§ 541. The *Apodosis* to a Hypothetical Protasis of this kind may have either the *Imperfect* or the *Aorist Indicative*, or the *Pluperfect* with ἂν [Hom. κέ-ν], and that quite independently as to which of the three tenses occurs in the Protasis. In this case, also, the Imperfect corresponds to the Latin Imperfect Subjunctive; the Aorist and Pluperfect, to the Latin Pluperfect Subjunctive: εἰ τότε ἐβοήθησαμεν, οὐκ ἄν ἤνώχλαι νῦν ο Φίλιππος, *if we then had rendered help, Philip would not now be troublesome;* εἰ αὐτάρκη τὰ ψηφίσματα ἦν, Φίλιππος πάλαι ἄν ἐδεδώκει δίκην, *si plebiscita per se sufficerent, Philippus dudum pœnam dedisset.*

§ 542. *Obs. 1.*—The particle *ἄν* is sometimes omitted in the apodosis: *γρχννόμην, εἰ ὑπὸ πολεμίου γε ὅντος ἵξηπατίθην, I should be ashamed if I had been deceived by an enemy.*

§ 543. *Obs. 2.*—The Imperfect sometimes refers to a past time when the continuance of an action is to be made particularly emphatic: *εἰ τοῦτ' ἐποιεῖ (not ἐποίησεν) ἔκαστος, ἐνίκων ἄν, if each had been acting so, they would be victorious.* On the other hand, the Aorist is sometimes used referring to present time, when the rapid commencement of an action is to be indicated: *εἰ τίς σε ἤρετο, τί ἀν ἀπεκρίνω (not ἀπεκρίνον); if any one asked you, what answer would you give?*

§ 544. *Obs. 3.*—A Hypothetical Apodosis may stand alone, the Protasis being supplied in thought or deduced from the context: *ἔβονλόμην ἄν, I should like (εἰ ἤδηνάμην, if I could, dared); δι' ὑμᾶς αὐτοὺς πάλαι ἄν ἀπολώλειτε, you would long since have perished through yourselves (i. e., if left to yourselves).*

§ 545. 3. in the *Protasis*, *ἴάν* (*ἢν*, *ἄν*, Hom. *εἴ κε-ν*) with the *Subjunctive*; in the *Apodosis*, the *Indicative* of a *Principal tense* or the *Imperative*.

This form of the Hypothetical Period is used to express or prescribe something in regard to a case that is to be taken for granted and expected. It is admissible only in connection with *present and future time* (§ 521), and is met with chiefly in maxims or proverbs: *δεῖ τὰ βέλτιστα ἀντὶ τῶν ήδέων, ἄν μὴ συναυφότερα ἔξη, λαμβάνειν, you must choose what is best rather than what is agreeable, when both together are not allowed; ἄν τὰ παρεληλθότα μνημονεύῃς, ἔμεινον περὶ τῶν μελλόντων βουλεύσει, if you remember the past, you will judge better about the future.*

Obs. 1.—The *Aorist Subjunctive* in such conditional sentences often comes very near to the Latin *Future Perfect*: *νέος ἄν πονήσῃς, γῆρας ἔξεις εὐθαλές, si juvenis laboraveris, senectutem habebis jucundam.*

Obs. 2.—We find *εἰ* with the *Subjunctive* in Homer, and occasionally also in Attic writers, in the same sense as *ἴάν*, *εἰ ἄν*, and *εἴ κε-ν*: Soph. *ἄνδρα, κεἴ τις ὁ σοφός, τὸ μανθάνειν πόλλ', αἰσχρὸν οὐδέν, for a man, even if he is wise, to learn much, is no disgrace.*

Obs. 3.—The *Subjunctive* in Conditional sentences is akin to the

Subjunctive of Challenging (§ 509). The speaker thereby puts or demands an assertion, to which, for the present, he requires the hearer's assent: *τοῦτο έὰν σκοπῆτε, εὐόήστε, ὅτι πάντων ἄριστα ἔχει*, if you consider this you will find that it is the best of all; which is almost identical with the challenge: consider this, etc. [compare Lat. *Naturam expellas furca, tamen usque recurret*]. In a similar way the *Imperative* sometimes takes the place of a Hypothetical Protasis: Poet. *πλούτει τε γὰρ κατ' οἴκου, εἰ βούλει,* μέγα καὶ ζῆ τύραννον σχῆμ' ἔχων, έὰν δὲ ἀπῆ τούτων τὸ χαίρειν, τᾶλλ' ἡγώ καπνοῦ σκιᾶς οὐκ ἀν πριαίμην, for be rich, if you will, at home, and live in the splendor of a great ruler; but if joy be wanting to it, I would not give the shadow of smoke for the rest. (Compare § 549.)

§ 546. 4. in the Protasis, *εἰ* with the *Optative*; in the Apodosis, *ἄν* (*κέ-ν*) with the *Optative*.

This form of the Hypothetical Period is employed intentionally to represent what is said as quite uncertain, as *merely possible*, as a merely conceived case: *εἴ τις κεκτημένος εἴη πλοῦτον, χρῶτο δὲ αὐτῷ μή, ἢρ' ἀν εὐδαιμονοῖ*; should any one possess wealth and not make use of it (suppose any one possessed), would he be happy? Compare §§ 516, 517, *Obs. 2*. The *Present* or *Perfect* Subjunctive in Latin corresponds to this form: *si possideat* (or *possederit*), *num beatus sit?*

Obs.—In Homer the Protasis of such a period also sometimes has *κέ-ν* or *ἄν*: *εἰ τούτω κε λάβουμεν, ἀροίμεθά κεν κλέος ἵσθλόν*, if we should get these two, we should get glorious fame. The Attic writers very rarely use *ἄν* in the Protasis.

§ 547. Since *εἰ* with the Optative intimates that a thing is merely possible, it expresses in reference to the past what possibly might have been, *i. e.*, a *repeated* case (compare § 494, *Obs. 1*); the Apodosis then usually has the Indicative: *εἴ που ἐξελαύνοι Ἀστυάγης, ἐφ' ἵππου χρυσοχαλίνου περιῆγε τὸν Κύρον*, if ever Astyages rode out (might ride out), he took Cyrus with him on a horse with a golden bridle.

§ 548. *εἰ* with the Optative in the *oratio obliqua* takes the place, according to § 523, of *εἰ* with the Ind. (1), or

ξάν with the Subjunctive (3), when a Hypothetical sentence depends on a *Historical tense*: ὃδει Κῦρος, ὅτι εἴ τι μάχης ποτὲ δεήσοι, ἐκ τῶν φίλων αὐτῷ παραστάτας ληπτέον εἴη, *Cyrus knew that, if ever any battle should be necessary, he would have to take his supporters from his own friends.* In direct language, Cyrus would say, ἦν ποτε δεήσῃ or εἴ ποτε δεήσει—ληπτέον ἔστι. If, in its relation to the time of the governing verb, the condition lies in the Future, the Future Optative is used. We seldom, in this case, find ξάν with the Subjunctive.

The following general remarks also are to be observed in regard to Conditional sentences.

§ 549. 1. The two members of a Hypothetical Period are not so dependent on each other as that the one necessarily requires a special form in the other. A Protasis of one form may, on the contrary, be joined with the Apodosis of another form. It occurs very frequently that a Protasis is in the first or third form, and the Apodosis in the fourth, in order to represent the Assertion which it contains as merely possible: εἰ τοῦτο λέγεις, ἀμαρτάνοις ἄν, *if you mean this, you would be in error;* ξὰν ἐθελήσητε πράττειν ἀξίως ὑμῶν αὐτῶν, ἵσως ἀν μέγα τι κτήσαισθε ἀγαθόν, *if you should be disposed to act in a manner worthy of yourselves, you would perhaps gain great good.* The connection of a Protasis of the second form with an Apodosis of the fourth is rare: Hom. καὶ νύ κεν ἐνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας, εἰ μὴ ἄρ' ὁξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη, *and now assuredly Aeneas, ruler of men, would there have perished, if Zeus's daughter Aphrodite had not kept a sharp lookout.*

§ 550. 2. A Hypothetical Period may partly or entirely be inserted in another sentence. The most peculiar in this respect are sentences expressing a purpose, when connected with Conditional sentences: εἰ γὰρ ὥφελον οἶοιτε εἶναι οἱ πολλοὶ τὰ μέγιστα κακὰ ἐξεργάζεσθαι, ἵνα οἶοιτε ἡσαν αὖ καὶ ἀγαθὰ τὰ μέγιστα, *I would that the many were capable of doing (to a man) the greatest evil, in order that they might also, on the*

other hand, be capable of (effecting) *the greatest good* (instead of: for if they *were* capable, they would also be capable). The Hypothetical Indicative here denotes the impracticable purpose (§§ 515, 537).

On the Hypothetical Participle, §§ 583, 595. On the Hypothetical Infinitive, § 575, etc.

Mixed examples :

Εἰ ύπὸ φίλων ἐθέλεις ἀγαπᾶσθαι, τοὺς φίλους εὐεργετητέον, *if you wish to be loved by your friends, you must benefit your friends*; Εἰ τὸ ἔχειν οὕτως ὥσπερ τὸ λαμβάνειν ἡδὺ ἦν, πολὺ ἀν διέφερον εὐδαιμονίᾳ οἱ πλούσιοι τῶν πενήτων, *if having were as sweet as getting, the rich would be greatly distinguished above the poor in blessedness*; Poet. Εἰ πᾶσι ταντὸ καλὸν ἔφυ σοφόν θ' ἄμα, οὐκ ἦν ἀν ἀμφίλεκτος ἀνθρώποις ἔρις, *if the same things were to all beautiful and wise, people would have no bitter disputes*; Πλάτων πρός τινα τῶν παίδων, μεμαστίγωσο ἀν, ἔφη, εἰ μὴ ὡργιζόμην, *Plato said to one of his servants, you would have been flogged if I were not angry*; Ἐὰν μέν τι ὑμῖν δοκῶ ἀληθὲς λέγειν, ξυνομολογήσατε, *if you think I utter any truth, agree with me*; Εἰ πόλις ἀνδρῶν ἀγαθῶν γένοιτο, περιμάχητον ἀν εἴη τὸ μὴ ἄρχειν, ὥσπερ τυνὶ τὸ ἄρχειν, *if there were a state (consisting) of good men, it would be an object of contention to avoid ruling (how one might not rule), as now to rule*; Ἡν τῶν στρατιωτῶν δόγμα, εἴ τις, ὅπότε ἡ στρατιὰ ἐξίοι, ιδίᾳ ληζοίτο, δημόσια εἶναι τὰ ληφθέντα, *it was a decision of the soldiers, if, when the army went out, any one took booty by himself, what he took was common property (direct ἐὰν λητζηταὶ—δημόσια ἔστω)*.

IV. THE MOODS IN RELATIVE SENTENCES.

§ 551. *Relative sentences* are those which are connected with others by means of Relative pronouns (§§ 213, 214, 216) or Relative adverbs (§ 217).

§ 552. In Relative sentences *all moods* are possible in the same meanings as in independent or hypothetical sen-

tences: οὐκ ἔχω ὅ τι πρῶτον λάβω, *I have (know) not what I shall take first* (§ 511, compare § 527); ὁρῶ σε διώκοντα ὃν μὴ τύχοις, *I see you pursuing what, I pray, you may not attain* (§ 514); ὑμεῖς ἐστε παρ' ὃν ἀν κάλλιστά τις τοῦτο μάθοι, *you are they from whom any one might best learn this* (§ 516); οὐκ ἤθελον λέγειν πρὸς ὑμᾶς τοιάντα οἵτινας ηδιστ̄ην ἦν ἀκούειν, *I did not wish to say to you such things as might be pleasantest to you to hear.* Compare § 544.

Obs.—Sometimes, especially in the Poets, Relative sentences have the Optative without *ἄν* in an indefinite assertion, very much like the potential Optative with *ἄν*: δν πόλις στήσειε, τοῦδε χρή κλένειν, *whom the state may appoint, him we must listen to* (compare § 517, *Obs.* 2).

§ 553. On the *Future Indicative* in Relative sentences expressive of purpose, see § 500. ὅπως, *how, that, in order that*, very frequently has the Future Indicative (yet, according to § 531, also the Subjunctive of other tenses) after verbs which denote *looking after, caring for, striving, avoiding*: σκόπει, ὅπως τὰ πράγματα σωθήσεται, *see that the affairs (the state) shall be safe*; δεῖ ἐκ παντὸς τρόπου ἄπαντα ἄνδρα τοῦτο παρασκευάζεσθαι, ὅπως ὡς σοφώτατος ἐσται, *every one ought to take care in every way to (that he shall) become as wise as possible.*

Obs.—ὅπως is often used in challenges and warnings in such a manner that the governing sentence has to be supplied: ὅπως παρέσει εἰς τὴν ἐσπέραν, *that you shall be here for the evening* (more completely somewhat like: σκόπει ὅπως, *see that you, etc.*); ὅπως περὶ τοῦ πολέμου μηδὲν ἔρεις, *that you shall say nothing about the war* (supply something like: φυλάττον, *take care*).

§ 554. The particle *ἄν* (Hom. *κέ-ν*) is added to the Relative when the Relative sentence expresses something *merely conceived*, so that the assertion contained in the leading sentence is true only when what is asserted in the Relative sentence really occurs. Such a Relative is called a *Hypothetical Relative*. The Hypothetical Relative with *ἄν* in

general is used only where the verb in the leading sentence is in a *principal tense*, and is then accompanied by the *Subjunctive*. Such a Relative sentence may easily be changed to a Hypothetical sentence of the third form (§ 545); *πᾶν δὲ τι ἀν μέλλης ἐρεῖν πρότερον ἐπισκόπει τῇ γνώμῃ*, whatever you may be about to say (= *ἴάν τι ἐρεῖν μέλλης*), examine it first in your mind; in which it is left quite undecided whether one wishes to say any thing; *ἐπεσθε ὅπῃ ἀν τις ἡγῆται*, follow wherever any one may lead you (= *ἴάν τις πῃ ἡγῆται*), where you must first wait to know whether any one leads.

Obs. 1.—As the Relative is generalized by the addition of *ἀν*, it may often in English be translated by *ever* (Lat. *cunque*): *ὅς ἀν τούτων τι δρᾷ τεθνάτῳ, quicunque horum aliquid fecerit, perito; λέγε ὅσ' ἀν θέλης, say whatever you wish* (compare *ἴάν τι θέλης λέγε*).

Obs. 2.—In the same sense the Poets use the Subjunctive with a Relative without *ἀν* (or *κέ-ν*): *τῶν δὲ πημονῶν μάλιστα λυποῦσ' αἱ φανῶσ' αὐθαίρετοι, the sufferings afflict most which appear self-caused* (compare *εἰ* with the Subj., § 545, *Obs. 2*). Homer has also the Fut. Ind. with *κέ* and the Relative (§ 500, *Obs.*).

§ 555. If the verb in the leading sentence is an *Historical tense* or an *Optative*, the Relative without *ἀν* with the *Optative* is used, quite in the same sense, as a substitute for the Subjunctive (§§ 522, 523). These Relative sentences take the place of those mentioned in § 554, in the same way as the *fourth kind of Conditional sentences* takes the place of the third (§ 548): *ἐκέλευσεν αὐτοῖς ἐπεσθαι, ὅποι τις ἤγοιτο, he bade them follow wherever any one might lead*. Thus we read in Homer: *ὅν δέ κ' ἐγὼν ἀπάνευθε μάχης ἴθελοντα νοήσω μιμάζειν, οὐ οἱ ἐπειτα ἄρκιον ἐστεῖται φυγέειν κύνας ἡδὲ οἰωνούς*, but whomsoever I may see inclined to remain away from the battle, to him there shall be no security of escaping dogs and birds (i. e., death), but: *ὅντινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη, τὸν δὲ ἀγανοῖς ἐπέεσσιν ἐρητύσασκε, but whatever (where a) king or prominent man he might meet with, him he*

soothed with gentle words. Hom. ὡς ἀπόλοιτο καὶ ἄλλος ὃ τις τοιαῦτά γε ρέζοι, *so may any other perish who shall do such things* (but ὃς ἀν ρέζη—ἀπολέσθω).

Obs. 1.—This Optative often implies repetition: ὅντινα κιχείη, *as often as he might find one* (§ 547).

Obs. 2.—The Subjunctive and the Relative with *ἄν* occur only exceptionally after an Historical tense, and the Optative with the Relative and *ἄν*, in the same case (compare § 546, *Obs.*).

V. THE MOODS IN TEMPORAL SENTENCES.

§ 556. Temporal Sentences, *i. e.*, those which indicate time, are properly only a particular kind of Relative sentences, and follow them almost entirely in the use of the Moods. The particles of time employed in such sentences are: ἐπεί, ἐπειδή, ὡς (*when, after, as*); ὅτε, ὁπότε, ἥνικα, *when, as*; ἔως, ἔστε, μέχρις, *till*; πρίν, *before*; in Hom. ὅφρα, *as long as, till*; ἥμος, *when*; and besides the Relative expressions: ἀφ' οὗ, ἐξ οὗ, *since*; ἐν φ, *whilst*; ἄχρι οὗ, εἰς ὃ, *until*.

In these sentences the *Indicative* is used when any thing *actual* is stated; the *Optative* may supply the place of the Indicative in indirect speech after an Historical tense (§ 522).

§ 557. When a Temporal sentence states something merely *conceived*, occurring only conditionally, the particle of time, like the Relative, has *ἄν* (*κέ-ν*) joined to it (§ 554). This occurs usually only when the leading sentence has a *principal tense*, and the *Subjunctive* must then follow. By combination with *ἄν* are formed the Hypothetical particles of time: ὅταν, ὁπόταν, ἐπεάν or ἐπήν, ἐπειδάν: ἐπειδὰν πάντα ἀκούσητε, κρίνατε, *when ye have heard all, judge*; ἔως ἂν σώζηται τὸ σκάφος, τότε χρὴ καὶ ναύτην καὶ κυβερνήτην καὶ πάντ' ἄνδρα προθύμους εἶναι, *as long as the vessel is safe, the sailor, the pilot, and every one ought to be zealous.*

Obs.—Here also *ἄν* is sometimes wanting (§ 554, *Obs. 2*).

§ 558. If the leading verb is in an *Historical tense*, the particle of time with the Optative without *ἄν* occurs in the same sense: ἔλεγεν ὅτι, ἐπειδὴ πάντα ἀκούσειαν, κρίνειαν.

Obs. 1.—Here, too, the Optative often implies repetition (compare § 554, *Obs.*, and § 547), so that ὅτε, ὅπότε, ἐπεί, with the Optative, may be translated by “as often as,” “whenever:” ὅπότε οἱ “Ελληνες τοῖς πολεμίοις ἐπίοιεν, ὥρδιως ἀπέφευγον, as often as the Hellenes went up to the enemy, the latter readily fled.” *

Obs. 2.—Here, too, exceptionally, *ἄν* and the Subjunctive sometimes occur after an Historical tense (§ 555, *Obs.* 2).

On *πρίν* with the Infinitive, § 565.

Mixed Examples of Relative and Temporal Sentences.

“Υμεῖς πάντα λογισάμενοι ταῦτα χειροτονεῖθ’, ὁ τι ἀη̄ ὑμῖν δοκῇ μάλιστα συμφέρειν τῇ πόλει, after having weighed all this, vote for what you think will most benefit the state; Οἱ τῶν βαρβάρων ἵππεῖς, φτινὶ ἐντυγχάνοιεν “Ελληνι, πάντας ἔκτεινον, the cavalry of the barbarians, whatever Greek they met, killed them all; Μέχρις ἀν ἐγὼ ἦκω, αἱ σπονδὰι μενόντων, till I come, let the treaty remain; Poet. Μήποτ’ ἐπαινῆσῃς, πρὶν ἀν εἰδῆς ἀνδρα σαφηνῶς, ὁργὴν καὶ ρύθμὸν καὶ τρόπον ὅστις ἀν ᾧ, never praise a man before you clearly know his temper, and bearing, and character; Ἐπειδὴ τι ἐμφάγοιεν, ἀνίσταντο καὶ ἐπορεύοντο, after having eaten something, they rose and proceeded; Οἱ Σωκράτης τοὺς συνόντας ἐποίει, οὐ μόνον ὅπότε ὑπὸ τῶν ἀνθρώπων ὥρῷντο, ἀπέχεσθαι τῶν ἀδίκων καὶ αἰσχρῶν, ἀλλὰ καὶ ὅπότε ἐν ἐρημίᾳ εἶεν, Socrates caused his disciples to abstain from what was unjust and shameful, not only when they were seen by men, but also when they were in solitude.

CHAP. XXII.—THE INFINITIVE.

A) *The use of the Infinitive generally.*

§ 559. 1. The Infinitive is a *verbal noun* (§ 225, 5) which, as such, has certain properties in common with a verb, others with a noun.

With a *noun* the Infinitive agrees

a) in expressing the action of a verb in general, like the *nomina actionis* (§ 342): *ποιεῖν, πράττειν, doing*; compare *ποίησις, πρᾶξις*.

b) in the fact that it may have the article like nouns: *τὸ ποιεῖν, τὸ πράττειν, the doing*; compare *ἡ ποίησις, ἡ πρᾶξις*.

With the verb, on the other hand, the Infinitive agrees

a) in its power of denoting different *times*: *ποιεῖν, ποιῆσαι, πεποιηκέναι*, and of being formed from the Active, the Middle, and the Passive: *ποιῆσαι, ποιήσασθαι, ποιηθῆναι*.

b) in being occasionally joined with *ἄν*, and thereby sharing the functions of mood (§ 575, etc.).

c) in governing the same case as the verb to which it belongs: *ποιεῖν τὰ δέοντα, doing your duty; χρῆσθαι τοῖς ὅπλοις, making use of arms.*

d) in being qualified, like the finite verb, by *adverbs*, never by adjectives: *καλῶς πράττειν, doing nobly*, but *καλὴ πρᾶξις, a noble action*.

2. The Infinitive is used very extensively in Greek. Very often, besides the more definite mode of expression, by means of a Conjunction with a *finite verb*, the less definite, by means of the Infinitive, is admissible.

§ 560. The Infinitive serves to complete and qualify different sorts of verbs, viz.:

1. those which express the occasion, capability, modality of an action: *δύνανται ἀπελθεῖν, they can go away; μεῖζόν*

τι ἔχει εἰπεῖν, he has something greater to say (can say); Poet. οὐτοι συνέχθειν ἀλλὰ συμφιλεῖν ἔφυν, I am born not to join in hating but in loving; ἄρχομαι λέγειν, I begin to speak; ἐπιτρέπω σοι ποιεῖν ὅ τι ἀν βούλῃ, I leave you to do whatever you wish;

2. such verbs as denote appearance, perception, opinion : *δοκεῖς ἀμαρτεῖν, you seem to have erred;*

3. such verbs as denote striving after something, impelling toward, or frightening, deterring, preventing something : *μὴ σπεῦδε πλουτεῖν, do not hasten to be rich; Hom. κέλεαι με μυθήσασθαι, you bid me to speak; πάντες αἰτοῦνται τοὺς θεοὺς τὰ φαῦλα ἀποτρέπειν, omnes homines precantur deos, ut mala avertant; φοβοῦμαι διελέγχειν σε, I am afraid of refuting you; ἔλεγόν σοι μὴ γαμεῖν, dixi tibi, ne uxorem duceres; τίς αὐτὸν κωλύσει δεῦρο βαδίζειν; quis eum impediet, quominus huc veniat? ἀνεβάλλετο μοι διαλεχθῆναι, he put off conversing with me.*

§ 561. Even the *purpose* of an action may be expressed by the mere Infinitive, as in English by the Infinitive with *to* or *in order to* : *Ξενοφῶν τὸ ἥμισυ τοῦ στρατεύματος κατέλιπε φυλάττειν τὸ στρατόπεδον, Xenophon left half the army behind to guard the camp; παρέχω ἐμαυτὸν τῷ ἰατρῷ τέμνειν καὶ καίειν, I give myself up to the physician to cut and burn (me); πιεῖν διδόναι τινί, to give any one (something) to drink.*

Obs.—Not only with verbs of this kind, but also with those mentioned in § 560, this Infinitive has a much wider application in Homer : *ἀριστεύεσκε μάχεσθαι, he used to be the first in fighting; εἰσὶ καὶ οἵδε τάδε εἰπέμεν, these too, then, are (able) to say this; βῆ ἴεναι, he started to go; ξυνέκε μάχεσθαι, he urged (them) to fight.*

§ 562. The Infinitive serves to complete or qualify *adjectives* of different kinds, partly in the sense of the English Infinitive with *to*, partly corresponding to the Latin supine in *u* : *χαλεπὸν εύρειν, difficult to find [difficile inventu]; οἰκία ἡδίστη ἐνδιαιτᾶσθαι, a house very pleasant to*

live in; ἄξιός ἐστι πληγὰς λαβεῖν, *he deserves to get blows*; ὀξύτατοί ἐστε γνῶναι τὰ ρηθέντα, *you are very keen in perceiving what is said*; δεινὸς λέγειν, *powerful in speaking*; ὁ χρόνος βραχὺς ἄξιως διηγήσασθαι τὰ πραχθέντα, *the time is short for worthily narrating what has happened*.

Obs.—In Homer such Infinitives are particularly frequent: μέγα καὶ ἐσπομένοισι πνθέσθαι, *great also for posterity to learn*; θείειν ἀνέμοισιν ὄμοιοι, *like the winds in running*; so with some substantives: θαῦμα ἴδεσθαι, *a wonder to see*.

On οἶος, οἴοτε, and θσος, with the Inf., § 601.

§ 563. The Infinitive, as in English and Latin, is used as the *Subject* of a sentence to which the predicate is a neuter adjective, a substantive, or an intransitive verb: πᾶσιν ἀδεῖν χαλεπόν, *to please all is difficult*; κίνδυνός ἐστιν ἡττᾶσθαι, *there is danger of being worsted*; σὸν ἔργον λέγειν, *speaking is your business*.

§ 564. The Infinitive is used in a freer way, without depending on a particular word, with and without the particle ὡς, in several phrases almost like a free Accusative (§ 404): ὡς εἰπεῖν, *so to speak*; ἵμοι δοκεῖν, *as seems to me*; ὀλίγου δεῖν, *almost*; τὸ νῦν εἶναι, *for the present*; κατὰ τοῦτο εἶναι, *in this respect*.

On ἐκών εἶναι, § 570, *Obs.*

§ 565. The *Conjunctions* ὥστε, *so that*; πρίν, *before*, and its Homeric synonym πάρος, are joined with the Infinitive: Φιλομαθέστατος ἦν ὁ Κῦρος, ὥστε πάντα πόνον ἀνατλῆναι τοῦ ἐπανεῖσθαι ἔνεκα, *Cyrus was very fond of learning, so as to endure any trouble for the sake of being praised*; πρὶν τὴν ἀρχὴν ὁρθῶς ὑποθέσθαι, μάταιον ἥγοῦμαι περὶ τῆς τελευτῆς ὁντινοῦν ποιεῖσθαι λόγον, *before properly establishing the foundation, I deem it useless to make any words whatever about the end*.

Obs. 1.—These conjunctions may also be joined with the finite verb (compare § 556); ὥστε with the indicative represents a sentence as an actual consequence more independent and by itself, and may accordingly be often translated by *therefore, hence*: εἰς τὴν ὑστεραίαν οὐχ ἤκεν, ὡςθ' οἱ "Ελληνες ἐφρόντιζον, *he came not on the following day, therefore the Hellenes became anxious*.

Obs. 2.—For $\pi\rho\acute{\imath}\nu$ we also find $\pi\rho\acute{\imath}\nu \ddot{\eta}$, *prius quam*; properly $\pi\rho\acute{\imath}\nu$, when it means *sooner than*, is always to be regarded as an abbreviation for $\pi\rho\acute{\imath}\nu \ddot{\eta}$, $\pi\rho\acute{\imath}\nu$ originally answering entirely to the Latin *prius*. On the Infinitive after $\ddot{\eta}$, *than*, see the following §.

On $\epsilon\phi'$ $\psi\tau\epsilon$, on condition that, with the Infin., § 601.

§ 566. After a comparative, the Infinitive is preceded by η ὥστε or η alone in the sense of *than that*: φοβοῦμαι μή τι μεῖζον η ὥστε φέρειν δύνασθαι κακὸν τῷ πόλει συμβῆ, *I fear lest too great an evil should befall the state for it to be able to bear (greater than that it should be able).*

On the Genitive of the Infinitive with the Article, which also is possible here, § 574, 3, *Obs.*

B) *The case of the Subject and Predicate with the Infinitive.*

§ 567. The *Subject* of the Infinitive is that word from which the action of the verb in the Infinitive proceeds. When the Subject is to be expressed with the Infinitive, it appears:

1. most generally, as in Latin, in the *Accusative*, which gives rise to the construction of the *Accusative* with the *Infinitive*: ἤγγειλαν τὸν Κῦρον νικῆσαι, *nuntiabant Cy- rum viciisse*. The use of the *Accusative* with the *Infinitive*, like that of the *Infinitive* alone (§ 559, etc.), is more common in Greek than in Latin. Not only can the substance of a statement or perception—which, however, may be also expressed in one of the forms discussed, § 525, etc.—be given in this construction, but also the effect and consequence of an action. Hence the *Accusative* with the *Infinitive* also occurs after verbs of happening, and is admissible after verbs of commanding, demanding, forbidding: πάντες ὁμολογοῦσι τὴν ὁμόνοιαν μέγιστον ἀγαθὸν εἰ- ναι, *all agree that concord is a very great good*; συνέβη μηδένα τῶν στρατηγῶν παρεῖναι, *it happened that none of the generals was present*; ἔγραψα ἀποπλεῖν τὴν ταχίστην τοὺς πρέσβεις, *proposui ut quam celerrime legati profici- cerentur*.

The Accusative with the Infinitive is properly dependent on the verb of the leading sentence (compare the English : I hear you sing, I bid you go), and is explained by the *prolepsis* mentioned in § 519, 5, Obs. 2. Instead of ἥγγειλαν ὅτι ὁ Κῦρος ἐνίκησεν, we might have : ἥγγειλαν τὸν Κῦρον ὅτι ἐνίκησεν ; and for ὅτι ἐνίκησεν, νικῆσαι, according to § 560, 2 ; thus we obtain ἥγγειλαν τὸν Κῦρον νικῆσαι. If the governing verb is intransitive or passive, the Accusative is of a freer kind (§ 404) : ἐλπίς ἐστι πάντα καλῶς ἔχειν, *there is hope that all is well.*

Obs. 1.—The impersonal verbs δεῖ and χρή, *it is necessary*, are joined with the Accusative and Infinitive like the Latin *oportet* : χρή τολμᾶν χαλεποῖσιν ἐν ἄλγεσι κείμενον ἄνδρα, *the man that lies in painful sufferings ought to be courageous.*

Obs. 2.—As a continuation of an Accusative with the Infinitive, the same construction may be employed in indirect speech in Relative sentences and after Conjunctions, denoting time and circumstances : τοιαῦτ' ἄπτα σφᾶς ἔφη διαλεχθέντας ἵεναι· ἐπεὶ δὲ γενέσθαι ἐπὶ τῇ οἰκίᾳ τῇ Ἀγάθωνος, ἀνεψιγμένην καταλαμβάνειν τὴν θύραν, *he said that after such conversation they went ; but that, when they reached Agathon's house, they found the door open.*

§ 568. 2. A Predicate referring to such a Subject must necessarily be in the Accusative : τὸν ἄδικον καὶ πονηρὸν ἄνδρα φημὶ ἄθλιον εἶναι, *I maintain that the unjust and bad man is miserable.*

Not unfrequently a Predicative expression requires an indefinite Subject (*τινά*) to be supplied : τὰ τοιαῦτα ἔξεστι (*τινα*) μετρήσαντα καὶ ἀριθμήσαντα εἰδέναι, *one may know such things by measuring and counting.*

§ 569. 3. When the Subject of an Infinitive is *the same* as that of the leading sentence, it is usually *not* expressed at all : νομίζω νενικηκέναι, *putto me viciisse, I think I have conquered* ; ἐλπίζεις τεύξεσθαι ὃν ἀν δέῃ, *you hope to obtain what you need* ; ὑπέσχετο παρέσεσθαι εἰς τὴν ἐσπέραν, *promisit se affuturum ad vesperam.*

Obs.—For greater emphasis, especially when opposition to something else is to be expressed, the subject may be added, and that either in the Accusative or Nominative : Herod. οἱ Αἴγυπτοι ἐνόμιζον ἐωντοὺς πρώτους γενέσθαι ἀνθρώπων, *the Egyptians thought that they first of all men came into existence* ; εἰ οἵσθε Χαλκιδέας ἡ Μεγαρέας τὴν Ἑλλάδα σώσειν, ὑμεῖς δὲ ἀποδράσεσθαι τὰ πράγματα,

οὐκ ὀρθῶς οἴεσθε, if you think the Chalcidians and Megarians will save Greece, but you escape from trouble, you are mistaken.

§ 570. 4. *Predicative qualifications referring to the Principal Subject are in the Nominative* : ὁ Ἀλέξανδρος ἔφασκεν εἶναι Διὸς νιός, *Alexander dicebat se esse Jovis filium*; ἐγὼ οὐκ ὄμολογήσω ἀκλητος ἥκειν, ἀλλ' ὑπὸ σου κεκλημένος, *I will not acknowledge that I am come uninvited, but invited by you*; οἱ δοκοῦντες σοφοὶ εἶναι, *they who seem to be wise*.

Obs.—From the Predicate, ἐκών, joining the freer Infinitive, εἶναι (§ 564), arises the combination ἐκών εἶναι : τοῦτο ἐκών εἶναι οὐ ποιήσω, *this (if I am) to be of free will I will not do*.

§ 571. 5. In many cases a *personal* instead of an *impersonal* form of expression is used in Greek, the Subject of the Infinitive being made the Subject of the leading sentence; so, instead of the English “it was announced that Cyrus had conquered” (*ἡγγέλθη τὸν Κῦρον νικῆσαι*), we have, ὁ Κῦρος ἡγγέλθη νικῆσαι, *Cyrus was announced to have conquered*. This form of expression occurs not only—as in Latin with *dicitur, videtur*—with δοκεῖ, ἔοικε, *it seems*; λέγεται [*dicitur, traditur*]; ἀγγέλλεται, *it is announced*; ὄμολογεῖται, *it is agreed*, but also with συμβάλλει, *it happens*, and with several adjectives with εἰμί, as: δίκαιος, *just*; ἐπιτήδειος, ἐπικαίριος, *fitting*; ἐπίδοξος, *probable*; ἀναγκαῖος, *necessary*; αὐτός μοι δοκῶ ἐνθάδε καταμενεῖν, *it appears to me that I myself shall remain here*; δίκαιος εἰ ἄγειν ἀνθρώπους, *it is just that you should lead men* (you are justified in leading men); ἐπίδοξοί εἰσι τὸ αὐτὸ πείσεσθαι, *it is to be expected that they will suffer the same*; Poet. πρέπων ἔφυς πρὸ τῶνδε φωνεῖν, *it becomes you to speak in their presence*.

The personal construction is explained, like that of the Accusative with the Infinitive (§ 567), by prolepsis (§ 519, 5, *Obs. 2*). For ἡγγέλθη ὅτι ὁ Κῦρος ἐνίκησε there might be ἡγγέλθη ὁ Κῦρος ὅτι ἐνίκησε, and for this again ἡγγέλθη

ὁ Κῦρος νικῆσαι; for ἐπίδοξόν ἔστιν ὅτι τὸ αὐτὸ πείσονται—
ἐπίδοξοί εἰσιν ὅτι τὸ αὐτὸ πείσονται, and hence ἐπίδοξοί εἰσιν
τὸ αὐτὸ πείσεσθαι.

Obs.—The Accusative construction, however, is almost every where applicable : λέγεται τὸν Κῦρον νικῆσαι, *dicunt Cyrus viciisse.*

§ 572. 6. Predicative qualifications referring to a *Genitive* or *Dative* may be in these cases : ἥλθον ἐπὶ τινα
τῶν δοκούντων σοφῶν εἶναι, *I came to one of those who
seem to be wise;* ἔλεγον τοῖς δοκοῦσι σοφοῖς εἶναι, *I said
to those, etc.;* Κύρου ἐδέοντο ὡς προθυμοτάτου γενέσθαι,
they begged Cyrus to be as ready as possible; παντὶ ἄρ-
χοντι προσήκει φρονίμῳ εἶναι, *it becomes every ruler to be
judicious.*

Still the Predicate is often in the Accusative : ἀνμφέρει αὐτοῖς φίλονς
εἶναι μᾶλλον ἢ πολεμίους, *it is to their advantage rather to be friends
than enemies.*

C) *The Infinitive with the Article.*

§ 573. The Substantive nature of the Infinitive is made more manifest by prefixing the *Article*. Yet the Infinitive with the Article must nevertheless have a noun in the case required by the verb to which the Infinitive belongs : τὸ
τὰς ἡδονὰς φεύγειν, *the shunning of pleasures;* the Infinitive in this case also is qualified by adverbs : τὸ καλῶς ζῆν,
living rightly.

The rules given §§ 567–572 for the case of the Subject and Predicate are applicable also to the Infinitive with the Article. Thus the Accusative with the Infinitive is often preceded by the Article : τὸ προειδέναι τὸν θεὸν τὸ
μέλλον καὶ τὸ προσημαίνειν φύσιούται, καὶ τοῦτο πάντες
καὶ λέγονται καὶ νομίζονται, *God's foreknowing the future
and pointing it out beforehand to whom he will, all assert
and believe.*

§ 574. By having the Article prefixed the Infinitive becomes *declinable*, and thus answers to the Latin Gerund.

1. Nominative :

Poet. τὸ φρονεῖν εὐδαιμονίας πρῶτον ὑπάρχει, *to be thoughtful is the first step to happiness*; τὸ ἀμαρτάνειν ἀνθρώπους ὅντας οὐδὲν θαυμαστόν, *that those should commit errors who are human is nothing surprising*.

2. Accusative :

αὐτὸ τὸ ἀποθνήσκειν οὐδεὶς φοβεῖται, *dying itself no one dreads*. Especially to be noticed is the Accusative with the Prepositions εἰς, κατά, *in reference to*; διά, *on account of, because*; πρός, ἐπί, *besides*: Κῦρος διὰ τὸ φιλομαθῆς (Nominative according to § 570) εἶναι πολλὰ τοὺς παρόντας ἀνηρώτα, *Cyrus, through being eager for knowledge, asked those present about many things*; πρὸς τὸ μετρίων δεῖσθαι καλῶς πεπαιδεύμαι, *I have been well trained to require what is moderate*.

Obs.—This Accusative of the Infinitive with the Article has sometimes a freer connection with a verb or adjective after the manner of the freer Accusative (§ 404): οἱ Πελοποννήσιοι ἀνέλπιστοι εἰσι τὸ ἐξ τὴν γῆν ἡμῶν ἐξβάλλειν, *the Peloponnesians have no hope in regard to invading our country*.

3. Genitive :

ἐπιθυμία τοῦ πιεῖν, *desiderium bibendi*; τὸ εὗ πράττειν παρὰ τὴν ἀξίαν ἀφορμὴ τοῦ κακῶς φρονεῖν τοῖς ἀνοήτοις γίγνεται, *prosperity without merit is an occasion to fools of base sentiments*; ἐμοὶ οὐδὲν πρεσβύτερον τοῦ ὅτι βέλτιστον ἔμε γενέσθαι (§ 416), *nothing is more important to me than my becoming as good as possible*. Especially to be noticed is the Genitive with the prepositions ἐκ, *from*; πρό, *before*; ἐνεκα, *because, on account of*; ὑπέρ, *for, for the sake of, in order to*; διά, *by, through*; ἄνευ, *without*; οἱ ἀνθρωποι πάντα ποιοῦσιν ὑπὲρ τοῦ μὴ δοῦναι δίκην, *people do every thing in order not to suffer punishment*.

Obs.—Purpose is often expressed by the Genitive of the Infinitive even without a preposition: τοῦ μὴ διαφέύγειν τὸν λαγών ἐκ τῶν δικτύων σκοποὺς καθίσταμεν, *we place scouts that the hare may not escape from the nets*. (Compare the rare use of the Lat. Genitive of the Gerundive: *arma cepit opprimundæ libertatis*.)

4. Dative.

The Dative is especially frequent to express *instrumentality* (§ 438); it is then, like the Latin Ablative of the Gerund, to be translated, *by*: Φίλιππος κεκράτηκε τῷ πρότερος (§ 570) πρὸς τὸν πολεμίους ἵεναι, *Philip has gained the victory by going first against the enemy* [compare the Latin *docendo discimus*], also with the prepositions ἐν, *in*; ἐπί, *on, on condition that*; πρός, *besides*, and others: πρὸς τῷ μηδὲν ἐκ τῆς πρεσβείας λαβεῖν τὸν αἰχμαλώτους ἐκ τῶν ιδίων ἐλυσάμην, *besides gaining nothing from the embassy, I set free the captives at my own expense.*

D) The Infinitive with ἄν.

§ 575. By the addition of ἄν the Infinitive acquires a potential or hypothetical meaning, and denotes therefore either that something only *might happen*, or that under certain circumstances something *would happen* or *would have happened*. Here two cases are possible:

1. the Infinitive with ἄν can be replaced by the *Optative* with ἄν: μάλιστα οἴμαι ἀν σοῦ πνθέσθαι (πνθοίμην ἄν), *I think I could learn it best from you*; δοκεῖτέ μοι πολὺ βέλτιον ἀν περὶ τοῦ πολέμου βουλεύσασθαι (βέλτιον ἄν βουλεύσαισθε), εἰ τὸν τόπον τῆς χώρας πρὸς ἥν τολεμεῖτε ἐνθυμηθείητε, *it seems to me you would much better settle about the war, if you took into account the localities of the country against which you are making war.*

This Infinitive with ἄν therefore answers either to the Potential Optative (§ 516), or to the apodosis of a Hypothetical Period of the fourth form (§ 546).

§ 576. 2. The place of an Infinitive with ἄν can be supplied by the *Hypothetical Indicative with ἄν*: Κῦρος εἰ ἔζιώσειν, ἄριστος ἀν δοκεῖ ἄρχων γενέσθαι (ἄριστος ἀν ἐγένετο), *if Cyrus had lived, it seems he would have become one of the best of rulers*; τὸν ταῦτα ἀγνοοῦντας Σωκράτης ἀνδραποδώδεις ἀν κεκλησθαι ἤγειτο (εἰ τινες ταῦτα ἤγνοοι,

ἐκέκληντο ἀν ἀνδραποδώδεις), *Socrates thought that, if any did not know this, they would be called slavish.*

This Infinitive with *ἄν* thus answers to the apodosis of a Hypothetical Period of the second form (§ 537, etc.).

Obs.—The context must show into which of the two forms the Infinitive with *ἄν* is to be resolved.

E) The Infinitive instead of the Imperative,

§ 577, belongs almost entirely to poetry ; it is used for the second, and rarely for the third person. The Subject and Predicate are in the *Nominative* : Hom. θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι, *courageously now, Diomedes, fight against the Trojans*; παῖδα δὲ ἐμοὶ λῦσαι τε φίλην τά τ' ἄποινα δέχεσθαι, *deliver up to me my dear child and accept the ransom.*

CHAP. XXIII.—THE PARTICIPLES.

Preliminary Remark.

A Participle, like the Infinitive (§ 559, 1), is a *verbal-noun* (§ 225, 5). It has the same things in common with the verb as the Infinitive, the same points also in common with the noun ; but it is distinguished from the Infinitive inasmuch as the latter resembles a *nomen actionis*, whereas the Participle has the nature of an adjective.

A) Their Attributive Use.

§ 578. A Participle, corresponding to an adjective or to a relative sentence, is joined to a substantive, to ascribe to it a permanent quality : πόλις εὐρείας ἀγνιὰς ἔχουσα, *i. e.*, Hom. εὐρυάγνια or ἡ εὐρείας ἀγνιὰς ἔχει, *a city having broad streets* ; αἱ καλούμεναι Αἰόλου νῆσοι, *the so-called islands of Aeolus* ; ὁ παρὼν καιρός, *the present opportunity* (compare § 361, 11).

Obs.—Like an adjective, the Participle also becomes a substantive by having the article prefixed: *οι παρόντες, those present* (compare § 379): *ὁ τυχών, the first comer.* Such participles may often be translated by substantives: *ὁ δράσας, the doer;* *οι λέγοντες, the speakers;* *τὸ συμφέρον, the advantage;* *τὰ δέοντα, the duty;* *πρὸς τὸ τελευταῖον* (§ 361, 8) *ἐκβὰν ἔκαστον τῶν πρὶν ὑπαρξάντων κρίνεται, every thing that happened before is judged of in accordance with its final result.*

On the peculiar use of the Fut. Part. with the Article, § 500.

B) Their Appositive Use.

§ 579. The Participle serves to ascribe to a substantive a merely transient quality or activity. In this case the Participle is a shorter and less definite mode of expression for what is otherwise expressed by subordinate clauses with conjunctions of the most different kinds (compare § 583, *Obs.*).

A Participle used in this way is:

§ 580. 1. Temporal,

with the distinctions of time mentioned in Chap. XX. (esp. § 496): *προσέχετε τούτοις ἀναγιγνωσκομένοις τὸν νοῦν, give attention to this while being read;* Hom. *ὡς ἄρα φωνήσας ἀπεβήσετο = ἐπεὶ ὡς ἐφώνησε, after having thus spoken he went away.* Observe especially *ἔχων* and *φέρων* in descriptions, which may frequently be translated by the English *with*: *τὰς ναῦς ἀπέστειλαν ᔁχοντα Ἀλκίδαν, they sent away Alcidas with (having) the ships;* *χρώμενος, in a similar sense: πολλῇ τέχνῃ χρώμενος, with (using) much skill.* So, also, *ἀρχόμενος, at first;* *τελευτῶν, at last;* *διαλιπῶν χρόνον, after a time;* *εὖ ποιῶν, fortunately;* *καλῶς ποιῶν, justly.* The Participle *ὢν* can not be omitted when *being* is to be ascribed to a substantive: *Ἀλκιβιάδης ἔτι παῖς ὢν ζθανμάζετο, while yet a boy (Lat., merely puer) Alcibiades was admired* (§ 428, *Obs.*).

§ 581. 2. Causal and final,

where the Participle is to be resolved by *since, by* or *by*

the fact that, when referring to the present or past, and by that, in order that, when referring to the future : οὐκ ἔστιν ἀδικοῦντα δύναμιν βεβαίαν κτήσασθαι, firm power is not to be gained by acting unjustly ; τὸν ἀδικοῦντα παρὰ τοὺς δικαστὰς ἄγειν δεῖ δίκην δώσοντα, he who acts unjustly ought to be brought before the judges in order that he may suffer punishment.

§ 582. 3. Concessive,

a somewhat rarer use : *τὸν ὕδωρ εὐωνύτατον ἄριστον ὅν, water is the cheapest though it is the best ; ὑμεῖς ὑφορώμενοι τὰ πεπραγμένα καὶ δυσχεραίνοντες ἡγετε τὴν εἰρήνην ὅμως, though suspicious of what had been done, and indignant, you still maintained the peace.*

§ 583. 4. Hypothetical,

a very frequent use, where the Participle is to be resolved by *if*, and corresponds to one of the forms of the Hypothetical *Protaseis* mentioned in § 534, etc. : *τοὺς φίλους εὐεργετοῦντες καὶ τοὺς ἔχθροὺς δυνήσεσθε κολάζειν, if you benefit your friends you will be able also to punish your enemies (ξάν) ;* also with the article : *ό μὴ δαρεὶς ἄνθρωπος οὐ παιδεύεται, a person is not educated if he has not been beaten.* Such a Participle with *μή* may often be translated by *without* : *οὐκ ἔστιν ἄρχειν μὴ διδόντα μισθόν, a man can not rule without giving pay.*

*Obs.—With the varied use of the Appositive Participles, it must not be overlooked that such a Participle of itself does not clearly express any of the meanings developed in §§ 580–583, but that we make use of the one or the other turn in translating only in order to express in a more precise way what is simply suggested by the Participle. Hence there are many transitions between these meanings, especially between the Temporal and Causal, but also between the Temporal and Hypothetical meanings, just as in Latin sentences introduced by *quum* : πάντα ταῦτα συνιδόντας ἅπαντας (ὑμᾶς) δεῖ βοηθεῖν, it becomes every one of you, when you have considered all these things, to render help ; νομίζω ἀμεινον ἀν ὑμᾶς περὶ ᾧν νῦν ἐρῶ κρῖναι, μικρὰ τῶν πρότερόν ποτε ὥθιέντων μνημονεύσαντας, I think you would better judge about what I am now going to say, when you remember a little what was said before.*

C) *The Participle with an Absolute Case.*

§ 584. The Participle with a noun or pronoun in the Absolute Genitive (§ 428) or Accusative serves to point out the circumstances mentioned in §§ 579–583. The noun or pronoun to which the Participle refers may be regarded as its *subject*, since from it proceeds the action expressed by the Participle. This construction, therefore, may be resolved by a separate clause, beginning with a conjunction, in which the word in the Genitive or Accusative must appear in the Nominate: *τούτων ἀναγιγνωσκομένων τὸν νοῦν προσέχετε*, attend while this is being read (compare § 580).

1. *The Absolute Genitive* (compare § 428), for which may be substituted clauses with temporal, causal, concessive, or hypothetical conjunctions: Περικλέους ἡγουμένων πολλὰ καὶ καλὰ ἔργα ἀπεδείξαντο οἱ Ἀθηναῖοι, as long as Pericles led them (Pericle duce), the Athenians produced many and splendid works; ναυμαχίας γενομένης τέτταρας τριήρεις λαμβάνει Γοργώπας, navalis pugna facta Gorgopas quatuor triremes capit; ὅλης τῆς πόλεως ἐν τοῖς πολεμικοῖς κινδύνοις ἐπιτρεπομένης τῷ στρατηγῷ, μεγάλα τά τ' ἀγαθὰ κατορθοῦντος αὐτῷ, καὶ τὰ κακὰ διαμαρτάνοντος εἰκὸς γενέσθαι, as the whole state in the dangers of war is committed to the care of the general, it is natural both that great good should happen when he is successful, and great evil when he fails. Poet. γένοιτ' ἀν πᾶν θεοῦ τεχνωμένου, all may be done if a God contrives it (εἰ τεχνῶτο).

§ 585. The Absolute Genitive differs from the corresponding Latin construction of the *Ablative Absolute* in the following points:

a) The subject of the Participle is more frequently omitted in Greek when it is either easily understood from what precedes, or from the meaning of the verb, or when it remains indefinite (compare § 361, 3, Obs. 2): *προιόντων*, as (they) went forward; *ἵνοντος*, when he (Zeus) rains; *ἔξαγγελθέντων*, when it had been announced.

b) On the necessity of the Participle of *εἰναι*—*σοῦ παιδὸς δύντος* [Lat. *te puero*], see §§ 580, 482, Obs. An exception occurs in the case of the adjectives *ἐκών* and *ἄκων*, which very much resemble Participles: *ἐμοῦ ἐκόντος*, with my will; *ἐμοῦ ἄκοντος*, me invito. The Poets take other licenses.

c) As the Greeks have two active Participles to express a past action, they use the Absolute Genitive of a Passive Participle less fre-

quently than the Romans do their Absolute Ablative : ὁ Κῦρος, τὸν Κροῖσον νικήσας, κατεστρέψατο τοὺς Λυδούς, Cyrus, Cræso victo, Lydos sibi subjecit.

d) The Absolute Genitive is employed even where the subject of the Participle is mentioned also in the leading sentence : ταῦτ' εἰπόντος αὐτοῦ ἔδοξε τι λέγειν τῷ Ἀστυάγει, after thus speaking he seemed to Astyages to say something (of importance). [Lat. *ita locutus—visus est.*]

§ 586. 2. *The Absolute Accusative*

is usual in the case of some impersonal verbs, especially δέον, *it being a duty*; ἔξον, παρόν, *it being allowed, feasible*; προσῆκον, *it being befitting*; δόξαν, *it having been decided*; οὐδεὶς ἔξὸν εἰρήνην ἄγειν πόλεμον αἱρήσεται, *no one, being allowed to be at peace, will choose war*; πολλάκις ὑμῖν ἔξὸν πλεονεκτῆσαι οὐκ ἡθελήσατε, *though it was often easy for you to gain more, you were unwilling*; οἱ Συρακούσιοι κραυγῇ οὐκ ὀλίγῃ ἐχρώντο, ἀδύνατον ὅν ἐν νυκτὶ ἄλλῳ τῷ σημῆναι, *the Syracusans raised no small shout, it being impossible to make a signal during the night by any thing else.*

D) *Supplements to Participles.*

§ 587. For the sake of greater clearness, certain particles are added to Appositive Participles, as well as to Participles joined with an absolute case; they give more distinct prominence to the idea expressed by the Participle. Such *Supplements to Participles* are :

1. ἥμα, *at the same time*, denoting contemporaneousness : οἱ Ἑλληνες ἔμάχοντο ἥμα πορευόμενοι, *the Hellenes fought while marching.*

2. μεταξύ, *between, amidst*, with pretty nearly the same meaning : ἐπέσχε με λέγοντα μεταξύ, *he checked me in the midst of my speech.*

3. αὐτίκα and εὐθύνε, to express immediate succession : τῷ δεξιῷ κέρᾳ εὐθὺνε ἀποβεβηκότι ἐπέκειντο, *they pressed upon the right wing immediately after its landing.*

4. τότε, εἶτα (κἀτα), ἐπειτα, οὕτως, are added to the principal verb to indicate that the action of the Participle was past before, and take up the substance of it with various accessory ideas : καταλιπὼν φρουρὰν οὕτως ἐπ' οἴκου ἀνεχώρησεν, *after having left a garrison, he thus went*

away home; Poet. μὴ νῦν φυγόντες εἴθ' ἀλῶμεν ὕστερον, lest though now escaping we should afterward be caught.

5. *καίπερ* (more rarely *καί* alone), with a Participle, to be translated *though*, renders prominent the concessive meaning: *καίπερ οὕτω σοφὸς ὁν βελτίων ἀν γένοιο, though so wise, you might perhaps become better;* Homer often separates *καί* from *περ*: *οἱ δὲ καὶ ἀχινύμενοι περ ἐπ' αὐτῷ ἤδη γέλασσαν, and though vexed they heartily laughed at him;* *ὅμως, in the same sense though or yet, is used with the principal verb: Herod. ὕστερον ἀπικόμενοι τῆς συμβολῆς ἴμείροντο ὅμως θεήσασθαι τοὺς Μήδους, though they did not come till after the engagement, yet they desired to see the Medes.*

6. *ἄτε*, with a Participle (like *οἷον, οἷα δῆ*), answers to the English *in as far as, since*, and brings into prominence its causal meaning: *κατέδαρθε πάννι πολὺ ἄτε μακρῶν τῶν νυκτῶν οὐσῶν, he slept a great while since the nights were long.* [Compare Lat. *quippe quum, quippe qui.*]

§ 588. 7. *ώς* and *ώςπερ* added to a Participle suggest that what is expressed in the participle is *subjective*, i. e., is the opinion, the conception, the view of the principal subject. Both particles are joined to the Appositive Participle as well as to a Participle connected with an absolute case, either the absolute Genitive or the absolute Accusative. The latter case in this connection is far more extensively used than without those particles (§ 586). If the opinion expressed in the Participial construction is to be characterized at once as false, *ώς* and *ώςπερ* may be translated by *as if*: *δεδίασι τὸν θάνατον ώς εὖ εἰδότες ὅτι μέγιστον τῶν κακῶν ἔστιν, they fear death as if they well knew that it was the greatest of evils;* but by *in the belief that, since, in the feeling that, etc.*, if the correctness of the opinion is to be left undecided: *ἡμεῖς πάντες ἐβλέπομεν πρὸς αὐτὸν ώς αὐτίκα μάλα ἀκουσόμενοι θαυμασίους τινὰς λόγους, we all looked at him, expecting immediately to hear some wonderful statements;* Poet. *ἴξεστι φωνεῖν ώς ἐμοῦ μόνης πέλας, you may speak out since (in the conviction that) I alone am near;* *λέγει ώς διδακτοῦ οὐσης τῆς ἀρετῆς, he speaks thinking that virtue is capable of being taught;* *ἀπεβλέψατε πρὸς ἀλλήλους ώς αὐτὸς μὲν ἔκαστος οὐ ποιήσων τὸ δόξαν, τὸν δὲ πλησίον πράξοντα (absolute*

Accusative), you looked at one another thinking that each one of you would not do what was decided upon, but that his neighbor would.

E) The Predicative Participle.

§ 589. The Participle, like the Infinitive (§ 560), serves to complete a verb, by attributing to a word contained in the sentence something which is not a mere addition, but an essential part of the statement. The Supplementary or Predicative Participle may refer either

1. to the subject of the sentence (§ 361, 5, 7, 8): *παύεσθε ἀεὶ περὶ τῶν αὐτῶν βουλευόμενοι, cease always consulting about the same things; οἴσθι λυπηρὸς ὅν, know that you are troublesome*, or

2. to a dependent word in the sentence (compare § 361, 10, and § 403): *ὁ πόλεμος ἔπαυσε τοὺς Ἀθηναίους ἀεὶ περὶ τῶν αὐτῶν βουλευομένους, the war caused the Athenians to cease from always consulting about the same things; οἶδα αὐτὸν λυπηρὸν ὄντα, I know him to be troublesome.*

In English such Predicative Participles are mostly expressed by the Infinitive with *to*, or by sentences with *that*, sometimes also in other ways. In some cases, however, the English language also makes use of a Participle in a similar way: *I feel myself affected by it, he found him armed* (compare § 361, 10, Obs.).

The verbs which admit of a Supplementary Participle may be classified as follows:

§ 590. 1. Verbs which express a condition, as: *ἐχω, I am in a condition; τυγχάνω, I chance to be* (Poet. κυρέω); *λανθάνω, I escape notice; φαίνομαι, δηλώω, φανερός, δηλός εἰμι, I am manifest; ξοικα, I seem; διατελέω, διάγω, I continue; ἀνέχομαι, καρτερέω, I hold out, endure; κάμνω, I grow weary; ἀπαγορεύω, I despair; as well as the verbs which denote the beginning, interrupting, or ending of a condition; ἅρχομαι, I begin; φθάνω,*

I am beforehand; οἴχομαι, I depart, I am off; ἐπι-, διαλείπω, I break off, I suspend; παύω, I make to cease (παύουμαι, I cease). In translating we frequently change the Participle into the principal verb, and render the principal Greek verb by an adverb. Examples: κηρύξας ἔχω (more emphatic than ἐκήρυξα, compare Latin *nuntiatum habeo*), *I have announced;* τίς ἔτυχε παραγενόμενος; *who happened to be present?* διατελῶ εὔνοιαν ἔχων πᾶσιν ὑμῖν, *I continue cherishing a kindly feeling for you all;* μὴ καμῆς φίλον ἄνδρα εὐεργετῶν, *don't grow weary of benefiting a friend;* ἄλλα μυρία ἐπιλείπω λέγων, *I refrain from saying innumerable other things;* Hom. ψῆφος ἀποπτάμενος, *he was gone flying away.*

Obs.—Even the verb *εἰμί* may be joined with a Participle: η τοῦτο οὐκ ἔστι γιγνόμενον παρ' ἡμῖν; *is this not happening (usual) among us?* A Participle is necessarily so used with *εἰμί* to complete certain verbal forms (compare §§ 287, 291), especially the Participle of the Perfect or Aorist with *εἰμί* instead of the Future Perfect: δεδωκὼς or δοὺς ἔσει = *dederis.*

§ 591. 2. Verbs of *perceiving,*

as: ὁράω, *I see* (*περιωράω, I overlook, endure*); ἀκούω, *I hear;* οἶδα, *I know;* μανθάνω, *I learn;* γιγνώσκω, *I get to know;* αἰσθάνομαι, *I perceive;* εὑρίσκω, *I find;* μέμνημαι, *I remember.* In several of these the object is in the Genitive, according to § 420. Examples: ὡς εἶδον αὐτοὺς πελάζοντας, οἱ λεηλατοῦντες εὐθὺς ἀφέντες τὰ χρήματα ἔφευγον, *cum eos appropinquantes vidissent, prædantes præda statim relicta fugam capessiverunt;* ἦκουσά ποτε Σωκράτους περὶ φίλων διαλεγομένου, *I once heard Socrates discoursing about friends [audivi Socratem disputantem];* Χερρόνησον κατέμαθε πόλεις ἔνδεκα ή δώδεκα ἔχουσαν, *he learned that the Chersonese had eleven or twelve cities;* ἄνθρωποι καλοὶ κάγαθοὶ ἐπειδὴν γνῶσιν ἀπιστούμενοι (compare § 483, 1), οὐ φιλοῦσι τοὺς ἀπιστοῦντας, *when good men perceive that they are distrusted, they do not like those who distrust them.*

Obs.—With *σύνοιδά μοι*, *I am conscious*, the Participle may be connected with the Nominative of the Subject or the Dative (*μοι*): *ἴμαντῷ συνήδειν οὐδέν επιστάμενος* or *ἐπισταμένῳ*, *I was conscious of knowing nothing*. In the sense of “to be aware” it may also have the Accusative with the Participle.

§ 592. 3. Verbs of *emotion*,

as: *χαίρω*, *ηδομαι*, *τέρπομαι*, *I rejoice*; *ἀγαπάω*, *I am satisfied*; *χαλεπῶς φέρω*, *aegre fero*; *ἄχθομαι*, *I am dissatisfied*; *ἀγανακτέω*, *I am vexed*; *αἰσχύνομαι*, *I am ashamed*; *μεταμέλομαι* or *μεταμέλει μοι*, *I repent*. Examples: Hom. ὁ δὲ φρεσὶ τέρπετ’ ἀκούων, *but he rejoiced in heart at hearing (it)*; *μεταμέλει αὐτῷ ψευσαμένῳ*, *he repents having told a lie*.

§ 593. 4. Verbs of *pointing out* and *asserting*,

as: *δείκνυμι*, *ἀποφαίνω*, *I show*; *ἔξελέγχω*, *I prove, convict*; *ἀγγέλλω*, *I announce*; *όμολογέω*, *I assent*. Examples: *Φίλιππος πάντα ἐνεκα ἐαυτοῦ ποιῶν ἔξελήλεγκται*, *it has been proved that Philip does every thing for his own sake*; *ἀποφαίνουσι τοὺς φεύγοντας πάλαι πονηροὺς ὄντας*, *they make manifest that the banished had long been base*.

§ 594. *Obs.*—The Infinitive, according to § 560, may be used as well as the Participle with many of the verbs enumerated in §§ 590–593, but in a somewhat different sense: *ἄρχομαι διδάσκων*, *I begin to be a teacher*; *ἄρχομαι διδάσκειν*, *I begin to teach (my teaching)*; *αἰσχύνομαι λέγων*, *I am ashamed though I say it*; *αἰσχύνομαι λέγειν*, *shame prevents me from saying*.

F) The Participle with *ἄν*.

§ 595. By the addition of the Particle *ἄν* the Participle, in every case like the Infinitive (§§ 575 and 576), acquires the meaning of *possibility* or that of an *Apodosis* in a *Hypothetical Sentence*, and may therefore be resolved in two ways:

1. by the *Optative* with *ἄν* (§§ 516 and 546):

ἐγώ εἰμι τῶν ἡδέως μὲν ἄν ἐλεγχθέντων, ἡδέως δὲ ἄν ἐλέγξαντων, *I am one of those who would gladly be refuted (οἵ ἄν ἐλεγχθεῖεν)*, and *would gladly refute (οἵ ἄν, ἐλέγ-*

ξειαν); ενρίσκω ταύτην ἀν μόνην γενομένην τῶν μελλόντων κινδύνων ἀποτροπήν, *I find this would be the only prevention of the coming dangers* (ὅτι ἀν γένοιτο); ἵσμεν καὶ ὑμᾶς ἀν καὶ ἄλλους, ἐν τῇ αὐτῇ δυνάμει ἡμῖν γενομένους, δρῶντας ἀν αὐτό, *we know that you as well as others in the same position would do the same thing, i. e.,* ὅτι εἰ γένοισθε δρῶτε ἀν.

2. By the *hypothetical Indicative* with ἀν (§ 536, etc.): Φίλιππος Ποτίδαιαν ἔλων καὶ δυνηθεὶς ἀν αὐτὸς ἔχειν, εἰ ἐβούληθη, Ὁλυνθίοις ἀπέδωκεν, *when Philip had taken Potidea, and might have (ὅτε ἐδυνήθη ἀν) kept it himself, if he had wished, he gave it back to the Olynthians.*

G) The Verbal Adjectives.

§ 596. Verbal Adjectives are, like Participles, verbal nouns of an adjective kind, but differ from participles by a usage much more restricted, and referring to no special time, which has been treated of generally in § 300:

The Verbal Adjectives in -τέος, implying *necessity*, are worthy of notice. A double construction is here possible :

1. The *object* of a necessary action becomes the *subject*, and the Verbal Adjective agrees with it: ὁ πατήρ σοι τιμητέος ἐστίν, *pater tibi venerandus est*; ἡ πόλις τοῖς πολίταις ὡφελητέα, *the state must be assisted by its citizens*. In this construction the subject is emphatic.

2. The Neutral or impersonal construction, where the necessity of the *action* is made specially prominent; the object of the action is in each instance in the case required by the verb: διωκτέον τὴν ἀρετήν, *we must pursue virtue*; εἰρήνην ἀκτέον ἐστίν, *pax agenda est*; ἀπτέον τοῦ πολέμου, *you must try war*; βοηθητέον ἡμῖν ἐστι τοῖς πράγμασιν, *we must help the state.*

The person who is to, or must do something, is in both cases in the Dative: in the second, according to the analogy of δεῖ (§ 567, Obs. 1), sometimes in the Accusative:

οὐδενὶ τρόπῳ ἐκόντας ἀδικητέον, *in no way must you willingly do injustice.*

Obs. 1.—The Verbal Adjective sometimes has the meaning of a Middle : *πειστέον ἔστιν, we must obey* (*πείθομαι*, not *πείθω*).

Obs. 2.—In the Neuter construction we often find the Plural : *πολεμητέα ἔστιν, we must fight* (compare § 364).

CHAP. XXIV.—SOME PECULIARITIES OF RELATIVE CLAUSES.

A) Attraction.

§ 597. 1. The Relative Pronoun in general follows the rule that it agrees in Gender and Number with its antecedent, that is, with the word to which it refers, but in Case with what *follows*; that is, it accommodates itself to the sentence in which it stands: *μέμνησθε τοῦ ὄρκου ὃν ὅμωμόκατε, be mindful of the oath which you have sworn.*

2. An exception from this rule is the *Attraction*, or the process by which the Relative is *attracted* in Case also by the word to which it refers, so as to take its case: *μέμνησθε τοῦ ὄρκου οὗ ὅμωμόκατε.*

3. With Attraction another process is frequently combined, viz., *shortening*. This consists in the Article or the Demonstrative Pronoun being left out, and the Relative, with the word to which it refers, being drawn together into a single clause: *μέμνησθε οὗ ὅμωμόκατε ὄρκου.*

4. If the word referred to by the Relative is a mere pronoun, the Relative remains quite alone, but stands in the case which the Demonstrative would have had: *μέμνησθε οὗ ὅμωμόκατε = μέμνησθε τούτου ὃ ὅμωμόκατε, remember that which you have sworn; ἀμελῶ ὃν με δεῖ πράττειν = ἀμελῶ τούτων ἢ με δεῖ πράττειν, I neglect what I should do.*

§ 598. Attraction, however, can occur only under the following conditions :

1. The *Relative clause* must be closely connected with the word to which it refers, must be an *essential* part of it. Attraction is inadmissible in a Relative clause, which only loosely adds a remark to a substantive, which might quite as well be wanting, or be annexed by means of *kai* and a demonstrative pronoun.

2. The sentence must be such as would have the Relative pronoun in the *Accusative*, but its antecedent in the *Genitive* or *Dative* : *τίς ή ὡφέλεια τοῖς θεοῖς τυγχάνει οὖσα ἀπὸ τῶν δώρων ὃν παρ' ὑμῶν λαμβάνουσιν*, what advantage have the gods from the presents which they receive from you? *εἰςφέρετε ἀφ' ὅσων ἔκαστος ἔχει*, contribute from what each has (*ἀπὸ τοσούτων ὅσα*); *λέγεις οὐ σύμφωνα οἷς τὸ πρῶτον ἔλεγες*, you do not say what harmonizes with what you first said (*τούτοις ᾧ*); *τῷ ἡγεμόνι πιστεύσομεν φὶ ἀν Κῦρος δῷ*, we shall trust the commander whom Cyrus gives (us) (*τούτῳ ὃν*).

Obs.—Attraction very seldom takes place with other cases : *ἄντι τυγχάνω μάλιστα ἄγαμαι σέ*, i. e., *τούτων οἵς*, I admire you most of all I meet.

§ 599. All clauses subordinate to a Relative Sentence, so far as they consist of words referring to the Relative, and are capable of inflexion, must likewise be modified in the Attraction : *οἵς οὖσιν ὑμετέροις ἔχει*, *τούτοις πάντα τὰλλα ἀσφαλῶς κέκτηται*, i. e., *ἄντα ὑμέτερα ἔχει*, *τούτοις*, he keeps all the rest in safety by means of what he has of yours.

§ 600. *οἷος*, and sometimes *ὅσος* and *ἥλικος*, have quite a peculiar attraction; viz., *εἰναι* is often omitted when it would stand with *οἷος* in the nominative, and the latter is put in the same case as its antecedent : *οἷψ γε ἐμοὶ παντάπασιν ἀπορον τοῦτο*, i. e., *τοσούτῳ οἷος ἔγω είμι*, that is quite impossible to such a man as I am. Sometimes the article is prefixed at the same time : *τοῖς οἷοις ἥμῖν*, to such as we. By the same ellipsis *ὅστιοῦν* acquires the fixed meaning, whoever, i. e., any whatever : *οὐκ ἔστι δικαίον ἀνδρὸς βλάπτειν ὄντινον ἀνθρώπων*, it is not a just man's nature to injure any person whatever (i. e., any one, who-

ever he may be). [Compare Lat. *cuiuscunque homini nocere*.] So ὅστις βούλει means the same as οὗτος ὃν βούλει, like *quisvis*.

§ 601. Other Relative expressions, all involving either Shortening or Attraction, are:

ἀνθ' ὧν, because, i. e., ἀντὶ τούτων ᾧ, or ἀντὶ τούτων ὅτι: σὺ εὖ ἐποίησας ἀνθ' ὧν ἔπαθες, you did good because you received good (for that which you received).

ἐφ' ϕ̄, ἐφ' ϕ̄τε (Herod. ἐπὶ τούτῳ, ἐπ' ϕ̄τε), for the purpose of, on condition that, i. e., ἐπὶ τούτῳ ὥστε, often with the Infinitive: οἱ τριάκοντα ἡρέθησαν ἐφ' ϕ̄τε συγγράψαι νόμους, the thirty were chosen for the purpose of drawing up laws.

ἴξ οὖ, ἀφ' οὖ, ex quo, since, i. e., since the time that. On ἐν ϕ̄, εἰς ὅ, ἄχρι οὗ, § 556.

οἵος, more complete τοιοῦτος οἵος, with the Infinitive, of the kind that, of the kind to, and οἵοςτε, with the Infinitive, able, possible: οὐκ ἦν ὥρα οἴα ἄρδειν τὸ πεδίον, it was not the season to water the field; οὐχ οἵοιτε ἥσαν βοηθῆσαι, they were not able to render help (compare § 562). ὅσον, for τοσοῦτο ὅσον, enough to, with the Infinitive: ἔχομεν ὅσον ἀποζῆν, we have enough to live on.

§ 602. An inverted Attraction takes place when a noun or pronoun is put in the same case as the Relative which refers to it: τὴν οὐσίαν ἦν κατέλιπε τῷ νιεῖ οὐ πλείονος ἀξίᾳ ἔστιν, the property which he left his son is not worth more, instead of ἡ οὐσία ἦν; Poet. τάξδε δ' ἄεπερ εἰςօρᾶς ἥκουσι πρὸς σέ, those whom you see (the girls) have come to you (αἴδε ᾧς). So οὐδείς, μηδείς, become one word, as it were, with ὅστις οὐ: οὐδεὶν ὅτῳ οὐκ ἀποκρίνεται, properly οὐδείς ἔστιν ὅτῳ οὐκ, nobody whom he does not answer. Observe also such expressions as: θαυμαστὸς ὅσος, i. e., θαυμαστόν ἔστιν ὅσος, wonderfully great; θαυμαστῶς ὡς, i. e., θαυμαστόν ἔστιν ὡς, it is wonderful how. Compare § 519, 5, Obs. 2.

§ 603. A singular anomaly is presented by Relative sentences after ἔστι, in the sense of "there is." ἔστι is in the Singular even when the

relative is in the Plural : ἔστιν οἱ, *there are those who*, i. e., some ; ἔστιν οἵς οὐχ οὕτως ἔδοξεν, *there are some to whom it did not appear so*. So ἔστιν ὅτε (=ἐνιοτέ), *sometimes* ; ἔστιν οὖ, *in some places* ; ἔστιν γῇ, *in some ways*.

B) *Complication.*

§ 604. In translating Greek Relative clauses into English, difficulties sometimes arise through the particular relations of the sentences :

1. When the Relative as an *Accusative of the Subject* belongs to an Infinitive : οἱ πολέμοι, οὓς φόντο ἀποφυγεῖν, ἐξαίφνης παρῆσαν, *hostes, quos aufugisse putabant, subito aderant, the enemy, whom they thought to have fled, were suddenly there.*

2. When the Relative depends on a *participle* : καταλαμβάνουσι τεῖχος ὁ τειχισάμενοί ποτε Ἀκαρνᾶνες κοινῷ δικαστηρίῳ ἐχρῶντο (=ῷ ἐχρῶντο τειχισάμενοι αὐτό), *they take possession of the fort which the Acarnanians, after building it, used as a common judgment hall.*

3. When the Relative is in the *Genitive* dependent on a *comparative* : ἀρετή, ἡς οὐδὲν κτῆμα σεμνότερον, *virtue, than which no possession is more venerable* (§ 416).

4. When the Relative depends on the verb of an inserted clause : αἱρούμεθα αὐτομόλους, οἵς ὑπόταν τις πλείονα μισθὸν διδῷ, μετ' ἐκείνων ἀκολουθήσουσιν (*duces*) eligimus transfugas, quibus si quis plus stipendii præbuerit illos sequentur (*i. e.*, οἱ, ὑπόταν τις — διδῷ, ἀκολουθήσουσιν, qui, si iis—præbuerit, sequentur), *we choose deserters, who, if any one gives them more pay, will follow him.*

Obs.—In the cases enumerated under 2 and 4, as well as those discussed in § 605, and others besides, the Greek language satisfies itself with putting *only once* a word which has to be supplied in different cases for several clauses belonging to one another.

§ 605. C) *Combination of several Relative Clauses.*

When several Relative clauses follow one another, the Relative pronoun need be expressed only once, even when, the second time, it would require to be in a different case : Hom. ἄνωχθι δέ μιν γαμέεθαι

τῷ ὅτε φέτε πατήρ κέλεται καὶ ἀνδάνει αὐτῷ, *bid her marry whomsoever her father urges and (who) pleases herself;* Ἀριαῖος, ὃν ἡμεῖς ἡθέλομεν βασιλέα καθιστάναι καὶ [φ] ἐδώκαμεν καὶ [ἀφ' οὐ] ἐλάβομεν πίστα, οὗτος ἡμᾶς κακῶς ποιεῖν πειρᾶται, *Ariæus, whom we wished to make king, and (to whom we) gave and (from whom we) received pledges of fidelity, attempts to ill use us.*

Obs.—Sometimes, instead of the repeated Relative, *αὐτός* is substituted in the case required by the construction of the sentence.

So likewise *μίν* in Homer: *οἱ πρόγονοι, οἵς οὐκ ἔχαριζονθ' οἱ λέγοντες οὐδὲ ἔφιλονν αὐτούς, ὡςπερ ὑμᾶς οὗτοι νῦν, πέντε καὶ τετταράκοντα ἔτη τῶν Ἑλλήνων ἤρξαν ἐκόντων, your ancestors, whom the speakers did not gratify, nor did they flatter them, as these now do you, ruled forty-five years over the readily submitting Hellenes.* Hom.: *ἀντίθεον Πολύφημον, ὃν κράτος ἔστι μέγιστον πᾶσιν Κυκλώπεσσι, Θώσα δέ μιν τέκε νύμφη, godlike Polyphemus, whose power is the greatest among all the Cyclops, and him (whom) the nymph Thoësa bore.*

CHAP. XXV.—INTERROGATIVE SENTENCES.

§ 606. 1 The simple direct question may be introduced by the Interrogative pronouns or adverbs mentioned § 214, etc. In Greek several different questions may be included in one interrogative sentence: Hom. *τίς πόθεν εἰς ἀνδρῶν; what man, whence are you?* *ἀπὸ τούτων φανερὸν γενήσεται, τίς τίνος αἴτιος ἴστιν, from this it will be clear who is chargeable with what (who is chargeable and with what).*

Obs. 1.—An Interrogative pronoun may be joined with a demonstrative: *ἄγγελίαν φέρω βαρεῖαν· τίνα ταύτην; I bring heavy tidings; what (is) that? (τίς αὕτη ἴστιν);*

Obs. 2.—A question may also be expressed in a subordinate clause and by a participle: *πότε ἀ χρὴ πράξετε; ἐπειδὰν τί γένηται; when will you do your duty? when what shall happen? τί ἰδὼν τὸν Κριτόβονλον ποιοῦντα ταῦτα κατέγνωκας αὐτοῦ; what have you seen Critobulus doing that you have charged him with this? οἱ πάλαι Ἀθηναῖοι οὐ διελογίσαντο, ὑπὲρ οἵα πεποιηκότων ἀνθρώπων κινδυνεύσοντων, the old Athenians did not calculate how much people have*

done for whom they were going to incur risk. Of this kind also are the phrases: *τι παθών*; *what have you passed through, that?* *τι μαθών*; *what have you got to know, that?* *τι παθών ἀδικεῖς τὴν πατρίδα*; *what have you passed through to make you act unjustly toward your country?*

§ 607. 2. When the question refers not to a single word, but to a whole sentence, it may be indicated

a) merely by the *tone* of voice: *οὐ φοβεῖ μὴ ηδη πρεσβύτερος ής*; *do you not fear that you are already too old?*

b) by *Interrogative particles*, which, in translating into English, can not always be expressed by separate words, but often may be rendered by the position of the words and the tone of pronunciation. The most important Interrogative particles are *ἄρα* and *ἢ*, both comparable to the Latin affix *-ne*. Which answer is expected is indicated by neither of these particles: *ἄρ' εἰμὶ μάντις*; *am I a prophet?* *ἢ οὗτοι πολέμοι εἰσιν*; *are those enemies?*

Obs.—If an *affirmative* answer is to be specially indicated *οὐ* is added; if a *negative*, *μή* is added to *ἄρα*. Hence *ἄρα οὐ* corresponds to the Latin *nonne*. *ἄρα μή* to the English *surely not*.

§ 608. Of other Interrogative expressions the following may be noticed: *ἢ γάρ*; *isn't it?* *ἢ πον*; *surely?* *ἄλλο τι ἢ*, properly *ἄλλο τι ἔστιν ἢ*; *does any thing else happen than?* hence, also with *ἢ* omitted (compare § 626, *Obs.*), like the Lat. *nonne*, where an affirmative answer is expected: *ἄλλο τι ἢ ἀδικοῦμεν*; *are we not doing wrong?* *ἄλλο τι οὖν πάντα ταῦτα ἀν εἴη μία ἐπιστήμη*; *would not this, then, be all one science?* *οὐ* put in a question also anticipates an *affirmative* answer, and may be compared with *nonne* and the English *not*. The opposite to it is *μή*, which may often be translated by *surely*, as *μῶν*, formed from *μὴ οὖν*, *surely not*, always points to a negative answer. *μὴ Ἀχιλλέα οἴει φροντίσαι θανάτον καὶ κινδύνον*; *surely you do not think Achilles cared about death and danger?*

§ 609. 3. The indirect question in Greek, according to § 520, is by no means clearly distinguished in regard to Mood from the direct. So likewise the direct Interrogatives, pronouns and adverbs, are often used instead of the indirect ones: *αἱ γυναικες ἡρώτων αὐτούς, τίνες εἶεν*, *the women asked them who they were* (§ 475, b).

§ 610. 4. The English indirect Interrogative *if* or *whether* is represented by εἰ (§ 525, etc.), more rarely by εἴαν (with the Subj.), sometimes by ἄρα, and in Homer by ή̄ (ἡ̄). *Whether or not* or *whether perhaps* may be rendered by μή: σκοπεῖτε, εἰ ἐικαίως χρήσομαι τῷ λόγῳ, *see whether I speak justly*; ὅρα, μὴ παίζων ἐλεγεν, *see whether or not he spoke in jest*.

On the subject of the Interrogative Sentence being drawn proleptically into the principal sentence, see §§ 397, 519, 5, *Obs. 2*.

§ 611. The direct *double question* (disjunctive question) is most generally introduced by πότερον (πότερα)—ή̄, Lat. *utrum—an*: πότερον δέδρακεν ή̄ οὐ; πότερον ἄκων ή̄ ἔκών; *has he done it or not? willingly or unwillingly?* In an indirect double question the same Interrogatives may be used, but also εἰ—ή̄, *whether—or*, and εἴτε—εἴτε: ἀποροῦμεν, εἴτε ἄκων εἴτε ἔκών δέδρακεν, *we are in doubt whether he did it willingly or unwillingly*.

Obs.—The Homeric language has for the direct, but more frequently for the indirect double question, the conjunctions η̄ (η̄), η̄ (η̄ε): η̄ ὅμη' ἐν νήσσοι Ποσειδάων ἐδάμασσεν, η̄ που ἀνάρσοι ἀνδρες ἐδηλήσαντ' ἐπὶ χέρσον; *did Poseidon overpower you in your ships, or have hostile men injured you on land?* εἰπὲ δέ μοι μητσῆς ἀλόχου βουλήν τε νόον τε, η̄έ μένει παρὰ παιδὶ καὶ ἐμπεδα πάντα φυλάσσει, η̄ ηδη μιν ἔγημεν Ἀχαιῶν ὄστις ἄριστος, *tell me the purpose and inclination of the wooed wife, whether she remains with the son and guards all carefully, or whether he who is the best of the Achaeans has already married her.* η̄ (η̄ε) is also used for η̄ (η̄ε) in the second member.

CHAP. XXVI.—THE NEGATIVES.

A) Simple Negatives.

§ 612. The Greeks have two different negatives, οὐ and μή. Numerous compounds and derivatives are formed

from each, as: οὐτε, μήτε, οὐδείς, μηδείς, οὐδαμῶς, μηδαμῶς. The principal distinction between οὐ and μή is that οὐ denies, but μή declines. Hence arise the following special rules:

§ 613. 1. οὐ is used in all direct statements, whether the reality of something is denied by the *Indicative*, or the possibility or probability of something by the *Optative with ἄν*: Φίλιππος οὐκ ἄγει εἰρήνην, *Philip does not maintain peace*; οὐκ ἀν ἄγοι εἰρήνην, *he would not (will hardly) maintain peace*; οὐκ ἀν δύναιο μὴ καμὼν εὐδαιμονεῖν, *you could not be happy without laboring* (§ 516).

Obs.—οὐ is also used in the peculiar Subjunctive of the Homeric language mentioned § 513.

2. οὐ is used in direct questions to which an affirmative answer is expected (§ 608), but μή when a negative answer is expected (§ 608).

§ 614. 3. In independent sentences μή is used with the *Subjunctive* (§§ 510, 512), with the *Optative of wishing* (§ 514), with the *Indicative of wishing* (§ 515), and with the *Imperative*: μὴ θορυβήσῃτε, *do not make a disturbance*; μὴ γένοιτο, *may it not happen*; Hom. ὡς μὴ ὥφελλε γενέσθαι, *would it never happen!* μήποτ' ἐπ' ἀπρόκτοισι νόσον ἔχε, *never devote your thoughts to what is impracticable.*

Obs.—In these cases μή generally corresponds to the Latin *ne*. It is often used in negative oaths with the *Indicative*, in so far as the swearer declines something (§ 612): Hom. ἵστω νῦν τόδε Γαῖα . . . μὴ δί' ἐμὴν ίότητα Ποσειδάων . . . πημαίνει Τρῶας, *let Gaea now know this . . . not with my consent does Poseidon afflict the Trojans.*

§ 615. 4. οὐ in general is used in all those dependent sentences which do not express a negative *purpose* or a *condition*: ηδειν, ὅτι οὐ ράδιον εἴη, *I knew it was not easy*; ἀ οὐκ ἔτε τοὺς παῖδας ποιεῖν, ταῦτα αὐτοὶ ποιεῖτε, *what you do not allow your children to do you do yourselves.*

Obs. 1.—In indirect questions *οὐ* as well as *μή* may be used with *εἰ* in the sense of *whether*: *σκοπῶμεν, εἰ πρέπει ή οὐ*, let us consider whether it is becoming or not; *πειράσουμαι μαθεῖν, εἰ ἀληθὲς ή μή*, I will try to learn whether it is true or not.

Obs. 2.—In such Relative Sentences as contain quite a general idea, *μή* may be used: *ἄ μὴ οἶδα, οὐδὲ οἴομαι εἰδέναι, what I do not know, I do not think I know.*

§ 616. 5. *μή* in general is used in all those dependent sentences in which a *negative purpose* or a *condition* is expressed; hence *μή* is the negative in sentences denoting intention or purpose (§ 530), in those indirect Interrogative and Relative sentences where a purpose of hindering is implied, in all the *Protaseis of Hypothetical Periods* (§ 534, etc.), and lastly in *Hypothetical Relative* (§ 554) clauses, as well as in Hypothetical Temporal clauses (§§ 556, 557): *ἔάν τις κάμῃ, παρακαλεῖς ἰατρόν, ὅπως μὴ ἀποθάνῃ*, when any one is ill, you send for a physician, that he may not die; *ψηφίσασθε τοιαῦτα ἐξ ὧν μηδέποτε ὑμῖν μεταμελήσει*, vote for such things as will never cause you to repent [ea quorum numquam vos paeniteat]; *ὅρα, ὅπως μὴ σοι ἀποστήσονται, see that they do not abandon you*; *ἔξην σοι ἀπιέναι ἐκ τῆς πόλεως, εἰ μὴ ἥρεσκόν σοι οἱ νόμοι, it was at your choice to leave the state, if its laws did not please you*; *θεάσασθε, ὡς σαθρόν ἔστι πᾶν, ὅ τι ἀν μὴ δικαίως ἦ πεπραγμένον, see, how rotten every thing is, which is not justly done*; *μεγίστη γίγνεται σωτηρία, ὅταν γυνὴ πρὸς ἄνδρα μὴ διχοστατῇ, it is the greatest safety when a wife is not at variance with her husband.*

Obs. 1.—In sentences of this kind, sometimes *οὐ* is used to negative a single word: *πάντως οὔτως ἔχει, ἔάν τε οὐ φῆτε ἔάν τε φῆτε, it is entirely so whether you deny or assert it.*

Obs. 2.—The Optative expressing repetition likewise has *μή* (§ 547).

Obs. 3.—With verbs of fearing, *μή*, like the Latin *ne*, signifies lest or that: *δέδουκα, μὴ ἐπιλαθώμεθα τῆς οἰκαδε ὁδοῦ, I fear lest we forget the way home* (compare § 533). Even without a governing verb the fear that something may happen is introduced by *μή*, which in this case is to be translated *if only not*, or *if but not*: *μὴ ἐπί-*

λαθώμεθα τῆς οἴκαδε ὁδοῦ, if only we do not forget the way home (compare §§ 620, 621, and 512).

§ 617. 6. The *Infinitive* generally has *μή*, particularly when the Infinitive has the article: *τὰς ὁμοίας χάριτας μὴ ἀντιδιδόναι αἰσχρόν, not to return equal thanks is base;* *σοὶ τὸ μὴ σιγῆσαι λοιπὸν ἦν, it remained for you not to be silent.*

Obs. 1.—*οὐ* may be put with the Infinitive after verbs of declaring and conceiving: *ὁμολογῶ οὐ κατὰ τούτους εἶναι ἥγιτωρ, I acknowledge I am not an orator in their sense.*

Obs. 2.—*ὡςτε, so that*, when joined with the Infinitive generally has *μή*, more rarely *οὐ*.

Obs. 3.—After verbs of hindering, forbidding, refusing, denying, and others which contain the idea of declining (§ 612), *μή* is usually added to the Infinitive, and is rendered in English by *from*, or not expressed at all: *κωλυόμεθα μὴ μαθεῖν, we are hindered from learning; ἡρνοῦντο μὴ πεπτωκέναι, they denied having fallen.*

§ 618. 7. With *Participles* *μή* is used when they are to be understood hypothetically, *i. e.*, in the sense of a *Hypothetical Protasis* (§ 583): *οὐκ ἀν δύναιο μὴ καμὼν τεῦδαι μονεῖν, i. e., εἰ μὴ κάμοις* (§ 613); so, likewise, when the Participle has the article, if it can be resolved into a hypothetical or a hypothetical relative clause: *ὅ μὴ δαρεῖς ἄνθρωπος οὐ παιδεύεται, i. e., ἐάν τις μὴ δαρῇ, or ὃς ἀν μὴ δαρῇ* (§ 583).

Obs. 1.—When *μή* is added as a Negative to single words, they are likewise to be taken hypothetically: *τὸ μὴ ἀγαθόν, the not good, i. e., ὃ ἀν μὴ ἀγαθὸν γένεται.*

Obs. 2.—With Participles as well as with other words *μή* often occurs as a Negative on account of the prohibitive, declining, or hypothetical nature of the whole sentence: *ψηφίσασθε τὸν πόλεμον μὴ φοβηθέντες τὸ αὐτικα δεινόν, determine upon the war without fearing the immediate danger.*

B) Several Negatives combined.

§ 619. 1. A Negative is not neutralized by a subsequent *compound* Negative of the same kind, but only continued. In translating, the Negative is employed *only once* in En-

glish, and the place of the other Negative is supplied by an indefinite: Poet. οὐκ ἔστιν οὐδὲν κρεῖσσον ἢ νόμοι πόλει, *there is not any thing better for a state than laws*; οὐδεὶς πώποτε Σωκράτους οὐδὲν ἀσεβὲς οὐδὲ ἀνόσιον οὔτε πράττοντος εἶδεν, οὔτε λέγοντος ἥκουστεν, *no one ever either saw Socrates doing or heard him saying any thing impious or unholy*.

Obs.—A Negative is neutralized by a subsequent *simple* Negative of the same kind: οὐδεὶς ἀνθρώπων ἀδικῶν τίσιν οὐκ ἀποδώσει, *no one who does wrong will not (i. e., every one will) pay the penalty*.

§ 620. 2. οὐ followed by μή with the Subjunctive or Future Indicative is an *emphatic* negative. This mode of speaking is to be explained by the idea of fear being supplied after οὐ (compare § 616, *Obs. 3*): οὐ μὴ ποιήσω, about the same as οὐ φοβητέον μὴ ποιήσω, *there is no fear that I shall do it*, *i. e.*, *I shall certainly not do it*: οὐδεὶς μήποτε εύρήσει τὸ κατ' ἐμὲ οὐδὲν ἐλλειφθέν, *no one will ever find that any thing, as far as depends on me, is neglected*; οὐ μήποτε ἔξαρνος γένωμαι, *I shall certainly never deny*.

§ 621. 3. μή, followed by οὐ is used in very different ways:

a) After verbs of *fearing*, μὴ οὐ corresponds to the Lat. *ne non* or *ut*, and is to be translated by *that not*: δέδοικα, μὴ οὐ θεμιτὸν ἦ, *vereor, ne non justum sit, I fear that it is not just* (compare § 616, *Obs. 3*); also without a governing verb, μὴ οὐ θεμιτὸν ἦ, if it be but not *not right*, *i. e.*, if it be only not *wrong* (compare § 512, and § 616, *Obs. 3*); Hom. μή νύ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο, *the god's staff and garland will surely not help you*.

b) In indirect questions where μή would mean *if perhaps* (§ 610), μὴ οὐ means *if or whether perhaps not*: ἄθρει μὴ οὐ τοῦτο ἦ τὸ ἀγαθόν, *look whether perhaps this is not the good*.

Obs.—In the cases adduced under *a* and *b*, μή is a Negative Conjunction, and οὐ the Negative to a special word.

c) $\mu\bar{n}$ o \bar{v} is used with the Infinitive after *Negative* expressions, in the sense of *so as not*, or *not to* : o $\bar{v}\delta\epsilon\varsigma$ o $\bar{i}\sigma\varsigma\tau\epsilon$ $\bar{\alpha}\bar{l}\omega\varsigma$ l $\bar{e}\gamma\omega\nu$ $\mu\bar{n}$ o \bar{v} k $\alpha\tau\alpha\gamma\bar{\epsilon}\lambda\alpha\sigma\tau\varsigma$ e $\bar{i}\nu\alpha i$, no one speaking otherwise is able not to be ridiculous.

d) $\mu\bar{n}$ o \bar{v} is farther used with the Infinitive after *negative* verbs, or questions containing verbs of hindering, forbidding, denying, refusing (§ 617, Obs. 3). The Infinitive in this case is often preceded by the Article. In English the negative is not expressed: o \bar{v} k $\omega\lambda\nu\bar{o}\mu\epsilon\theta\alpha$ $\mu\bar{n}$ o \bar{v} $\mu\alpha\theta\epsilon\bar{\iota}\nu$, we are not hindered from learning; $\mu\bar{n}$ p $\alpha\bar{r}\bar{\eta}\varsigma$ t \bar{o} $\mu\bar{n}$ o \bar{v} $\phi\bar{r}\bar{a}\sigma\alpha i$, do not omit saying it; t $\bar{i}\nu\alpha$ o $\bar{i}\epsilon i$ $\bar{\alpha}\bar{p}\bar{\alpha}\bar{r}\bar{\nu}\bar{\eta}\bar{\sigma}\bar{\epsilon}\bar{\theta}\bar{\alpha}\bar{i}$ $\mu\bar{n}$ o $\bar{v}\chi\bar{i}$ $\bar{\epsilon}\bar{p}\bar{i}\bar{s}\bar{t}\bar{a}\bar{s}\bar{\theta}\bar{a}\bar{i}$ t \bar{a} d $\bar{i}\kappa\alpha\alpha$; who do you think will deny at all understanding what is just?

Obs.—o \bar{v} is here only a repetition of the Negative contained in the principal sentence.

C) Some Negative Phrases.

§ 622. 1. o $\bar{v}\delta\epsilon\nu$, $\mu\eta\delta\epsilon\nu$, and o $\bar{v}\tau\iota$, $\mu\bar{h}\tau\iota$, *nothing*, are often used as free Accusatives, like the Latin *nihil*, meaning *not, not at all*; compare § 404, *Obs.*

2. o $\bar{v}\pi\omega$, $\mu\bar{h}\pi\omega$, *not yet*, are to be carefully distinguished from o $\bar{v}\kappa\epsilon\tau\iota$, $\mu\eta\kappa\epsilon\tau\iota$, *no longer*: o $\bar{v}\pi\omega$ p $\epsilon\pi\bar{o}\bar{\iota}\bar{\eta}\bar{\kappa}\bar{a}$, *nondum feci*; o $\bar{v}\kappa\epsilon\tau\iota$ p $\bar{o}\bar{\iota}\bar{\eta}\bar{\sigma}\bar{\omega}$, *non amplius faciam*.

3. o $\bar{v}\chi$ $\bar{\sigma}\tau\iota$ stands for o \bar{v} l $\bar{e}\gamma\omega$ $\bar{\sigma}\tau\iota$, *I do not say that, not to mention*; $\kappa\bar{a}$ o $\bar{v}\chi$ $\bar{\sigma}\tau\iota$ $\bar{\delta}$ K $\bar{r}\bar{t}\bar{\omega}\bar{\nu}$ $\bar{\epsilon}\bar{n}$ $\bar{\eta}\bar{\sigma}\bar{\chi}\bar{\iota}\bar{q}$ $\bar{\eta}\bar{v}$, $\bar{\alpha}\bar{l}\bar{l}\bar{\bar{a}}$ $\kappa\bar{a}$ o \bar{i} $\bar{\phi}\bar{l}\bar{\bar{o}}$ a $\bar{u}\bar{t}\bar{o}\bar{v}$, *and not to mention (i. e., not only) Crito was quiet, but his friends also were*.

4. $\mu\bar{n}$ $\bar{\sigma}\tau\iota$ for $\mu\bar{n}$ e $\bar{i}\pi\omega$ $\bar{\sigma}\tau\iota$ ($\mu\bar{n}$ $\bar{\sigma}\pi\omega\varsigma$) means *don't suppose, nedum*, by which the mention of something is declined as unnecessary, and hence may sometimes be translated in Negative sentences by *not only not*: $\mu\bar{n}$ $\bar{\sigma}\tau\iota$ $\theta\bar{e}\bar{\sigma}\bar{\varsigma}$, $\bar{\alpha}\bar{l}\bar{l}\bar{\bar{a}}$ $\kappa\bar{a}$ $\bar{\alpha}\bar{n}\bar{\theta}\bar{r}\bar{\omega}\bar{\pi}\bar{\bar{o}}$ o \bar{v} $\bar{\phi}\bar{l}\bar{\bar{o}}\bar{\bar{\nu}}\bar{\bar{\varsigma}}$ t $\bar{o}\bar{v}\bar{\varsigma}$ $\bar{\alpha}\bar{p}\bar{i}\bar{s}\bar{t}\bar{o}\bar{\bar{\nu}}\bar{\bar{\tau}}\bar{\bar{\varsigma}}$, *don't suppose that only God, but men also do not love the faithless [non homines infidos amant; nedum deus]*. In like manner o $\bar{v}\chi$ $\bar{\sigma}\pi\omega\varsigma$, properly *not that, don't suppose*, may frequent-

ly be rendered in connection with Negatives by *not only not*.

5. *μόνον οὐ, μόνον οὐχί,* *only not,* is equivalent to *almost, nearly;* *ὅσον οὐ,* *temporal [tantum. non], nearly, almost:* *καταγελᾶ ὑπ' ἀνδρῶν οὓς σὺ μόνον οὐ προσκυνεῖς,* *you are ridiculed by men whom you almost worship.*

6. *οὐ μήν* or *οὐ μέντοι ἀλλά, however, notwithstanding,* is to be explained by an ellipsis: *ό ἵππος μικροῦ ἐκεῖνον ἐξετραχήλισεν οὐ μήν* (*viz., ἐξετραχήλισεν*) *ἀλλὰ ἐπέμεινεν ο κύρος,* *the horse nearly threw him off, (did) not, however, but Cyrus kept his seat.*

On *οὐτε, μήτε, οὐδέ, μηδέ,* § 625.

CHAP. XXVII.—THE PARTICLES.

§ 623. Particles are also indeclinable words which serve partly to connect sentences, partly to give emphasis to particular parts of a sentence, and to enliven language. The Particles which serve to connect sentences are called *Conjunctions*; those which give prominence to particular parts of a sentence, or impart animation by making entire sentences prominent, are called *emphatic particles*.

In regard to position, they are either *prepositive*, *i. e.*, take the first place in a sentence, or *postpositive*, *i. e.*, always stand after at least one other word in a sentence.

Obs.—The Conjunctions are divided into various classes according to their meaning. Several Conjunctions, however, belong equally to different classes. They will be arranged according to their original or primitive signification.

A) *Conjunctions.*

Preliminary Remark.

§ 624. a. The Conjunctions are here enumerated without regard to the formal relation of sentences to one another (§ 519). But

1. *Co-ordination* is implied in all Copulative and Disjunctive Conjunctions, the Adversative Conjunctions with the exception of ὅμως, which is used principally in the Apodosis, among the Causal Conjunctions γάρ, and all Illative Conjunctions except ὥστε;

2. *Subordination* is implied in all the rest.

Obs.—Much more rarely than in modern languages, more rarely also than in Latin, is one word or one sentence added to another in Greek without some Conjunction. The *Asyndeton* (*ἀσύνδετον*, want of connection) takes place more frequently only in an *Epexegetis* (*ἐπεξήγησις*), i. e., a subsequent explanatory addition to something already alluded to in the previous sentence: εἰμί τις γελοῖος ιατρός· ίώμενος μεῖζον τὸ νόσημα ποιῶ, *I am an odd physician; by curing the disease I make it worse.* Wherever the Asyndeton occurs in other cases, the speaker generally intends to produce a special effect by it.

I. *Copulative Conjunctions.*

§ 624. **b. 1.** The two Copulative Conjunctions are καὶ, which in general corresponds to the Latin *et*, and the post-positive, enclitic τέ, which in general corresponds to the Latin *que*. The language of poetry has besides ἡδὲ and τιδὲ, with the meaning *and* [compare *atque*].

2. The Greeks, like the Romans, are fond of expressing the idea of addition in two connected parts of a sentence, either by καὶ—καὶ or τέ—καὶ, or τέ—τέ: καὶ κατὰ γῆν καὶ κατὰ θάλασσαν, *both by land and by water*; Hom. Ἀτρεῖδαι τε καὶ ἄλλοι ἐῦκνήμιδες Ἀχαιοί, *ye Atridae as well as ye other well-greaved Achaeans*; Hom. αἰὲν γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχατ τέ, *for strife is always pleasant to you, and wars and battles.* We may farther add the Epic ἡμέν—ἡδὲ, *as well—as also.*

Obs.—In single instances we also find τέ—δέ, where the second member is made more prominent by contrast.

3. καὶ has, moreover, the meaning *also*: Hom. παρ' ἔμοιγε καὶ ἄλλοι, οἵ κέ με τιμήσουσι, *with me are also others, who will honor me.*

In this sense, also, *καὶ* is frequently used in both the connected parts of a sentence: *καὶ ἡμῖν ταῦτὰ δοκεῖ ἄπερ καὶ βασιλεῖ*, we also approve the same thing as the king (does also). The meaning *also* by intensification becomes *even*: *καὶ λίαν*, even very much; and in the opposite case *even but*: *καὶ βραχὺν χρόνον*, even but a short time. *καὶ δέ* answers to the English *and also*: *δίκαιον καὶ πρέπον δὲ ἄμα*, just and at the same time also becoming.

After words of resemblance or likeness *καὶ* means *as*: *ὅμοιώς καὶ, aequæ ac.*

4. *ἄλλως τε καὶ* properly means “both in other respects, and also;” it serves to give prominence to the subsequent word or words, and may be translated by *especially*: *χαλεπόν ἐστι διαβαίνειν τὸν ποταμὸν ἄλλως τε καὶ πολεμίων πολλῶν ἔγγὺς ὄντων*, it is difficult to cross the river, especially as many of the enemy are near. *καὶ δὴ καὶ* is used to make the last part of a series emphatic: Herod. *Κροίσον βασιλεύοντος ἀπικνέονται ἐξ Σάρδις ἄλλοι τε οἱ πάντες ἐκ τῆς Ἑλλάδος σοφισταί, καὶ δὴ καὶ Σόλων*, during the reign of Croesus there came from Hellas both all the other wise men and especially Solon [Lat. *cum—tum*].

5. In the Epic Dialect *τέ* is frequently employed to indicate the agreement not only of separate parts of a sentence, but of whole sentences, often, too, in connection with other Particles, such as *καὶ, μέν, δέ, ἀλλά*, and with relatives (*ὅτε, ὅσοτε*). In these cases *τέ* must generally be left untranslated or rendered by an unaccented *also*: Hom. *ὅς κε θεοῖς ἐπιπείθηται μάλα τ' ἔκλυνον αὐτοῦ*, whoever obeys the gods they greatly listen to him also.

Obs.—The *τέ* in *ἄρτε, οἴόρτε*, which occurs also in prose, is of the same origin.

6. The rising climax is also expressed by *οὐ μόνον—ἄλλὰ καί, not only—but also*. On *οὐχ ὅτι, μὴ ὅτι, οὐχ ὅπως*, see § 622.

§ 625. 1. The Particles *οὐδέ, μηδέ* and *οὐτε, μήτε*, serve to form a negative series. Two different meanings belong to *οὐδέ* and *μηδέ*, viz. :

a) *nor either, and not*; in this sense they are used to connect a single member of a sentence with a preceding one negatively: Hom. *βρώμης οὐχ ἄπτεαι οὐδὲ ποτῆτος*, you touch not meat nor drink either; *πρὸς σοῦ οὐδὲ ἐμοῦ φράσω*, to your advantage and not to mine I will speak.

b) also not, not even : ἐλπίζω οὐδὲ τοὺς πολεμίους μενεῖν ἔτι, I hope that the enemy also will not longer stay; οὐδὲ τοῦτο ἔξην, not even this was allowed [ne hoc quidem licet].

2. οὔτε—οὔτε, μήτε—μήτε, are used with mutual reference to each other, and may be translated neither—nor : Hom. οὔτε ποτ' ἐς πόλεμον πωλέσκετο, οὔτε ποτ' εἰς ἀγοράν, he neither went to war nor to the assembly. Sometimes a negative member of a sentence is brought into relation with a positive one by means of οὔτε or μήτε—τέ [Latin neque—et] : ὥμοσαν μήτε προδώσειν ἀλλήλους σύμμαχοί τε ἔσεσθαι, they swore not to betray one another and to be allies.

Obs.—If something else be added to two members connected by οὔτε—οὔτε, or μήτε—μήτε, it may be done by οὐδέ, μηδέ. When, on the contrary, οὐδέ or μηδέ corresponds to a preceding οὔτε or μήτε, it must be called an irregularity (compare τέ—δέ, § 624, 2, *Obs.*), and the member thus added is emphatic : ἀλλὰ γάρ οὔτε τούτων οὐδέν ἐστιν ἀληθές, οὐδέ γ' εἴ τινος ἀκηκόατε, ως ἐγὼ παιδεύειν ἐπιχειρῶ ἀνθρώπους, but neither is any of these things true, nor even if you have heard from any one that I undertake to train men.

II. Disjunctive Conjunctions.

§ 626. 1. ἢ, carefully to be distinguished from ἦ (§§ 643, 607), means

a) or, and in this sense is often doubled : ἢ—ἢ, either—or, for which ἢτοι—ἢ is used when greater emphasis is to be given to the first member of a sentence : ἢ ἀστός τις ἢ ξένος, either some citizen or a stranger.

b) than, after comparatives and comparative adjectives like ἄλλος, alias; ἔτερος, alter; διάφορος, different; ἐναντίος, opposed to, etc.: τίνι ἀν μᾶλλον πιστεύσαιμι ἢ σοί; whom should I trust more than you? οὐδὲν ἄλλο ἐπιτηδεύουσιν ἢ ἀποθνήσκειν, they think upon nothing else than dying.

Obs.—After πλέον (*πλεῖον*, contracted *πλεῖν*), more, and ἐλαττον, μεῖον, less, ἢ is sometimes omitted with numerals, just as *quam* is after

plus: ἔτη γεγονώς πλεῖον ἐβδομήκοντα, more than seventy years old [plus septuaginta annos natus]. The same is the case also after ἀλλο τι in questions (§ 608).

§ 627. 2. εἴτε—εἴτε, έάντε—έάντε, are used like the Latin *sive—sive*, when it is to be left undecided which of two sides is to be chosen: εἴτε ἀληθὲς εἴτε ψεῦδος, οὐ καλόν μοι δοκεῖ τοῦτο τοῦνομα ἔχειν, *whether true or false, it seems to me not fair to have this name.*

III. Adversative Conjunctions.

§ 628. 1. δέ expresses so slight a contrast or opposition that, though it is generally rendered by *but*, it may also, and especially in Hom., be translated by *and*. The Greeks, however, also like to indicate the first of two sentences which are contrasted to one another, and this they do by μέν, *in truth, truly, indeed*; but it may often be left untranslated: Hom. ἄλλοι μέν ῥα θεοί τε καὶ ἀνέρες ἵπποκορυσταὶ εύδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὑπνος, *the other gods, indeed, and the horse-hair crested men slept through the night, but sweet sleep did not hold Zeus.* As here, μέν—δέ express a contrast, so elsewhere they indicate only a difference: Δαρείον καὶ Παρυσάτιδος γίγνονται παῖδες δύο, πρεσβύτερος μὲν Ἀρταξέρξης, νεώτερος δὲ Κῦρος, *Darius and Parysatis had two children, the elder Artaxerxes, the younger Cyrus;* Hom. περὶ μὲν βουλῇ Δαναῶν περὶ δὲ ἔστε μάχεσθαι, *in council on the one hand, and in battle on the other, you are distinguished among the Danai.*

Obs.—In Homer an Apodosis also may be opposed to its Protasis by means of δέ, especially when the Protasis is introduced by a temporal conjunction: ἔως ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν, ἥλθε δὲ Ἀθήνη, *while he pored on this in his mind and spirit Athene came.* This is founded on a combination of co-ordination and subordination. Compare § 519, 1 and 5, *Obs.*

§ 629. 2. ἀλλά, *yet, but* (originally Acc. Plur. Neut. of ἀλλος), denotes a stronger contrast than δέ: Hom. ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί—ἀλλ' οὐκ Ἀτρείδη 'Αγαμέμνονι ἦνδανε θυμῷ, ἄλλὰ κακῶς ἀφίει, *then all the*

other Achæans assented, yet it did not meet the feelings of Atrides Agamemnon, but he harshly dismissed him.

Obs. 1.—After a hypothetical sentence either expressed or understood, ἀλλά, sometimes with a strengthening γέ added to it, may frequently be rendered by *but* or *yet at least*: εἰ μὴ πάντα, ἀλλά πολλά γέ ἵστε, *if not all, yet you know at least much*; Poet. ὁ θεοὶ πατρῶοι συγγένεσθέ γέ ἀλλὰ νῦν, *oh gods of my fathers, be with me at least now [if not before]*.

Obs. 2.—ἀλλά frequently serves to break off a long discussion and emphatically to introduce a request: Hom. ἀλλὰ πιθεσθε καὶ ὅμης, *but do you also follow me*.

Obs. 3.—After negatives ἀλλ' ἡ or ἀλλά alone means *except*: ἀργύριον μὲν οὐκ ἔχω ἀλλ' ἡ μικρόν τι, *I have no money except a little*. On οὐ μὴν ἀλλά, § 622, 6.

§ 630. Other Conjunctions which point out a contrast or a transition to something different are:

3. *aὖ*, *aὖτε*, properly *again*, then *on the other hand, yet*.

4. Hom. *αὐτάρ*, and *ἀτάρ*, *but, on the contrary, yet*.

5. *μέντοι*, *certainly, however*, see § 643, 13.

6. *καίτοι*, *and yet, still*.

7. *ὅμως*, *nevertheless, yet*, denotes a strong contrast [Lat. *tamen, nihilominus*]. On *ὅμως* as a supplement to a participle, § 587, 5.

IV. Conjunctions of Comparison.

§ 631. 1. *ώς*, *as* (Lat. *ut*),

is properly the adverb of ὅς, ᾧ, ὃ. It differs in accent from ὥς, *so* or *thus* (§ 99), except when in poets and the Homeric Dialect it is placed after the word compared (§ 98, a), in which case it is oxytone: πατὴρ ὡς ἥπιος ἦεν, *he was gentle as a father*. Like the Lat. *ut*, it is employed in very different ways:

a) In its original *comparative* sense ὡς means *as* or *how*, and is used in *comparisons*: ὡς βούλει, *as you wish*; μακρὸν ὡς γέροντι, *far for me an old man* (Lat. *tanquam*); Hom. ὡς μοι δέχεται κακὸν ἐκ κακοῦ αἰεί (*how with me one evil always follows another*, Lat. *quam*); with superlatives

like the Lat. *quam* : ὡς τάχιστα, *quam celerrime*, as quickly as possible (compare ὅτι). In statements of number and measure it means *about*, *nearly* : ὡς δέκα, *about ten*; ὡς ἐπὶ τὸ πολύ, *for the most part*; with verbs of motion or action it indicates what is merely intended, apparent : ἀπήνει ὡς εἰς τὸν πολεμίους, *he went away in the direction of the enemy* (as if he went against the enemy); hence it occurs with *participles* in the manner described § 588. On its use with the Infinitive, § 564, and on ὡς as a preposition, § 450.

b) In a temporal sense ὡς means *when*, *as soon as* (compare Lat. *ut*) : Hom. ὡς εἶδ, ὡς μιν μᾶλλον ἔδυ χόλος, *when he saw him, anger pierced him the more*; ὡς τάχιστα ἥως ὑπέφαινεν, ἐθύοντο, *as soon as dawn appeared, they sacrificed* [Lat. *ut primum*].

c) In a causal sense ὡς means *as* (Latin *quum*), *since*, and with subsequent statement of the reason, *for* : δέομαι σοῦ παραμεῖναι, ὡς ἐγὼ ἥδιστα ἀκούσαιμι σοῦ, *I beg you to stay here, as I should hear you with the greatest pleasure.*

d) After verbs of saying and declaring ὡς means *that* : ἦκεν ἀγγέλλων τις, ὡς Ἐλάτεα κατείληπται, *some one came announcing that Elatæa has been taken.* § 526, *b*.

e) ὡς is rarely used in a consecutive sense, *so that* (ὡςτε).

f) In a final sense ὡς means *in order that* : ὡς μὴ πάντες ὅλωνται, *in order that all may not perish.* Compare § 530, etc.

g) On ὡς expressing a wish (Lat. *utinam*), see § 514.

§ 632. 2. ὡςπερ, as,
is only a strengthened ὡς (compare § 641, *3*), and is used only in a comparative sense.

3. ὅπως, how, that, in order that,
is principally used as a final Conjunction, and may then

be translated by *that*, or *in order that*, compare § 530, etc. On *οὐχ ὅπως*, § 622, 4.

4. ὡστε, as, so that,

has rarely the comparative meaning *as*, generally the consecutive *so that*, when it is followed either by an Infinitive or a finite verb. Compare § 565.

5. Hom. ἡγήτε, as, just as, like, only in comparisons.

§ 633. V. Declarative Conjunctions.

1. ὅτι, that, because [Lat. *quod*],

is originally nothing but the Neuter of the pronoun *ὅστις*, *ὅτι*, on the distinction of which from *ὅτι*, compare § 214, Obs. 2. Like the Latin *quod*, *ὅτι* has two principal meanings, the *declarative that* and the *causal because*.

a) *ὅτι* means *that* after verbs of saying and declaring (compare § 525): 'Ηράκλειτος λέγει, ὅτι πάντα χωρεῖ καὶ οὐδὲν μένει, *Heraclitus says that every thing moves, and nothing is stationary.* Hence the phrase δῆλον ὅτι (also written δηλονότι), *it is clear that, manifestly.*

Obs.—Sometimes, also, a direct speech is introduced by *ὅτι*, so that the Conjunction is, as it were, a mere sign of quotation: *ἰδὴλον ἡ γραφή, ὅτι Θεμιστοκλῆς ἤκω παρὰ σέ, the letter stated (that) I Themistocles am come to you.*

b) *because, that [Lat. *quod*]*: Hom. *χωρίμενος, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας, angry that you have not honored the best of the Achaeans.*

The use of *ὅτι* (or *ὅτι*) with a superlative deserves attention: *ὅτι τάχιστα* like *ὡς τάχιστα, as quickly as possible*; and *ὅτι μή, except, besides*: *οὐκ ἦν κρήνη ὅτι μή μία, there was no fountain except one.*

2. ὡς, that, § 631, d.

3. διότι, that, § 636, 2.

4. οὖνεκα, that, § 636, 3.

VI. *Temporal Conjunctions.*

§ 634. (Respecting the Moods, see § 556, etc.)

1. ὅτε, ὁπότε, *when, as* [quando, cum]: ὅταν, ὁπόταν, *when, if*: ἦν ποτε χρόνος, ὅτε θεοὶ μὲν ἥσαν, θνητὰ δὲ γένη οὐκ ἦν, *there once was a time when gods existed, but mortal races did not exist*; Hom. οἱ δὲ ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο, ιστίᾳ μὲν στείλαντο, *but when they got within the deep harbor they furled the sails*. ὅτε and ὁπότε with the Optative, according to § 558, Obs. 1, mean *whenever, as often as*: Hom. ἐνθα πάρος κοιμᾶθ' ὅτε μιν γλυκὺς ὑπνος ἰκάνοι, *where formerly he used to lie down whenever sweet sleep came upon him*. Sometimes ὅτε has the causal meaning *since*.

2. Hom. εὗτε=ὅτε.

3. ἡνίκα, ὁπηνίκα, *when, at the time when* (§ 217), denotes rather a point of time: ἡνίκα ἦν δείλη, ἐξαπίνης ἐπιφαίνονται οἱ πολέμοι, *when it was evening the enemy suddenly appeared*.

4. ἥμος, poet. *when*:

Hom. ἥμος δὲ ἡλιος μέσον οὐρανὸν ἀμφιβεβήκει, καὶ τότε δὴ χρύσεια πατήρ ἐτίτανε τάλαντα, *when (at the moment) the sun had entered mid heaven, just then the father raised the golden scales*.

§ 635. 5. ἐπεί, *After, when, as*: ἐπεάν, ἐπήν, ἐπάν, *when*; Hom. αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητόνος ἐξ ἔρον ἔντο, *but when they had quenched the desire for food and drink*; Κῦρος ὑπέσχετο ἀνδρὶ ἐκάστῳ δώσειν πέντε ἀργυρίου μνᾶς, ἐπάν εἰς Βαβυλῶνα ἥκωσιν, *Cyrus promised to give each man five silver minæ when they should come to Babylon*. ἐπεὶ frequently introduces a *reason*, and then is to be translated by *because* or *for*: Hom. ἀλλὰ πίθεσθε καὶ ὑμεῖς, ἐπεὶ πείθεσθαι ἄμεινον, *but do you also obey me, for it is better to obey*.

6. ἐπειδή, *now since, since*: ἐπειδάν, *when, is* ἐπεὶ strengthened by δή (§ 642), and points more strongly to the reason

assigned than ἐπεί : ἐπειδὴ ἀνεψχθη τὸ δεσμωτήριον, εἰς-
ἡλθομεν, now since the prison was opened we entered.

7. ἔως, as long as, till [quamdiu, dum, donec] : ἔως ἐπὶ¹
ἐλπίς, as long as there is still hope ; περιεμένομεν ἔως ἀνοι-
χθείη τὸ δεσμωτήριον, we waited till the prison should be
opened.

8. ἔστε

9. μέχρι, ᾧχρι (compare § 455) { = ἔως.

10. poet. ὅφρα, as long as, till :

Hom. ὅφρα μὲν ἡώς ἦν, as long as it was morning ; Hom. ἔχει κότον,
ὅφρα τελέσσῃ, he nurses wrath till he fulfills it. ὅφρα is very often
a Particle of purpose or intention, and then to be translated by
that, in order that : Hom. ὅφρα μὴ οἶος ἀγέραστος ἔω, in order that
I may not be alone unhonored.

11. πρίν, before, sooner [priusquam] (compare § 565),
is joined sometimes with the Infinitive, sometimes with a
finite verb. Its original adverbial meaning, previously,
earlier, has been preserved, especially in τὸ πρίν, formerly.
In Hom. the Conjunction πρίν may refer back to the ad-
verb πρίν : οὐδ' ὅγε πρὶν Δαναοῖσιν ἀεικέα λοιγὸν ἀπώσει,
πρίν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κούρην, and he
will not avert the dreadful suffering from the Danai be-
fore they have given back the quick-eyed maiden to her
father.

12. πάρος, Hom. = πρίν.

VII. Causal Conjunctions.

§ 636. 1. ὅτι, § 633, b.

2. διότι, because, properly διὰ τοῦτο ὅτι, for this reason
that, or that.

3. οὖνεκα, because, poet., from οὖ ἔνεκα, for τούτου ἔνεκα
ὅτι, for this reason that ; because, also declarative that.
So likewise ὁθούνεκα from ὅτου (οὗτινος) ἔνεκα.

4. ἐπεί, § 635, 5.

5. ὅτε, § 634, 1.

6. γάρ (always postpositive), for, namely, to wit. Spe-
cial peculiarities in the use of γάρ are :

a) In animated discourse the sentence containing a reason is often put before the one for which the reason is given, especially after a Vocative: Hom. 'Ατρείδη, πολλοὶ γάρ τεθνᾶσι καρηκομώντες 'Αχαιοί — τῷ σε χρὴ πόλεμον παῦσαι, *Atrides, for many rich-haired Achaeans have died, therefore you ought to put an end to the war.*

b) By *namely*, γάρ may be translated when it introduces the substance of a speech or opinion before announced, so especially after τεκμήριον δέ, μαρτύριον δέ (supply ἔστι), *for that there is a proof, a testimony.*

c) In answers γάρ may often be rendered by *yes, certainly*, but must in reality be explained by an ellipsis: ἀγωνιστέον μὲν ἄρα ήμῖν πρὸς τοὺς ἄνδρας; ἀνάγκη γάρ, ἔφη, *must we then contend with the men? yes, it is necessary, said he*—the complete answer would be, *we must contend, for it is necessary.*

d) In animated questions γάρ serves to give emphasis like the Lat. *nam*: τί γάρ; *quidnam?* *how so?* ή γάρ; οὐ γάρ; *is it not so?* πῶς γάρ οὐ; *how could it be otherwise?* εἰ γάρ is the Lat. *utinam*. ἀλλὰ γάρ [at enim] corresponds to the English *but surely*; οὐ γάρ ἀλλά properly: *for it is not so, but, hence however.*

VIII. Inferential Conjunctions.

§ 637. 1. ἄρα (Ep. ἄρ and enclitic ρά, poet. also ἄρα, postpositive), *then, therefore, accordingly*, always refers to something known or resulting from what has gone before. It is most frequently used in Homer to connect sentences slightly: ὥς ἄρ' ἔφη, *thus then he spoke*; 'Ατρείδης δ' ἄρα νῆα θοὴν ἄλαδε προέρυσσεν, *and Atrides accordingly drew the fleet ship to the sea* (as was to be expected). οὐκ ἄρα often means *not forsooth, εἰ ἄρα if then or if perhaps*, and in indirect questions *whether perhaps*.

On the Interrogative ἄρα, § 607, b.

2. οὖν (New Ion. ὥν, postpositive), *then, consequently*, is

more emphatic than ἄρα: Hom. οἵτοι νόστος ἀπώλετο πατρὸς ἐμοῖο· οὐτ' οὖν ἀγγελίῃ ἔτι πείθομαι, εἴ ποθεν ἐλθοι, οὔτε θεοπροπίης ἐμπάζομαι, surely my father's return is lost, therefore I no longer believe a message, if one comes from anywhere, nor concern myself about prophecy. μὲν οὖν (compare § 643, 12), no doubt, certainly, well then; δ' οὖν, certainly; ἀλλ' οὖν, but certainly; γὰρ οὖν, yet surely. When joined to relatives, οὖν has the generalizing meaning of the Lat. *cunque*: ὁστικοῦν, whoever, quicunque (§§ 218, 600).

By combination with οὖν we obtain the *Negative οὐκοῦν*, *not then*, to be carefully distinguished from οὐκοῦν, which is properly an Interrogative, *not then?* but as an affirmative answer is expected after an interrogative with οὐ (§ 608), it has acquired the *positive* meaning, *therefore, accordingly, now*: οὐκοῦν ἐμοιγέ δοκεῖ, hence *I do not think so*; Poet. οὐκοῦν ὅταν δὴ μὴ σθένω, πεπαύσομαι, *well, then, I will cease when I really have no strength*.

3. *νῦν* (enclitic, postpositive), a weakened *νῦν*, corresponds to the unaccented English *now*.

4. *τοίνυν*, *hence, therefore, surely*, is a *νῦν* strengthened by the assuring *τοί* (§ 643, 10).

5. *τοίγαρ*, *so then, therefore, yet*; more emphatic *τοιγάρτοι*, *τοιγαροῦν*.

6. *ῳτε*, *so that*, § 632, 4.

IX. Final Conjunctions.

(Respecting the Moods, § 530, etc.)

§ 638. 1. *ἴνα*, *that, in order that, in order to* [Lat. *ut*], as an adverb also signifies *where* in a relative sense and in indirect questions: οὐχ ὁρᾶς ἵν' εἰ κακοῦ; *do you not see in what (position of) evil you are?* *ἴνα* as a Particle of purpose is elliptical in *ἴνα τί*; where *γένηται* must be supplied, *i. e.*, *that what may happen? why?*

On 2. ὡς and

3. ὅπως, see §§ 631, 632, 3. .

4. ὅφρα, § 635, 10.

5. μή=Lat. *ne, that not, in order that not*, §§ 530, etc., 614; after verbs of fearing, § 616, *Obs. 3.*

X. Hypothetical Conjunctions.

(Respecting the Moods, § 535, etc.)

§ 639. 1. εἰ, if,

in indirect questions *whether*, § 610; in wishes (where εἴθε, εἰ γάρ are also used), *if only, if but*, § 514. Observe also εἰ μή in the sense of *except*, like the Lat. *nisi*: ήμῖν οὐδέν էστιν ἀγαθὸν ἄλλο εἰ μὴ ὅπλα καὶ ἀρετή, *we have no other good except weapons and valor*; εἰ μὴ εἰ, *nisi si, unless*; εἴπερ, *siquidem, if indeed, certainly if*, contains an emphatic assurance: Poet. ή καὶ γεγηθώς ταῦτ' ἀεὶ λέξειν δοκεῖς; εἴπερ τί γ' էστι τῆς ἀληθείας σθένος, *do you really think you will always speak thus joyously?* (*answer*) *if indeed (certainly if) there is any force in truth.*

2. ἕάν, i. e., εἰ ἕν (ἕν, ἥν), if;

in indirect questions, *whether*, § 610.

3. ἕν, *I suppose, perhaps (postpositive)*,

always denotes that something may happen only under certain conditions, and hence is often untranslatable.

On ἕν with the (potential) Optative, § 516.

“ “ (hypothetical) Indicative, § 537.

“ “ Indicative, denoting repetition, § 494.

“ “ Future Indicative, § 500, *Obs.*

“ “ Subjunctive with relatives, § 554.

“ “ “ with particles of time, § 557.

“ “ Infinitive, §§ 575, 576.

“ “ Participle, § 595.

Obs.—ἕν is often used twice in the same clause: οὐκ ἕν δρθῶς οὐδὲ ὑγιῶς ὁ τοῦτο ποιήσας περὶ οὐδενὸς ἔν λογίσαιτο, *he who did this would not, I suppose, judge correctly or soundly about any thing.*

4. Hom. *κέ, κίν* (enclitic and postpositive) is used almost entirely like *ᾶν*.

XI. Concessive Conjunctions.

§ 640. 1. *εὶ καὶ* (*ἐὰν καὶ*), *if even, although*, denotes a simple concession: poet. *πόλιν, εὶ καὶ μὴ βλέπεις, φρονεῖς δὲ ὅμως, οἴτη νόσῳ ξύνεστιν*, *though you have not sight, yet you are aware in what misery the city is involved.*

2. *καὶ εἰ* (*καὶ ἐάν, κἀν*), *even if, even though*, denotes an emphatic concession, like *etiamsi*: *ἡγεῖτο ἀνδρὸς εἶναι ἄγαθον ὡφελεῖν τοὺς φίλους, καὶ εἰ μηδεὶς μέλλοι εἰσεσθαι, he deemed it to belong to a good man to benefit his friends, even if no one should know it.*

Obs.—The distinction between *εὶ καὶ* and *καὶ εἰ* consists mainly in the former giving the emphasis of the *καὶ* to the Protasis, the latter to the Apodosis. Hence the meaning is in many cases almost the same.

3. *καίπερ* with the participle, § 587, 5.

In the Apodosis, the Concessive Conjunctions are often followed by *ὅμως, notwithstanding*, § 630, 7.

B) Particles of Emphasis.

§ 641. 1. *γέ* (enclitic and postpositive), *at least* [Latin *quidem*], gives the word before it greater weight, and is often represented in other languages merely by a more emphatic accent on the word to which *γέ* is attached: Hom. *εἴπερ γὰρ Ἔκτωρ γέ κακὸν καὶ ἀνάλκιδα φήσει, ἀλλ' οὐ πείσονται Τρῶες*, *for if Hector shall call (you) base and effeminate, yet the Trojans will not believe (it)*; Hom. *ἀλλὰ σύ, εἰ δύνασαι γέ, περίσχεο παιδός*, *but do you, if you can, protect your son*; *τοῦτο γέ οἷμαι ὑμᾶς ἄπαντας ἡσθῆσθαι*, *this at least I think you all have perceived*; Hom. *ὅτις τοιαῦτά γέ ρέζοι*, *whoever should do such things*. *γέ* is very frequently affixed to pronouns: *ἐγώγέ, ego qui-*

dem, ὅγε (Hom. *he, he specially*); *ὅσγε* strengthened *ὅς*, *qui quidem*.

2. *γοῦν* (postpositive), *at least* [Lat. *certe*], is compounded of *γέ* and *οὖν*, and hence more emphatic than *γέ* alone.

3. *πέρ* (enclitic and postpositive), *just, exactly, very*, shortened from the adverb *περί*, *very* (§ 466), serves to give precision to the relative: *ὅσπερ* (§ 218), *the very one who*; *ὡςπερ*, *just as*. In Homer it is added to participles in a sense similar to that of *καίπερ* (§ 587, 5): *μηδ' οὐτως ἀγαθός περ ἐών θεοείκελ'* *Ἄχιλλεῦ κλέπτε νόῳ*, *be not so stealthy in purpose, divine Achilles, though you are so very noble (ironical)*.

§ 642. 4. *δή* (*certainly, to be sure, well then, therefore*), points to what is *obvious* in a single idea or in a whole sentence. *δή* is used principally in three ways:

a) to emphasize single words: *ποῖά ἔστιν ἡ ήμᾶς ὡφελεῖ*; *ὑγίεια καὶ ισχὺς καὶ κάλλος καὶ πλοῦτος δή*, *what kind of things are those which benefit us?* *health, and strength, and beauty, and, certainly, wealth*; *δῆλα δή*, *to be sure it is clear*; *νῦν ὁρᾶτε δή*, *now you surely see*; *ἄγε δή*, *well! come*; *τι δή*; *what then?* *μάλιστα δή*, *very much so*, at the beginning of an apodosis; *καὶ τότε δή*, *now, just then*. On *καὶ δή καί*, § 624, 4.

b) to confirm a sentence by referring to what precedes: *τὸν μὲν δὴ πέμπει, him, then, he sends*; Poet. *οἱ τηλικοίδες καὶ διδαξόμεσθα δὴ φρονεῖν πρὸς ἀνδρὸς τηλικοῦδε*; *we even at such an age are, then* (according to the preceding speeches), *to be taught wisdom by a man of such an age?* *ώς ἐν τινι φρουρῷ ἐσμεν οἱ ἄνθρωποι, καὶ οὐ δεῖ δὴ ἔαυτὸν ἐκ ταύτης λένειν*, *we men are, as it were, placed at some post, and it is therefore not proper to abandon it*.

c) referring to time, very much like the particle of time, *ἥδη*, Lat. *jam*: *καὶ πολλὰ δὴ ἄλλα λέξας εἶπεν*, *and after having already stated many other things, he said*; *νῦν δή*,

just now. Hom. τὰ δὴ νῦν πάντα τελεῖται, *all that is just now being done.*

5. δήπον, *surely, I suppose*, also δήπονθεν,

is often used ironically in assertions which admit of no reply: τρέφεται δὲ ψυχὴ τίνι; μαθήμασι δήπον, *the soul is nourished by what?* (answer) *surely by learning.* τι δήπον, *well, then, what do you suppose?*

6. δῆτα, *certainly,*

negative οὐ δῆτα, *certainly not;* τι δῆτα, *well! what then?*

7. δῆθεν, *clearly, evidently.*

8. δαί,

another form of δή, but only used in questions: τι δαί; *well!* *what?* *how so?*

§ 643. 9. ἦ, verily, truly

(to be distinguished from ἦ, *or, than*, § 626), strengthens an assurance. ἦ μήν (Hom. ἦ μέν) is the common form of an oath: ὥμοσαν ὅρκους ἦ μήν μὴ μνησικακήσειν, *they swore that they would truly not cherish revenge.* On the Interrogative ἦ, §§ 607, 608.

In Homer ἦ is appended to ἐπεί and τί, to add strength to them: ἐπεὶ ἦ, τί ἦ, for which also ἐπειή, τιή is written.

10. τοι (enclitic and postpositive), *I assure you, let me tell you.* οὐτοι, *truly not;* strengthened forms: τοιγαρ, τοιγαροῦν, τοιγάρτο (§ 637, 5).

11. ἢτοι, *verily, faith* (ἦ and τοι),

serves as a naïve assurance in Epic poetry: ἢτοι ὅγ' ὡς εἰπὼν κατ ἄρ' ἔζετο, *now when he had so spoken he sat down.*

On the disjunctive ἢτοι—ἦ, *either, or*, see § 626, a.

12. μήν (Hom. μάν, μέν), *verily, truly* [Latin *verum, vero*],

Hom. ὅδε γὰρ ἐξερέω, καὶ μήν τετελεσμένον ἔσται, *for so will I speak out, and truly it will be fulfilled;* τι μήν; *why!* *what?* *why not?* (compare § 404, Obs.).

13. μέντοι, *yet, however, certainly*, Lat. *vero*,

from μέν, the weaker form of μήν: ἐξ Οἰνιάδας ἐστράτευσαν καὶ ἐπολιόρκουν, οὐ μέντοι εἰλόν γε, ἀλλ' ἀνεχώρησαν ἐπ' οἴκου, *they made an expedition against Oeniadæ, and be-*

sieged it; yet they did not conquer it, but returned home.

14. *vai*, *yea, in fact.*

15. *vñ*, *truly,*

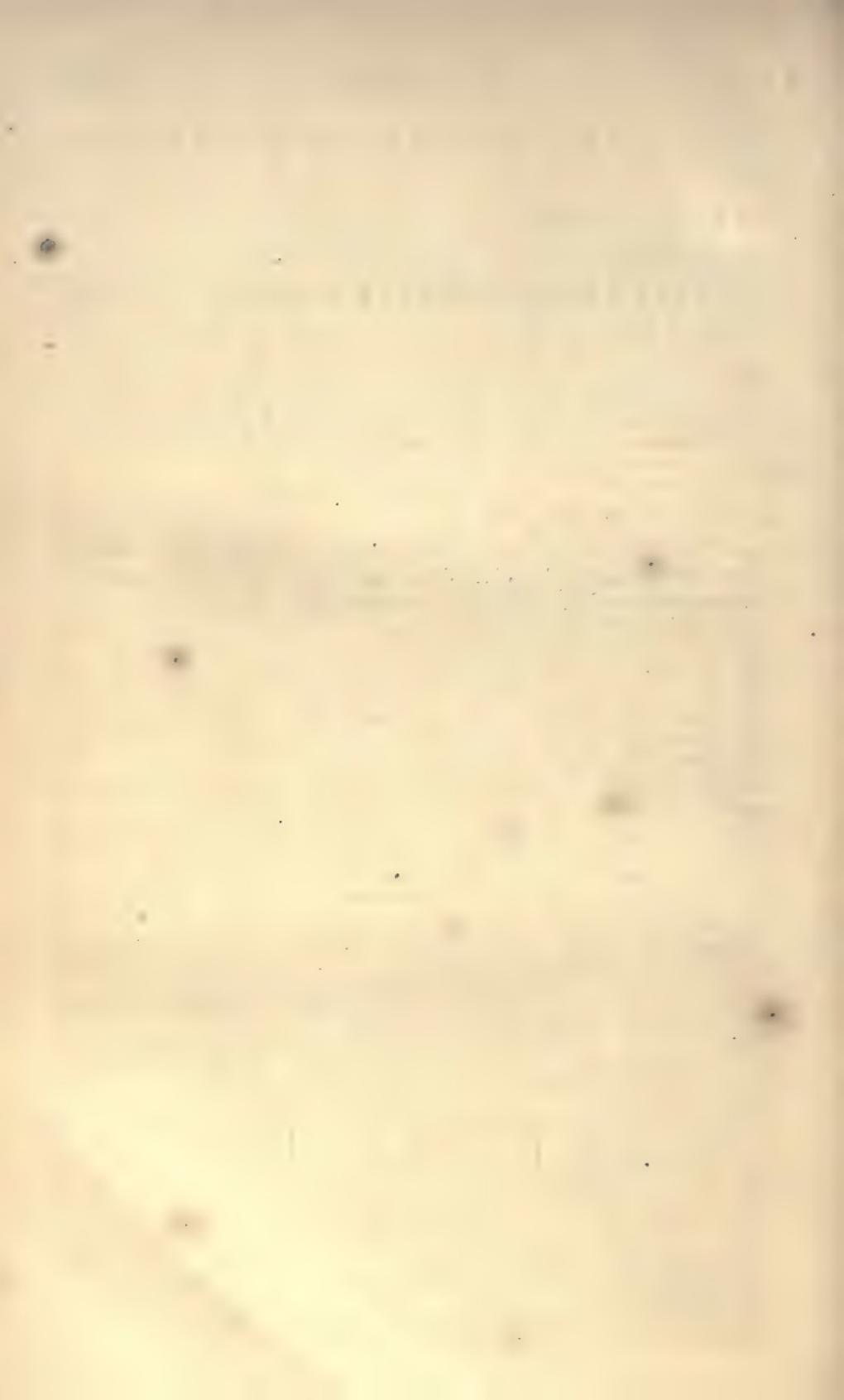
followed by the names of gods in the Accusative, who are invoked as witnesses in an oath: *vñ Δía, by Zeus.*

16. *μá, truly,*

in negative oaths: *oὐ μὰ Δía, no, by Zeus;* also in positive ones, when *vai* precedes: *vai μὰ Δía, truly by Zeus* (§ 399, *Obs.*).

17. Hom. *θῆν* (enclitic), *truly, surely,*

similar to the Attic *δήπον* (§ 642, 5); often with an ironical meaning: *οὐ θῆν μιν πάλιν αὗτις ἀνήσει θυμὸς ἀγήνωρ νεκτείειν βασιλῆας, his courageous heart will surely not again incite him to taunt kings.*



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